This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

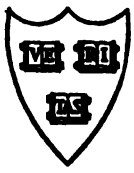
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

P 138.2

Harvard College
Library



By Exchange

THE CHAUTAUQUAN:

A MONTHLY MAGAZINE.

OCTOBER 1889 TO MARCH 1890.

Volume X.—New Series, Volume I.

Dr. THEODORE L. FLOOD, Editor.

MEADVILLE, PA.:
THE T. L. FLOOD PUBLISHING HOUSE.

P 138.2

HARVARD COLLEGE LIBRARY
BY EXCHANGE
June 26, 1939

Copyrighted by Theodore L. Flood. 1889-1890.

INDEX

TO

THE CHAUTAUQUAN.

VOLUME X. OCTOBER 1889 to MARCH 1890.

Algiers, The People Who Live in . . . . . *Fannie C. W. Barbour*. 434
Animals, The Extermination of American . . . *W. T. Hornaday* 304
Armenian Villages, In. . . . . *Harriet G. Powers*. 197

Assemblies of '89 and '90, The.

Acton Park, Indiana 119
Albany, Georgia 496
Bay View, Michigan 107
Beatrice, Nebraska 107
Blackpool, England. 118
Chautauqua, New York 105
Colfax, Iowa 119
Connecticut Valley, Northampton, Massachusetts 108
Council Bluffs and Omaha, Iowa . . . 108
Crete, Nebraska 108
De Funiak Springs, Florida 495
East Epping, New Hampshire 119
Framingham, Massachusetts. 112
Georgetown, Texas 116
Island Park, Indiana 109
Lake Bluff, Illinois 110
Lakeside, Ohio 110
Long Beach, California 110
Mahtomedi, Minnesota 111
Monona Lake, Wisconsin 111
Monterey, California 114
Mount Dora, Florida 496
Mountain Grove, Pennsylvania 112
Mountain Lake Park, Maryland 112
Ocean City, New Jersey 113
Ocean Grove, New Jersey 113
Ocean Park, Maine 114
Ottawa, Kansas 114
Oxford, England 118
Pertle Springs, Missouri. 115
Piedmont, Georgia 115
Riverview, Ohio 115
San Marcos, Texas 116
Silver Lake, New York 116
Topeka, Kansas 109
Warrensburg, Missouri 111
Waseca, Minnesota 117
Weirs, New Hampshire 117
Williams Grove, Pennsylvania 117

Beautiful and the Useful, The . . . . . *Dr. David Swing* 75
Bible Answered, Recent Objections to the . . . *Professor R. F. Weidner, D.D.* 312, 442
Birmingham, Alabama. . . . . *Ernest Ingersoll* 300
Books, Talk About 120, 248, 375, 504, 632, 756
Browning as a Poet, Robert . . . . . *John Vance Cheney* 685
Canada and Ireland: A Political Parallel . . . *J. P. Mahaffy, M.A.* 48
Child Labor and Some of Its Results . . . . . *Helen Campbell* 21
Chautauqua Board of Trustees 750
Christian Endeavor, The Society of . . . . . *The Rev. F. E. Clark, D.D.* 584
Christian Science, Common Sense as to . . . . *H. M. Dexter, D.D.* 715

C. L. S. C. Classes, The

Class of '90 . . . . 98, 230, 358, 484, 614, 742
Class of '91 . . . . 98, 230, 359, 485, 615, 742
Class of '92 . . . . . 99, 231, 359, 485, 616
Class of '93 . . . . . 99, 231, 360, 486, 616
Post Graduates . 100, 232, 360, 486, 616, 743

C. L. S. C. Notes on Required Readings.

"Outline History of Rome" 89, 219, 346, 474, 604, 731.
"Political Economy" 90, 220, 347
"How to Judge of a Picture" . . . 91, 221
"The Bible and the Nineteenth Century" 348
"Latin Courses in English" . 476, 606, 732
"Chautauqua Physics" 734

C. L. S. C. Outline and Programs 87, 217, 344, 472, 602, 729
Derzhávin's Ode to God . . . . . *Nathan Haskell Dole* 206
Distinct Speaker? How Can I Become a . . . *Robert McLean Cumnock* 320
Divorce in the United States . . . . . *Oliver Cornell* 588
Dix, Dorothea . . . . . *Frances E. Willard* 61

Editor's Outlook.
Assemblies, Eminent Men at the 81
Brazil, The Revolution in 464
Browning, Robert 597
Chautauqua Century Press 722
Chautauquan, The 80
Criticism? What is the Higher 212
Critics Say, What Our 336
Davis, Jefferson 596
Hurry, The Inelegance of 465
Local Circle to Individual Reading, The Relation of the 83
Lyman Abbott in Plymouth Pulpit . . . 724
Manners, The Selfishness of Bad 595
Mistakes in Society 723
National Flower Debate, The 82
National University? Shall We Have a . 594
Pan-American Congress, The 338
Refinements, Daily 211
States, The New 213
Table Nonsense 337
Temperance Instruction, Scientific . . . 466
"Weather Predictions" a Science? Are. 210
Women, A Victory for 339
World's Fair of 1892, The 80
Young People in the Church 464

Editor's Note-Book 84, 214, 340, 468, 598, 726
Emperor, The . . . . . *Alexander Young* 267
English Critics and Essayists . . . . . *Prof. W. M. Baskervill, A.M., Ph.D.* 559
English Historians of To-Day . . . . . *Prof. W. M. Baskervill, A.M., Ph.D.* 429
English Poets of To-Day . . . . . *Prof. W. M. Baskervill, A.M., Ph.D.* 167
English Politics and Society . . . . . *J. Ranken Towse* . . . . .
The Fabric of British Society 171
The House of Commons 296
The House of Lords 425
Prominent Public Men 555
Public Questions 681

Explosions and Explosives . . . . . *Professor LaRoy F. Griffin* 45
Fishes, Some Odd . . . . . *The Rev. J. G. Wood* 71
Florida, Excursion Life in . . . . . *Hezekiah Butterworth* 712
French Constitution, The . . . . . *Albert Shaw, Ph.D.* 185
Geographic Conditions, The Cause of . . . . . *Professor N. Shaler* 148
Glaciers, The Action of . . . . . *Professor N. S. Shaler* 405
Gypsy Settlement, A . . . . . *James K. Reeve* 446
Houston of Texas, Sam . . . . . *Coleman E. Bishop* 438

Human Nature, Traits of . . . . . *J. M. Buckley, LL.D.* . . . . . .
Universal 159
Specific 280
Origin of the Specific 410
The Molding of Character 550
Self-Molding 665

Humors of Ignorance, The . . . . . *W. S. Walsh* 332
India, The Current Literature of . . . . . *Bishop John F. Hurst, D.D., LL.D.* 59
India. What England Has Done for . . . . . *Bishop John F. Hurst, D.D., LL.D.* 459
Indian School System, The Future . . . . . *Elaine Goodale* 51
Internationalism, Economic . . . . . *Richard T. Ely, Ph.D.* 538

Italy, The Archæological Club in . . . . . *James A. Harrison, LL.D., Lit. D.* . . . . .
In Etruria and Early Rome 257
Rome: Among the Temples, Aqueducts, Amphitheaters, and Tombs 386
Rome: Public and Domestic Architecture; Arches, Basilicas, Forums; Domestic Architecture; Roman Sculpture 519
A Visit to Pompeii: Illustrative of Early Italian-Roman Painting, Mosaics, Pottery 642

Italy, Life in Mediæval . . . . . *The Rev. Alfred J. Church, M.A.* . . . . . .
Venice 391
Rome 524
Florence 651

Italy, Politics of Mediæval . . . . . *Professor Philip Van Ness Myers, A.M.* . 513, 637
Jersey, The Island of . . . . . *Ernest Lambert* 308
Johnstown, How Sickness Was Prevented at . . . *George G. Groff, M. D., LL.D.* 563

Latude in the Bastile. . . . . *Frantz Funck-Brentano.* 16

Library Table, The
- Africa Before Stanley. 754
- Africa After Stanley. 755
- Bayre, Antoine Louis. 751
- Brazil and Dom Pedro 497
- Browning, Estimates of Robert. 626
- Christmas 369
- Davis, Jefferson. 630
- Edwards as a Preacher, Jonathan. . . . 501
- France One Hundred Years Ago. . . . 245
- French Woman, The Clever. 499
- Panama, Isthmus of, as a Disease Distributer 752
- Plato, A Dialogue from. 503
- Stanley and Emin Pacha. 628
- States to the Union, The Admission of the. 371
- Superstition, An Old. 503
- Surplus of the Government. 242
- Thoreau's Philosophy, Points from. . . . 374
- Waterspouts. 246
- Winter, The Spirit of. 502

Ligne, Prince Von. . . . . *Ferdinand Gross* 454
Local Circles 102, 233, 362 487, 617, 744
Lotteries in the United States . . . . . *Edward N. Vallandigham.* 689

Map Series, The Chautauquan.
- No. I. Latium and Its Neighbors. . . 13
- No. II. Roman Dominion at the Close of the Punic Wars. 143
- No. III. Old Rome. 271
- No. IV. Provinces of the Roman Empire. 400
- No. V. Empire of Charlemagne. . . 533
- No. VI. The Eastern and Western Empires. 660

Marx, Karl. . . . . *Projesssor Charles J. Little, LL D.* 694
Mathematics, The Uses of. . . . . *Professor A. S. Hardy, Ph.D.* . . 28, 156, 291,421
Mental Philosophy. . . . . *John Habberton.* 24, 153, 288, 418
Mitchell, Maria. . . . . *Harriet Prescott Spofford.* 181
Nationalization of Industry in Europe, The. . . *Franklin H. Giddings, A. M.* 668
News, Summary of Important 124. 252, 380, 508, 636, 758
No Man's Land, The Story of. . . . . *John R. Spears* 176
North Land, Life in the Wild. . . . . *Egerton R. Young.* 324
Pan American Congress. . . . . *The Hon. W. P. Frye.* 703
Paris Exposition, Electricity at the. . . . . *Eugène-Melchoir de Vogué* 66
Paris Exposition, Impressions Made by the. . . *Eugène-Melchoir de Vogué.* 193
Poetry of the Civil War, The. . . . . *Maurice Thompson.* 567
Persia, The Women of. . . . . *The Hon. S. G. W. Benjamin* 55
Photography, The Problems in the Physics of. . *Professor Edward L. Nichols.* 673
Postmasters are Made, How. . . . . *Fred. Perry Powers* 189
Prescott, William Hickling. . . . . *W. W. Gist.* 576

Questions and Answers.
- Vincent and Joy's "Outline History of Rome." . . 92, 223, 351, 478, 609, 735
- Ely's "Political Economy." . 94, 225, 352
- Vandyke's "How to Judge of a Picture." 95, 226
- Townsend's "Bible and the Ninteenth Century." 353
- Wilkinson's "Preparatory and College Courses in English." . . 480, 610, 736
- Steele's "Chautauqua Physics." . . 738

Question Table.
- Engravings. 740

Memorial Days, Special.
- Adam Smith. 97
- Romulus. 228
- Brutus. 356
- Virgil. 613
- Livy. 740
- Cæsar. 482

Physics, Problems in.
- Dynamics. 740

Physical Geography.
- Climatal Changes. 97
- Geographic Conditions. 227
- Under-Ground Water. 356
- Glaciers. 482
- Winds. 612

Pronunciation Tests. . . 97, 227, 356, 482, 612

The Romans.
As Engineers. 96
As Housekeepers. 227
As Colonizers. 355
The World of To-Day.
The Paris Exposition. 96
The Seal Fisheries. 227
The Pan-American Congress. . . . 355
In Literature. 481
As Educators. 612
As Philanthropists. 739
The Eleventh Census. 481
European Possessions in Africa. . . 611
The International Marine Conference. 739

Railroads and the State, The. . . . . *Franklin H. Giddings, A. M.* 413
Rienzi, The Story of. . . . . *George Parsons Lathrop* 528
Roman Morals. . . . . *Principal James Donaldson, LL.D* 647
Romans, The Life of. . . . . *Principal James Donaldson, LL.D.* . 5, 134, 262
Rome, The Burial of. . . . . *Rodolfo Lanciani, LL.D.* 32, 125
Rome, Macaulay's Lays of Ancient. . . . . *Arlo Bates.* 9
Rome, The Politics Which Made and Unmade. . *President C. K. Adams, LL.D.* . 1, 130, 253, 381, 509.
Science, Moral Teachings of. . . . . *Arabella B. Buckley* 542, 676
Seasons, The Study of the . . . . . *Professor N. S. Shaler* 17
Sejanus, The Story of. . . . . *George Parsons Lathrop* 138
Slavery, The Universal Abolition of. . . . . *Edmund Plauchut.* 580
State Do for Me? What Shall the . . . . . *Thomas B. Preston* 163
State? What Shall I Do for the. . . . . *Thomas B. Preston* 284
Sunday Readings. . . . . *Selected by Bishop Vincent.* . 14, 144, 272, 401, 534, 661.
Swiss Alpine Club, The. . . . . *Titus Munson Coan, M. D.* 41
Tasso, Torquato. . . . . *Arlo Bates.* 656
Thermometer, The Modern. . . . . *Ernest Ingersoll* 202
Trinidad. . . . . *Victor Smith.* 450
Trusts and How to Deal with Them. . . . . *George Gunton.* 571, 699
Washington News, How We Get Our. . . . *A. W. Lyman.* 36
Water, The Work of Under-Ground. . . . . *Professor N. S. Shaler.* 276
Waves, The Work of. . . . . *Professor N. S. Shaler.* 546
Woman Question in Germany. The. . . . . *Frau J. Kettler.* 708
Working-Girls. . . . . *Felicia Hillel.* 328
Zenobia. . . . . *Maurice Thompson.* 396

POETRY.

A Christmas Vigil. . . . . *Lucy E. Tilley* 295
Argonauts. . . . . *Mary H. Field.* 232
Bakala. . . . . *Annie Bronson King.* 58
Browning. . . . . *Oliver Farrar Emerson.* 554
Class Poem: The Argonauts. . . . . *Edith M. Thomas.* 79
Dream of Alain the Wise. . . . . *John Vance Cheney.* 593
Good Life, Long Life. . . . . *Ben Jonson.* 283
Hidden Joys. . . . . *Laman Blanchard.* 133
In the Attic. . . . . *Lucy C. Bull.* 320
Nature. . . . . *William Wordsworth.* 27
Nirvana the Blest. . . . . *Hjalmar Hjorth Boyesen.* 166
Spenser's Faery Queene . . . . . *H. T. Sudduth.* 180
The Finger of God. . . . . *Annie Bronson King.* 680
The Oak. . . . . *Lucy C. Bull* 575
The Soul Beautiful. . . . . *Virna Woods.* 425
To-Day. . . . . *Lucy E. Tilley.* 36
To Wordsworth. . . . . *Matthew Arnold.* 395

THE CHAUTAUQUAN.

VOL. X. OCTOBER, 1889. No. I.

OFFICERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JOHN H VINCENT, *Chancellor*. LEWIS MILLER, *President*. JESSE L. HURLBUT, *Principal*. *Counselors:* LYMAN ABBOTT, D. D.; BISHOP H W. WARREN, D. D.; J. M GIBSON, D. D.; W. C. WILKINSON, D. D.; EDWARD EVERETT HALE, D. D.; JAMES H. CARLISLE, LL. D. MISS K. F. KIMBALL, *Office Secretary*. A. M. MARTIN, *General Secretary*.

REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE POLITICS WHICH MADE AND UNMADE ROME.

BY C. K. ADAMS, LL. D.

President of Cornell University.

FIRST PAPER.

IT is generally admitted that with possibly one exception, the most important nationality that ever has existed was the nationality of Rome. In using the word important, I mean, of course, all of those national peculiarities and characteristics which influenced in one way or another the condition, the happiness, and the civilization of mankind. What was it that gave Rome its power? How did it acquire and so long maintain its transcendent importance? What was the secret of its skill in organization and administration? What made it so tolerable and sometimes even so beneficent? Why was it able so long to maintain its ascendency, and why, in the end, was it forced to succumb? These are questions which cannot be answered without first having a pretty clear understanding of some of the essential characteristics of Roman society and Roman government.

1. THE ORGANIZATION OF SOCIETY.—The organization of Roman society rested in a very exceptional and peculiar sense on the organization of the family. The father was head of the family, not simply in the modern, limited sense of the term, but in that absolute sense which gave him power even over the life of his wife and children. He could kill either of them at will with impunity. This power continued as long as the father lived. The son never came to be of age in the sense of being exempt from the father's absolute control. The family altar was the symbol of family unity and at that altar the father was the recognized priest.*

A group of families constituted the clan, a group of clans, a canton, and a group of cantons a tribe, and three tribes constituted the state.†

Precisely what the details of this organization were, it is impossible now to determine with historical accuracy. Nor is such determination important. All that in this connection we need to know is, that the state was made up of a number of distinct groups, each group consisting of a number of smaller groups, and these in turn of families related to one another by ties of blood. At the time when the organization of society took

* To this general statement, however, one exception must be made. Whenever a daughter married, she ceased to be a member of her father's family and became a member of the family of her husband. This principle was carried so far, that for legal purposes the children of daughters were not regarded as related to the children of sons. It was only through male descent that kinship was acknowledged. It will be seen at once that this plan of organization gave to the family remarkable unity and solidarity.—*C. K. A.*

† It is evident that if each tribe consisted of ten cantons, each canton of ten clans, and each clan of ten families, there would be thirty cantons, three hundred clans, and three thousand families. That so artificial an organization ever existed, there is no reason whatever to suppose; but certain known characteristics would be accounted for by such an actual or even theoretical organization. For example, it is known that each clan furnished one senator, and that the senate in its early organization consisted of three hundred members. Each family, moreover, furnished a foot soldier (*miles*, or thousand-goer) so called presumably because the number in each tribe was theoretically at least one thousand.—*C. K. A.*

on what may be called a fixed constitutional form, there is reason to think that the cantons were thirty and the clans three hundred in number. There is some reason also to suppose that each clan consisted of about ten families. At least we cannot escape from the evidence that there was an intimate connection between the family and the state. The authority of the ruler over the state was similar in kind to the authority of the father over his family. The king was simply a father with authority extending over a larger number of subjects.

2. THE CIVIL GOVERNMENT.—In its earliest form the government was simple in its organization. As the father stood at the head of the family, the analogy above mentioned required that there should be a ruler or leader at the head of the state. Whether this ruler was at first formally elected, or whether his preeminence and powers enabled him to assume the position with common consent, cannot now be historically determined, for he was in power long before any record of events was preserved. What now seems to be certain is that the ruler never thought of ruling without the consent of the governed. Although it is customary and convenient to speak of the period of the kings, it is quite correct to say that the government of Rome was, from the first, essentially republican in its nature. Rome never gave color to any such principle as divine right. It seems to be certain that the early rulers generally held office for life, but this fact did not prevent the people from deposing a king whenever they felt that the welfare of the state required such action. The king had the right of naming a successor, but this was always regarded as an acquired and not an inherent right. When the king neglected to exercise this right, the custom prescribed the method by which the successor should be chosen. Before speaking of the king's powers it is necessary to speak of the early assemblies.

The most popular of these was the *comitia curiata*. It was an assembly consisting of all the freeholders. It was convoked regularly twice a year, and at such intermediate periods as was thought by the king to be necessary. The members had no power of speech or deliberation except such as might be given them by the king. The king addressed them questions, and they returned simple answers, approving or disapproving as they saw fit. The laws were the result of this process. A new law never could be framed without the consent of the people procured in this way. With this consent any law could be enacted, that is to say, there were no constitutional limitations upon legislative authority. But the iniative was always with the king.

The other and less popular assembly was the senate. As above stated, it consisted of three hundred members, one from each clan. As to how it originated, there is some doubt. The most probable conjecture appears to be that originally each of the clans had its own leader and that these came together as an assembly, as soon as the state had taken on a political form. It is probable, therefore, that the senate was coeval with the state. What is more certain, however, is the nature of the senate's authority. The senators sat for life, and ever after what may be called historical times, they were appointed by the king. Whenever a king died without naming a successor, a senator was chosen by lot to hold the position for five days. This five-days-king, known as interrex, appointed a successor who also ruled but five days. This second interrex nominated a permanent king, but the choice had to be confirmed by the *comitia curiata*. In a very important sense the senate, throughout Roman history, was the ultimate ruling power. It seems from the first to have been the guardian of the customs of the fathers, in other words the guardian of the constitution. It examined every new resolution that the king proposed. In case any existing right appeared to be threatened, it had the privilege of absolute veto. The senate's consent also had to be obtained before war could be declared. Generally, though not universally, the consent of the senate was obtained before a question was submitted to the popular assembly. The senate could not meet unless convoked by the king, nor could senators speak except in reply to questions proposed by the same authority. The king was not obliged to consult the senate on any other than matters involving constitutional questions; but as time went on, consultation became more and more usual, and the power and influence of the senate became more and more important.

3. MILITARY ORGANIZATION.—Rome has generally been regarded as in a very emphatic sense a military nation. Montesquieu, Merivale, and other writers of eminence have represented the early history of Rome as made up largely if not indeed chiefly of a series of

depredations committed by robber hordes. That the Romans were capable of achieving great military results is certain; but that they were exceptionally aggressive, admits of no proof whatever. Indeed there is far more evidence that they were exceptionally inclined to certain other things than to war. But there was unquestionably one striking peculiarity of their military methods that ought not to be overlooked. This is the fact that their military achievements were the results of extraordinary skill in organization and discipline rather than the results of extraordinary individual prowess.*

No nation—not even modern Germany—has ever attached so much importance in military affairs to the invariable subordination of individual life and comfort to the great general object to be attained. This principle was carried into all branches of the service, and was at all times most rigorously enforced. The very name of the army, *exercitus*, implied constant exercise, and constant exercise meant interminable practice in the most exacting details of military drill and military evolution. Even when on the march, it was customary, whether the army was near the enemy or not, to throw up defensive earth-works completely around the encampment at every night's halt. Discipline in a comprehensive sense was the secret of all Roman success in war.†

4. THE GEOGRAPHICAL SITUATION.—The early ascendency of the Romans over the other Latin peoples of Italy must have been aided, and may even have been determined, by geographical and topographical peculiarities. The hills on which the city was built were high enough for observation and fortification, without being so high as to interfere with easy ingress and egress. Situated on a navigable river the inhabitants were far enough from its mouth easily to prevent the incursions of marauders, and near enough to facilitate every species of commerce with the outer world. The rich plains surrounding the city and stretching far away to the south afforded abundant agricultural supplies. These fields were open to hostile incursions from the Apennines, and hence early became a source of frequent strife between the Romans and their neighbors. Roman discipline and organization gradually prevailed. In the course of two centuries the Romans found themselves masters of a large part of central Italy. In the collisions that ensued from time to time along the borders, the higher type of civilization always in the end prevailed. Italy was covered with fierce and warlike tribes; and these naturally looked with dread upon the ever widening power of Rome. Combinations against the growing city therefore became common. It is not necessary to assume that Rome was aggressive; but when attacked, she often defended herself by conquering and disarming her assailant. Thus, whether by aggressive or by defensive policy, her frontiers advanced farther and farther away from the center of power. It is the more civilized and the more perfectly organized nation that gains upon and finally absorbs the other. And thus it was by a perfectly natural process that Rome first made herself mistress of Italy and then mistress of the greater part of the known world. But the work was not accomplished in less than about a thousand years.

5. THE FOREIGN ELEMENT AND HOW IT WAS TREATED.—The earliest political organization of Rome seems to have been the result of the political amalgamation of three tribes, the Ramnes, the Tities, and the Luceres. The first gave their name to the people as a whole, as the Angles gave theirs to the united Angles, Jutes, and Saxons who took possession of Britain. By a similar process of transformation the Ramnians came to be called Romans, as the Angles came to be called English. But there is reason to believe that from the very first, there was a foreign element among the Romans. The proof of this is in a very simple fact. Although the institutions were organized in very strict accordance with the family methods above described, yet there were three classes of people in society that were not admitted to this plan of organization. These were the plebs, the clients, and the slaves.

The plebs, or plebeians, could not intermarry with a Roman family, they did not enter the army, they could not hold any political office, they were not members of the senate nor of the *comitia curiata*. At the

* The typical illustration of this peculiarity is the example of a commander who put his son to death for fighting and winning a battle when he had been commanded not to fight.—*C. K. A.*

† The commander Manlius (Roman consul in 292 B. C.) is represented as saying: *Disciplinam militarem qua stetit ad hanc diem Romana res.* (Military discipline, by means of which the Roman state stands unshaken to this day.)

same time they were entitled to some of the privileges of citizenship. For example, they were protected in their commercial interests, they were permitted to pursue ordinary vocations, and the courts gave them protection of their persons and property. In short, they were personally but not politically free. It is probable that in the beginning they were the people conquered by the Roman patricians. Perhaps they surrendered their territory on condition of being allowed personal rights without the rights of citizenship. As time passed on, the number was increased, partly by the natural growth of population, and partly by the conquest of other cities whose walls were destroyed. Increasing by these methods much more rapidly than the patrician class, they soon, as we shall hereafter see, became an all important element in the political development and progress of the Roman state.

Early in Roman history there was another class of non-citizens, known as clients. These were individually attached, in a purely personal way, to individual patricians. There are some reasons for thinking that this relation was established as early as the first period of Roman political organization. The clients enjoyed some measure of personal independence, but all social transactions, to be legally binding, had to be conducted by their patrons. They never formed a very important element in the community; and as their numbers were not systematically increased by new recruits, they became less and less important as history advanced, and finally were merged, and so lost altogether, in the general class of plebeians.

A third class was formed by the slaves. These were not numerous in early Roman society. But as history went on, the number increased rapidly; and they became one of the most troublesome elements of Roman political life. The rapid increase of their numbers was insured by the custom of selling into slavery all prisoners of war. As the power of the republic increased and expanded, the number of prisoners became very great; and as these were sold at public auction, they found their way as slaves into all the industries and nearly all the vocations of the state. The number thrown upon the market made them so cheap in price that all but the very poorest could buy them; and their abnegation was so complete that any master could put his slaves to death at will.

6. VOCATIONS.—It has often been said that the principal vocation of the early Romans was war. But it is not necessary to hold this view in order to account for the growth of the state. On the contrary, modern investigation has revealed certain characteristics which cannot easily be explained by the theories that formerly prevailed. It now seems certain that the commercial importance of early Rome was far greater than has generally been supposed. The evidence now seems to indicate that Rome even in the time of the kings was a city of wealth and commercial prosperity. Fortunately ruins of some of the early works are still preserved. The *Cloaca Maxima* is after a lapse of nearly twenty-five hundred years in almost perfect condition. Other structures, partially preserved, give similar testimony to the building methods that prevailed as early as six hundred years before Christ. They are the methods characteristic of an aristocracy that is at the same time wealthy, hereditary, commercially prosperous, and politically powerful. The prosperity that prevailed was of a kind not unlike the prosperity of mediæval Venice. Although Veii and some of the other cities east of Rome gave them much trouble, still the Romans made almost uninterrupted progress in getting control of the rich agricultural plains that spread out to the south and south-west of the city. It was to commerce and agriculture that their rapidly increasing wealth was due; while it was to their political and military systems that they owed the protection of their wealth when once it had been accumulated.

7. COLONIZATION.—One of the most interesting features of Roman political methods was their system of colonization. Whenever a city was conquered, the Roman government decided as to how it should in the future be governed. The question was answered according to circumstances. If the contest had been bitter and the defense obstinate, the city was sometimes completely destroyed. But more frequently the political rights of the conquered citizens were taken away and colonies of Romans were planted and given complete political power. In the exercise of this power the colonies were protected by a military force. Those who went out as colonists were of the plebeian class, but in the new home they became essentially patricians. Under the military protection of Rome they

were bound to render support to the Roman government, whenever such support might be needed. Sometimes a Roman military governor was placed in the city, but more frequently such an official was needed only at the capital city of a conquered province. By this plan it will be seen that Rome kept her hand in a systematic way upon all the newly acquired territory. The point to be kept well in mind is the fact that as the process of getting control of the whole of Italy was going on, there were growing up in all parts of the peninsula, centers of political and commercial activity of the greatest social importance. They served at once to furnish an outlet for the superfluous population of Rome, and a bond of union between the frontiers and the central government. Meantime, it is to be remembered that the supreme political authority over the whole, continued to be exercised by Rome itself. While the colonies had a measure of local independence, they had no voice either directly or indirectly in the government of the state as a whole. There was no system of representation.

THE LIFE OF THE ROMANS.

BY PRINCIPAL JAMES DONALDSON, LL. D.
Of the University of St. Andrews, Scotland.

PART I.

PERHAPS there is nothing more striking in the history of mankind than the extension of the dominion of Rome when once the Roman people began to carry their arms beyond their neighborhood. According to the prevalent computation, Rome was founded in 753 B. C. Tradition represents the town as built by shepherds and as the refuge of the desperate outlaws of surrounding cities.

In process of time these men are described as increasing in numbers, as governed by a king, and as acquiring considerable possessions. But at the end of two hundred forty-four years, according to tradition which appears to be most trustworthy, the city is so weak that it is conquered by an Etruscan prince and has to submit to his terms. Then a republican government is established, but it does not prove more successful than the regal, for after upward of a hundred years Rome is still so feeble that it spends ten years in laying siege to Veii, a city not twenty miles distant, and shortly after this place is taken, the town of Rome is itself burned to the ground by a horde of barbarians. In these sad circumstances the people of Rome hesitated whether they would abandon their ruined homes for the place which they had recently conquered or whether they would rebuild them. They resolved to rebuild them and after an interval of rest they again began to fight with their neighbors. From that time their success in conquering all their opponents is marvelous. In little more than a hundred years after the burning of the city they became masters of the whole of Italy from the confines of Cisalpine Gaul to the Straits of Messina.

The next century saw them engage in a life and death struggle with the greatest enemy they ever had to encounter; and their national spirit and dogged perseverance amid manifold disasters ultimately triumphed. In that century they added Cisalpine Gaul to their territories and passing beyond the continent of Italy they subdued Sicily and Carthage and obtained a permanent footing in Spain. In the next century they conquered Greece and Macedonia, they increased their possessions in Spain, they hurled back a tremendous irruption of barbarians, and occupied ground in Gaul. In the next century they proceeded to Asia Minor and Syria, to Gaul, Germany, and Britain, and to other parts of the world. And thus within four centuries one city had brought within its sway nearly the whole civilized world. That city still remained a city and not a country. Doubtless it had so arranged matters that men of various nations might become citizens of Rome; but it was in Rome and only by personal presence in Rome that any citizen could exercise his full rights of citizenship and take his part in governing the Roman world.

Such an extraordinary phenomenon as one city governing nearly the whole of Europe, a large part of Asia, and considerable portion of Africa, arrests the attention. How did such

an event take place? What were the characteristics of the men who achieved this singular success?

Both foreign and native authors point to the religious character of the Romans as the most striking feature of their personality. In discussing the growth of the Roman dominion, Polybius* lays particular stress on the attention paid by the people to the gods and to all religious rites. Cicero† states the matter concisely. "If we wish to compare our condition with that of foreigners, we shall be found either equal or inferior in other matters, but much superior in religion, that is, in the worship of the gods" (*De Nat. II. 3. 8*). And the same remark is made by other Greek and Latin writers. This religion was of an eminently practical cast. The old Romans, as far as we know, indulged in no speculations regarding the nature of the gods or the creation of man or of the universe. Their religion consisted in the conciliation of the gods by rites and sacrifices, in endeavoring to find out and obey the will of the gods as indicated by augury, and in propitiating the divine rulers when they showed their anger through portents and prodigies. The word *religio* is used continually in the Latin writers to signify a scruple, and scrupulosity is the prominent characteristic of the Roman worship. All the formulas of worship were carefully written out and preserved by the priests. In offering a sacrifice the offerer had to follow the priest in pronouncing the prayer, and it was essential that both priest and offerer should say the words in exact order and without stuttering. In all cases of consecration or propitiation the same correctness of action was deemed absolutely necessary. If a wrong vessel was used, if the flute-player stopped in the midst of his piping, if an actor stood still in the performance of plays acted at games which were held in honor of the gods, if a horse stumbled in a religious procession, if the young people who were employed in the service omitted through forgetfulness or carelessness any part of their duty, it was inferred that the gods were not satisfied, and an expiatory sacrifice must be performed and the rite begun again. We are told that on one occasion a sacrifice was performed thirty times owing to slight mistakes occurring in the service. Nay, so scrupulous were they that knowing that human nature was likely to err and that errors might escape detection, they provided a sacrifice which was to atone beforehand for any unobserved slip that might take place.

The Romans regarded every action as being under the superintendence of some god whose favor they were bound to try to procure. This applied to all the daily occupations. Prayer and sacrifices were offered up to the special gods who helped the mother in childbirth, who taught the infant to eat and drink, walk and remember, who turned the boy into a young man, who watched over his marriage, and who presided at his death. The gods also directed all the operations of agriculture and were the causes of fountains, rivers, and hills. In fact, their presence was everywhere and all of them demanded worship in the special circumstances peculiar to each.

The Romans did nothing without endeavoring to find out the will of the gods through augury. They believed that birds, particularly by their cries and modes of flight, indicated the desires of the gods, and they strove to obey every indication which was thus furnished to them. But especially when monstrosities appeared, when earthquakes occurred, when lightning struck the ground, they took the utmost care that the proper sacrifices were offered up, that the right ceremonial was observed, and that every god was duly appeased; and in order not to commit any mistake in so important a matter, they sometimes offered their sacrifices to the god or goddess who may have brought on the calamity, without mentioning any name, since it was uncertain to what god they ought to sacrifice.

Such was the scrupulosity of the old Romans in their religious ceremonies. In later times skepticism invaded the more cultivated Romans, though the masses of the people seemed to have remained true to the ancient faith and practices. Some of the most illustrious generals and many of the greatest orators and poets despised the auguries, and the popular religion became a subject of philosophic contempt. But even amid this contempt a feeling prevailed that it was wise to adhere to the religious practices of their ancestors, and one of the means deemed most effective by Augustus for restoring the old Roman character was a revival of the rites and ceremonies, the prayers and sacrifices, of the religion of early Rome.

Along with this scrupulosity and indeed

* See "Latin Courses in English," p. 219.
† See "Latin Courses in English," p. 107.

partly arising out of it can be traced a liberalizing tendency which slowly and perhaps unconsciously to the Romans carried the day. Whenever any extraordinary occurrence took place, the Romans were sure that the gods were angry. But their religious books often afforded them no means of ascertaining what gods were offended and by what rites they could be appeased. Accordingly rather than let the gods remain unpropitiated they consulted foreign religious books and by their suggestion introduced the worship of foreign gods and the observance of foreign rites. Thus it became the regular custom on special occasions to consult the Sibylline books,* and a college of priests was instituted to perform this duty.

This conduct in religious affairs was only in consonance with their action in other matters. They were conservative and clung to the custom of their ancestors. They were not, however, rigidly conservative, but adapted themselves to new circumstances and altered their practice when convictions became strong.

All testimony bears out that the Romans were an agricultural people. For a long time they lived within the bounds of the Roman territory, having little intercourse with foreigners and indeed only limited intercourse with the neighboring cities of Latium, with which they were connected by race. A quiet, staid life it must have been. The males of the household, father, sons, and slaves worked at the land and looked after the cattle. The women wove and made the clothes of the men as well as their own, and they baked the bread and prepared the meals and joined in any agricultural work that was suitable for them. All the family rose with the first dawn and set at once to work. They took a slight refreshment early in the day, dined at twelve, generally slept for an hour or two after this meal, especially in summer, and took their supper in the evening, when the day's work was over. They knew nothing of hours, for dials were not introduced into Rome till 263 B. C. So ignorant were the Romans of astronomical science, that, though the first dials in Rome were calculated for Catine* in Sicily and therefore were inaccurate for Rome, the Romans remained unconscious of the fact for ninety-nine years. They measured their time by the events of the day, the dawn, the dinner time, the coming home of the cattle. And when at length hours came into vogue, they divided the daylight into twelve hours, so that the length of the hour varied with the length of the daylight.

The Romans, even the highest of them, carried on their agricultural pursuits to a late period in their history. Every one has heard how Cincinnatus† was called from the plough to the dictatorship. Cicero tells how the Senate used to be summoned by messengers to the various farms on which the members of that body worked. And he relates that in the beginning of the third century B. C., Manius Curius spent his old age in the operations of agriculture after he had triumphed over the Samnites, the Sabines, and Pyrrhus.

The Romans found rest from these labors of the field every eighth day when they went to market to exchange with each other the produce of their lands. And they also had their religious festivals. Horace‡ tells how on such occasions the families gathered round the table and listened to the stories of the exploits of their ancestors. But this rest and these agricultural operations were frequently interrupted by martial expeditions. Every freeman was a soldier and at the command of the state he left the care of his farm to his wife and slaves and accompanied by his sons marched out to fight the foe.

The Romans were thus above everything land-owners and soldiers, and it came to pass in the process of time that a strong prejudice grew up in favor of these pursuits. There cannot be a doubt that the high honor in

* An old Roman legend relates that the most famous of all the prophetic women of the mythical period, the Cumæan sibyl, came to King Tarquin, offering to sell him nine books of prophecy, which she declared disclosed the destiny of the Roman people. The king refused to buy them unless he could first examine them, whereupon the sibyl burned three. She then offered the six for the same price that she had first demanded. On the king's second refusal she committed three more to the flames, and then asked the original sum for those then remaining. The king whose curiosity was now thoroughly aroused purchased the three. They were preserved in the temple of Jupiter Capitolinus, and no one doubted that they contained knowledge of the greatest importance; and, until they were destroyed at the burning of the temple, 83 B. C., they were always appealed to for direction.

* Catania.

† A hero of the old Roman republic. In 458 B. C., during a war between the Romans and the Æquians, he was called to be dictator. The officers of the commonwealth found him at his plow. He called for his toga, that he might receive them with proper respect, and was at once installed in the highest office. He immediately marched against the enemy, conquered them, and compelled them to pass under the yoke. When the country was out of danger he went back to his simple home life and his plow.

‡ See "Latin Courses in English," p. 355.

which the land-owner and warrior are now held is mainly the result of this prejudice which has been handed down to us from the Romans. Of course in those early days war was not a trade or profession. It was only in the later period of their history that the Romans employed mercenaries. In ancient times every free male was trained in the military art, for a knowledge of it was requisite for the preservation of liberty and the state. Accordingly when Cicero compares the relative merits of the methods of gaining a livelihood, he does not mention the profession of a soldier. He puts agriculture, as might be expected, in the highest rank. There is nothing better, nothing more fruitful, more pleasant, more worthy of a freeman, and he describes in the *Cato Major** the delights of rural occupation. Indeed, he thought there was no other honorable way of earning a livelihood.

The Romans were never a commercial people. They always detested trade. And Cicero does not show himself superior to the prejudices of his time. He condemns all trades, such as those of the tax-gatherer and the usurer, which incur the hatred of men, all trades where the workmen are paid for their services and not for the articles which they make, all who work in shops or who like butchers, fishmongers, cooks, perfumers, minister to the pleasures of men, and all retail dealers of every kind. The Romans regarded retail trade as a kind of fraud. They did not see how it was just to buy an article for sixpence and sell it for eightpence. They regarded the retail dealer as getting the twopence by cheating and as necessarily having recourse to the arts of puffing and deceiving. None of these trades consisted with the dignity of a freeman. But there were one or two trades which rose somewhat above these, but were much below agriculture. He regards those trades as honorable which require intellect and accomplish some useful object, such as medicine, architecture, and teaching, but he adds that they were honorable only for those to whose rank they were suitable. The doctor was either a slave or a freeman and it was regarded for a long time as beneath the dignity of a freeman to practice medicine, though in the times of the Empire several Romans in high position took to this profession. The same was the case in regard to architects and teachers. There was also another trade which he regarded as honorable. It was that of a merchant on a grand scale. The retail merchant he abhors, but he expresses respect for the merchant who ventures on large enterprises and he bestows special praise on him, if after having made his fortune he becomes a land-owner and takes to agricultural pursuits. It is remarkable how modern all these ideas are and it is interesting to note how the prejudices of the early agricultural period of Roman history have propagated themselves through the Middle Ages down to the present time.

We must turn to the constitution of the family to see the more intimate features of Roman life. The family was the foundation of the Roman State. At an early period the state was simply an aggregation of families, and no state privilege, none of the rights of citizenship, could be enjoyed by any one who was not a legitimate member of a Roman family. It was a very long time before the rights of man as man were at all recognized. The citizen of Rome must be the son of a father and a mother who were free born Romans, and to none other at first were the privileges of citizenship granted. But in politics as in religion, while the Romans were conservative, they were not doggedly so. They gradually extended the advantages of citizenship to others and they are specially remarkable for the generosity and prudence which they showed in freeing the slave and admitting his offspring to the full rights of citizenship.

The father was the head of the family and the other members consisted of the wife, the children, the wives of the sons and their children, and the slaves whether in actual slavery or freed by the will of the master. The traditional conception of the Roman family held that the father was the despotic head of this household, that he could do with one and all as he liked, and that they were bound to obey him at the risk of any penalty he might impose. This autocratic power had to be modified, and a whole history of the changes that took place in regard to each component element is contained in a short statement made by Velleius Paterculus.* That historian in relating the sad consequences of the civil war which ended the re-

* The full title of this work is *Cato Major Seu De Senectute*. See "Latin Courses in English," p. 451.

* (19 B. C.–31 A. D. (?)). A Roman historian.

public, asserts in regard to proscriptions that there was the greatest fidelity to the proscribed on the part of the wives, a fair amount on the part of freedmen, a little on the part of slaves, and none on the part of sons. An examination into the history of the component elements of the family will show how this state of affairs had been brought about.

MACAULAY'S LAYS OF ANCIENT ROME.

PARAPHRASED BY ARLO BATES.

THE Lays of Macaulay are an attempt to reproduce, as nearly as may be, the ballads of adventure which the Roman folks used to sing in the days before the imitation of Grecian literature had caused the original Latin forms to drop into disuse. The subjects of these ballads were half fabulous, and the stories which Lord Macaulay has chosen, partake of this semi-mythical character. They are not to be received, of course, as genuine history, but they are to be found in the Roman historians, who probably obtained them from ballads of the very sort which have been imitated by Lord Macaulay in his rendering of them.

I.

HORATIUS.

A Lay Made about the Year of the City CCCLX.

After he had been expelled from Rome on account of his cruelty and wickedness and the crimes of his sons, the Emperor Tarquin sought aid to recover his throne and his crown. In Lars Porsena of Clusium he at length found an ally, and the latter, having sworn a solemn oath to restore Tarquin, sent out messengers through all the length and breadth of Etruria, to summon his subjects to arms.

From every Etrurian city and village the army gathered, and thirty augurs, the wisest in the land, were called upon to foretell the result of the expedition. Their predictions were most favorable, and Tarquin and Porsena were encouraged to go forth in the certainty of bringing in triumph to Clusium the sacred golden shields, the choicest of Rome's holy things. Great was the host that gathered, and to the Etruscans were joined the Latins under the leadership of Octavius Mamilius, who had married a daughter of Tarquin.

The tidings of the great army which had been gathered were received in Rome with the utmost terror. The Romans were just endeavoring to adapt themselves to the new and republican form of government which they had adopted upon the expulsion of the Tarquins, and they knew that they were in no condition to withstand the host that came against them. From all the country about Rome the people came crowding in, old and young, mothers with their babes clinging to them, and aged folk on crutches or carried in litters. Carts piled with household stuff or with the produce of the farm were mingled with herds of sheep and cattle, and every gate of the city was choked with the fugitives and their possessions. From the Tarpeian Rock could be seen the light of blazing villages which marked the approach of the Etruscans, and every hour came tidings of fresh disaster. The City Fathers were not long in seeing that the only way to save the city was to throw down the bridge over the Tiber, and even as they came to this decision a scout came riding in all haste to say that Lars Porsena was at hand. Almost at his heels came pressing the army of the enemy, with Tarquin, Porsena, Mamilius, and many other heroes. With them was Sextus, the son of Tarquin, and at sight of him a yell arose from the Romans, for the wrong he wrought on Lucretia, and the very children screamed out curses upon him.

The consul* was in dismay. "They will be upon us," he said sadly, "before we can destroy the bridge, and if they win the bridge, nothing can save the town." But Horatius, the captain of the gate, cried out manfully, "Hew the bridge down; the entrance is so narrow that three men can hold it against an army. With two to help me I will hinder the enemy until the bridge go down." Instantly sprang forward Spurius Lartius, a Ramnian, and Herminius, of Titian blood,

*The word was derived from *consulere* (Lat.), meaning to care for, and was the title given to the military officers who were elected to govern the republic after the expulsion of the kings.

and these three representatives of the three patrician tribes of Rome hurried forward to defend that perilous pass against the army of the allies.

The consul himself seized an ax and set the example of hewing away the supports of the bridge, while at the other end the brave three stood confronting the advance guard of the Tuscan army. A shout of derision rose from the enemy at sight of the three, and an equal number of chiefs, Aunus, Seius, and Picus, spurred out to slay them. Lartius hurled Aunus into the stream below; Herminius clove the head of Seius; and Horatius struck down Picus. Again and again, Tuscan warriors rushed forward, but the three Romans struck them down, until great Astur of Luna came forward, almost a giant, to dispute the pass. He rushed at Horatius, and raising his broadsword he smote him such a blow that although the Roman was able to turn it aside from his head it cut through his armor and wounded his thigh so that he reeled. An instant Horatius leaned upon Herminius, and then like a tiger he sprang forward and dashed the point of his sword into the very face of Astur. So mighty was the blow that the broadsword came out a hand's breadth behind the Tuscan's head, and with his foot pressed upon Astur's throat, Horatius was forced to tug thrice and four times to pull the blade away.

And now there was no sound of laughter in the ranks of the Tuscans. Sextus tried to bring himself to assail the champions of Rome, but his heart failed him, and there were none who wished to try to pass. But meanwhile the bridge hung tottering to its fall, and a shout called the three warriors back. Spurius Lartius and Herminius darted back, feeling the timbers giving way beneath them as they ran, and with a crash like thunder the bridge fell behind them. Alone stood Horatius, and with a shout of triumph, Porsena called upon him to yield. Not even deigning to notice the Tuscan, Horatius turned toward the river. "O father Tiber," he said, "I pray thee receive these arms and me who bear them, and let thy waters befriend and save me." And before the Tuscans were aware of his purpose he flung himself, all armed as he was, into the flood. Spent with fighting and weakened with loss of blood, weighed down with his armor, the ranks on either shore watching breathlessly, Horatius fought his way across the Tiber. Even the Tuscans could scarcely forbear to cheer, and when at length he reached the Roman shore the City Fathers and the people pressed about him weeping and shouting with joy.

The city gave him rich rewards, and his statue was set up in the Comitium, and as long as Rome stood was the story of how he kept the bridge told from father to son among the people.

II.

THE BATTLE OF LAKE REGILLUS.

A Lay Sung at the Feast of Castor and Pollux, in the Year of the City CCCCLI.

Although the expedition of Porsena against Rome had failed, the Tarquin did not on that account relinquish his purpose to conquer the city. The Tuscans soon after this made peace with the Romans, and Tarquin thereupon went to the Latins, whose prince, Octavius Mamilius, was his son-in-law. Here his cause was once more taken up, and the thirty Latin cities sent a haughty message to Rome, demanding that they receive Tarquin again as king, and threatening to compel them by force of arms if they refused. To this demand the Romans answered with scorn, and prepared themselves to fight. They chose the consul Aulus as dictator, and put their army in marching order with so much speed that on the third day the host set out to meet the Latins, whose army was encamped not far from Lake Regillus.

The Romans also encamped on the borders of the lake, and early on the following day the fight was begun. The bravest of the knights and warriors of Rome were set against the boldest and most renowned heroes in all Italy beside, and in all the history of Rome was there no battle more desperate or more bloody. There were a great number of the most mighty champions slain on both sides, but on the whole the advantage was more and more markedly with the enemy, and the Roman cause became ever more doubtful. In the center where Aulus, the dictator, led, the fighting was most desperate, and the Latins were gaining a decided advantage, even though Herminius was summoned to aid. Mamilius and Titus, the youngest Tarquin, fought here, and the ground was heaped with the bodies of dead heroes. Mamilius slew Herminius, and in his turn was slain by Aulus, but the Romans were giving way before the onslaught of the Tuscan troops.

In this extremity, Aulus vowed a temple to

Castor and Pollux* if he might but win the battle, and hardly had he done so before he became aware of a pair of noble warriors who rode at his right hand. Their horses and their armor were as white as snow, and about them gleamed an unearthly radiance. Before the might of their swords no foe might stand, and instantly the tide of battle turned in favor of the Roman army. By their powerful aid the Latins were put to rout and defeated with a terrible and overwhelming slaughter.

At Rome the tidings of the fight were awaited with the greatest anxiety, and just as the sun was setting, a princely and godlike pair of horsemen, their white armor splashed from head to foot with blood, rode swiftly into the city. They brought news of the victory, and told of the battle; then with slow and majestic mien they rode to the well which sprang from the earth in the Forum near the shrine of Vesta†. Here they washed away the stains of the conflict, and riding to the door of Vesta's temple they vanished in the twinkling of an eye.

Then it was known to all that the gods had fought for Rome, and that the stranger horsemen were none other than Castor and Pollux, the Great Twin Brethren. Hard by the temple of Vesta a temple was erected in their honor, and on the ides of Quintilis‡ the anniversary of the battle was each year observed with great solemnity.

III.

VIRGINIA.

A Lay Sung in the Year of the City CCCLXXXII.

The story of Virginia is one of the most touching of the whole legends. Virginia was a young and beautiful child who went day by day to school in the Forum, and all the tradesmen on the way she went had learned to watch for the lovely and innocent creature, so sweet and winning was she. In an evil day the eye of Appius Claudius, the wicked and dissolute consul, fell upon the the maiden as she tripped joyously homeward, and his base passions were inflamed to possess her. His arts and his proffers, however, were unavailing. Virginia was the daughter of honorable parents, and as pure and innocent herself as a dove. The advances of the consul, notwithstanding the fact that he had almost despotic power in Rome, were met with scorn and horror.

Only the more determined to secure his prey, and enraged at this resistance, Appius Claudius resorted to a stratagem at once cunning and outrageous. He induced one of his creatures, Marcus by name, to seize upon Virginia, upon the pretense that she was the child of a slave of his who had given the babe to the childless wife of Virginius, to pass off as her own. The occasion taken was during the absence of Virginius, the father of Virginia, who was with the army in camp. At first Appius Claudius refused to delay the trial of the claim of Marcus until Virginius should be sent for, but through fear of a tumult he at length consented to put off the hearing one day, supposing that it would not be possible for the father to be summoned in that time.

The friends of Virginius did succeed, however, in getting him to Rome in time, but as the cause was heard before Appius Claudius at whose instigation the seizure had been made, the trial was the most hollow mockery. The clearest proofs of the legitimacy of Virginia were brought forward, but in defiance of all these, Appius gave judgment for his creature Marcus.

Seeing that it was impossible to save his daughter alive from the hands of the wicked decemvir,* Virginius begged leave at least to take a last farewell of her. The privilege was granted, and while he clasped her in his arms, he saved her from servitude and dishonor by plunging into her heart a knife which he caught up from the shambles of a butcher near the place of trial in the Forum. Then with the reeking knife in his hands, he appealed to the people for vengeance and justice. The whole mass of the commons rose at his call, and the army, as soon as the story of Virginia's death was told in camp, joined in

---

* The twin sons of Jupiter and Leda, brothers of Helen of Troy. They took part in the Argonautic expedition. There are numerous accounts of their death, but Jupiter rewarded their attachment for each other by placing them among the stars as the Gemini, or Twins. They were the patron deities of seamen and voyagers, and sometimes took part in battles, on which occasions they always appeared mounted on magnificent white chargers.

† The deity which presided over the home. A sacred fire was kept constantly burning in the temple in her honor and was tended by six virgin priestesses called Vestals.

‡ The fifteenth of July. Quintilis was the name of the fifth month of the year. The Romans divided the months into three periods very unequal in length. The first day was called *kalends*, (or calends); the fifth and the thirteenth of all months save four, were known respectively as the *nones* and the *ides*. On the four excepted months, March, May, July, and October, the nones fell on the seventh, and the ides on the fifteenth day.

* See "Outline History of Rome," p. 69.

the cry for redress and for changes in the government, which should render impossible such high-handed outrages on the part of the nobles. The Tribuneship, which had been abolished by Appius Claudius and his party, was restored, and the guilty decemvir himself was seized and imprisoned to answer for his criminal abuse of his power as judge. He died in prison and so escaped punishment, the supposition being that he took his own life.

IV.

THE PROPHECY OF CAPYS.

A Lay Sung in the Year of the City CCCCLXXIX.

[The Prophecy of Capys differs from the other 'lays' in not being founded upon tradition. The poet imagines a theme, and treats it as it might have been handled by a minstrel of the old Roman days, and although it does not follow traditional story it is founded upon it. After Romulus had slain the usurper Amulius and seated his grandfather Numitor again upon his throne, he determined to leave Alba and to found for himself a new city. The 'lay' represents this decision as being inspired by the gods, speaking through Capys.]

When Romulus had slain Amulius, his uncle, and the High Priest Camers, who had condemned his mother to a living burial and himself and his brother Remus to the Tiber, he marched from Alba Longa to the hall of his grandfather Numitor, to bring him again to his ancient right. On his sword he bore the bloody head of the king, while at his left hand strode Remus with the head of Camers held high upon a boar-spear. Around them was a joyous multitude of comrades and of people from all the hamlets round about, shouting with joy to see the sons of Rhea triumphant.

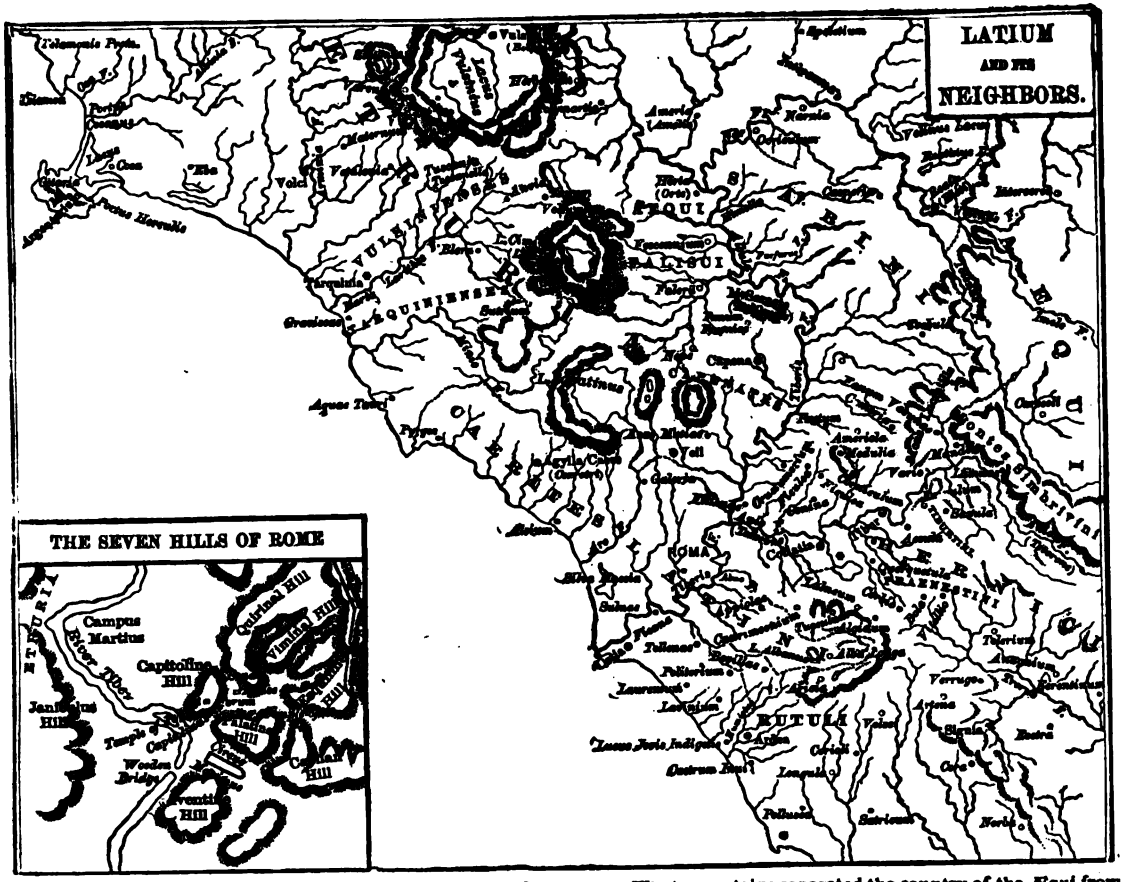
At the gate of the hall of Numitor sat the blind seer Capys, and as Romulus came near he trembled from head to feet with the inspiration of prophecy that came upon him. With his white hair rising and his sightless eyes flashing, he hailed him as the foster son of a wondrous nurse and the son of a god and in glowing words he went on to foretell his glory and the fortunes of the city which he should found.

After the triumphs of Rome over the Volscians, the Capuans, the Lucumoes, the Samnites, and the Gauls have been foretold, the words of Capys come to that great triumph over the Greek which was the occasion of the festival upon which this lay is supposed to have been sung, and which marked the beginning of the supremacy of Rome. Seven years before this, Lucius Posthumius Megellus had been sent from Rome to Tarentum to demand redress for great and arbitrary grievances. Posthumius was of one of the noblest of Roman houses and had been thrice consul, yet in spite of his dignity he was treated by the Tarentines with the most outrageous rudeness and insult. His address was greeted with shouts of derision at his broken Greek, and as he left the stage from which he had fairly been hooted, notwithstanding the fact that his character of ambassador should have protected him, a drunken buffoon bespattered his senatorial robe with filth. The sight was greeted by the Tarentines with shrieks of laughter, and with tumultuous applause. "Men of Tarentum," said Posthumius, "it will take much blood to wash this robe." In consequence of this, Rome declared war against Greece. Greece called upon her allies, and among them came to her aid Pyrrhus, king of Epirus, with the first elephants that had been seen in Italy, 'moving mountains with snakes for hands.' The Tarentines and their allies were at first victorious, but soon the Romans under Manius Curius Dentatus made head against the invaders, and in a great battle fought near Beneventum put them utterly to rout.

This turned the tide in ancient history, and the prophetic fervor of Capys vents itself in glowing exultation over this victory, which was in truth the decisive point in the fortunes of the empire which he was by his inspired words inciting Romulus to found. The song ends with a brief but glowing picture of the splendor of Rome as it should be in its glory, long after the founder and the prophet should both be dust as is now the Rome of which the poet sang.

MAP QUIZ.

1. The course of what river would the Sabines follow, and what one would they cross in going to Rome?
2. In which direction from the Tarpeian Rock was the bridge which Horatius held?
3. Lake Regillus lay a few miles S. S. E. of Collatia, in which direction did the Romans march to reach its battle-field?
4. Against what enemy were the fortifications of the Janiculus Hill intended to protect?
5. Locate the city from which the Tarquinian family came to Rome?
6. Locate Rome's rival Veii and its colonies Fidenæ and Capena.
7. Between what two great towns hostile to Rome lay Sutrium, the friend of Rome?
8. Six of the twelve towns which formed the Etruscan confederacy are on the map, locate them.
9. What member of this confederacy lay northwest of *Lacus Vulsinius* and what is it now called?
10. Could a traveler from Rome reach Vulsinium by water?
11. What river gave Tarquinii a water-course to the sea?
12. Locate the temple of the goddess Feronia.
13. The Etrurian confederacy held its general council at the temple of the goddess Voltumna, in which direction did representatives travel to reach there, from Veii? from Caere? from Tarquinii?
14. What distance from Rome was its mother city and what advantages of location had it?
15. Where is the town situated from which Marcius received the surname Coriolanus?
16. What river forms a beautiful water-fall at Tibur (now Tivoli) sixteen miles from Rome?
17. What was the chief town of the Rutuli?
18. Locate the town at which the floor pavement called *opus Signium* (Signia work) was made.
19. How was Tusculum strongly fortified by nature?
20. What geological phenomenon explains the fact that Ostia, the former harbor of Rome, is now nearly three miles inland?



21. What are the natural advantages of the site of Rome?
22. By what name was the Tiber originally called?
23. What tributary of the Tiber flowed across the northern boundary of the country of the Sabines?
24. What mountains separated the country of the Æqui from that of the Hernici?
25. What river drained the southern portion of the country of the Hernici?

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*October 6.*]

THE Christian conception of man and the world does not afford any specific criterion for the division of wealth. Man is endowed with moral freedom and the world is a scene of moral discipline. It is an order in which hope and fear, gain and loss, success and failure, must ever be possible, for they are essential to its purpose. Christ's prayer for his disciples was not that they might be taken out of the world, or that the world might be transformed to give them peace or comfort, but that they might be kept from the evil. It is not what we have, but what we are, that makes life sweet and blessed. Wealth is not simply to gratify but to unfold our natures. Its ministry of sensations passes away, but its ministry of discipline is everlasting. "The true secret of happiness," says Canon Westcott,* "is not to escape toil and affliction, but to meet them with the faith that through them the destiny of man is fulfilled, that through them we can even now reflect the image of our Lord and be transformed into His likeness."

"The poor," said Jesus, "always ye have with you." I cannot see that it will ever be otherwise. It is proof that Christ entertained no dream of social equality. If all were equalized to-day, there would be the poor, if not the rich, to-morrow. The virtue of beneficence will never be outgrown upon the earth. The incapable, the unfortunate, the sick, to say nothing of the idle and the improvident, will ever sit by the wayside, waiting for the coming of the Good Samaritan. For the Christian the problem of wealth's distribution is largely one of judicious beneficence, for the world has learned that there is beneficence that is injudicious and even injurious. An indiscriminating charity has fostered mendicancy and pauperism and there are countries of Europe where no church is without its waiting beggar. William Law,† the author of the "Serious Call," gave a literal interpretation to the words of Christ, "Give to him that asketh thee," and with two rich friends resolved to deny himself as much as possible and supply the needs of every applicant. They attracted a great crowd of idle and lying mendicants to the neighborhood, till finally the community had to petition the magistrates to interfere, in order to prevent the utter demoralization of the parish. But suppose we should interpret with similar literalness the saying, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." A slow beast needs sharp goads, and Christ stirs and startles the conscience by such awakening words, not as giving laws of action but spurs to reflection. Some counselors, like Herbert Spencer,* advise us to follow our own self-interest, without concern for others, with the assurance that all will thus be happier, because more independent. Between the misdirected almsgiving of the purely sympathetic and the indifference of the selfish, lies the narrow way of wisdom, walking in which, Christ says, "Whenever ye will ye may do them good." We are sometimes told that we ought never to give directly, but only through organizations. This counsel overlooks the blessing of personal ministration. The Good Samaritan took a personal pleasure in relieving misfortune. We need the contact with suffering and the lessons of patience and faith which it often teaches. Besides, it is sometimes the gift of ourselves, rather than of our money, it is our counsel, our sympathy, our word of cheer, that would make glad the heart and infuse strength. I have no word of criticism for the noble work of organized charity, but there is much that it cannot do, because it

---

* Brooke Foss. (1825——.) An English clergyman distinguished as a Biblical critic. He was made canon of Peterborough Cathedral in 1869.

† (1686-1761.) An English mystic. Dr. Johnson says his own first serious thoughts on religion were awakened by reading "Serious Call to a Devout and Holy Life." Among those who sought Law as a spiritual adviser were John and Charles Wesley. In connection with Mrs. Hutcheson he endowed a school for the instruction of boys and girls, which still exists under the name of Law's and Hutcheson's Charities.

* (1820——.) An eminent English philosopher and author. He regards evolution as "the basis of any system of philosophy which represents and conforms to the general method of nature."

lacks the human personality which in God's order, both for the recipient and bestower, should be present in every ministration. And, as a rule, the best gift is the one that has most of personality in it. All true strength radiates outward from the center. A weak heart or a weak mind needs a strong one. Encouragement, advice, knowledge, a place to work in, a nobler work to do, are better gifts than food and clothing; for they produce these and confer the power that continues to produce them. The best form of beneficence that the world has discovered is helping others to help themselves.

[*October 13.*]

The laborer has the right to the fruit of his labor; and the whole fruit of it, after he has satisfied the like rights of others. This is his right, if there be any ethical foundation of society or any moral nature in man. But there is another aspect of this problem of the rights of the laborer. All that he is and all the natural agents which he employs are bestowments of a higher Power. While no man may interfere with his use of his powers and the fruits of his toil expended upon the materials and forces of nature, there is a claim that underlies all—the claim of the Creator. Christ has presented this neglected aspect of the problem in His parable of the talents. Behind this fortification of rights in which the producer of wealth intrenches himself and protects himself from all invasion of rights, is that citadel of duty which gives security to them all. It is into this that the defender of his rights must at last retire when pressed by his enemies. He says: "I have duties to perform to my family, to my friends. If you take away my rights, I cannot perform my duties. I am bound to realize manhood, and my rights must be accorded that I may perform my duties." This is the Christian solution of the origin of rights. It says to the laborer: This is your land, for you have cleared its swamps and blasted out its rocks and made it golden with a harvest; this is your grain, for you have dropped the dry seeds into the moist earth at spring-time and have harvested and winnowed and garnered it; this is your gold, for you have burrowed into the mountains for it and washed away the sand from it until it glitters in your hand; but remember, there is upon it all a claim that you must recognize—the claim of Him who fashioned the mountains and hollowed out the valleys and buried the bright nuggets deep in the rocks for you to gather; the claim of a Father who has placed you among brethren who are like yourself, equal in moral dignity to yourself, if not in powers or possessions, to whom also He has given rights, and whose burdened backs and wearied hands you cannot, as a man and a brother, cause to toil and ache, to heap up your treasures or feed your pride. Christianity, respecting and defending every right of man because he is man, with one hand holds the shield of a protecting goddess over the rights of property, and with the other uplifts the sword of justice against the robber and the oppressor. The right of property is simply the right of a steward to discharge his trust without interference. But "it is required in stewards that a man be found faithful."

The increase of wealth is attended with great perils, yet Christianity favors and aids that increase. All the sages and philosophers of antiquity dreaded the day when the simplicity of poverty should give place to the luxury of wealth. They had good reason for this fear, for no pagan nation has ever grown rich without the deterioration of its people. A prophetic psalm of ancient Israel expresses a wish which no pagan sage had dared to utter, but only in view of a condition that renders riches safe. "God be merciful unto us, and bless us, and cause His face to shine upon us, that Thy ways may be known upon the earth, Thy saving health among all nations. . . . . Then shall the earth yield her increase; and God, even our own God, shall bless us."

[*October 20.*]

Christianity is happily not dependent upon the agency of the secular school for its extension. It is probably well for the development of our national life that the schools are beyond ecclesiastical control. The distinctively clerical influence is conservative, rather than progressive, regarding moral well-being, rather than intellectual advancement. Such, at least, is the testimony of history. And yet it is possible for the secularization of the school to go too far. The state is assuming a wholly new position in excluding religious influences from the school-room. Why not let them enjoy the same freedom that other influences do? Political sectarianism would doubtless be as obnoxious to partisans as religious sectarianism can be to any, yet we

hear the claim constantly pressed that political science shall be taught in our schools. To exclude on the ground of religion a book or an influence or an exercise from a school seems to me beyond the scope of the state's proper authority. It is persecution of religion *because* it is religion.

The Christian men of this nation will be very weak indeed if they do not insist that the Christian Scriptures and Christian teachers be everywhere accorded the privilege of exposition and utterance. Christian duty binds every disciple of Christ to let the light within him shine upon all around him, most of all upon those whose unshaped lives are submitted to his molding hand. No Christian can desire that our public schools shall be converted into propagandas of a sectarian or dogmatic type. But it may be fairly asked that the influence of Jesus might have its place among the shaping forces; that the young might be taught the fatherhood of God and the brotherhood of men; that veracity, reverence, justice, and charity might be inculcated; that the conceit of the young might be tempered with some respect for the wisdom and goodness of the world's great men, including those mentioned in the Bible; that the arithmetical consciousness which intensifies the selfishnesss of our age might be touched with some consideration for the rights of others; that the perception of present interests might be accompanied with some realization of permanent and spiritual needs; that rights and duties might be explained in the light of a personal authority that would give them force in a child's mind; that the religious sentiments might find exercise in some simple and elementary but purely voluntary form of worship that would at least preserve the rudimentary instincts with which men are naturally endowed. Religion within such limits may have place in our public schools without violating any principle of our American conception of the state. The rights of the small number of imported atheists, agnostics, and positivists who would oppose such a plan need not be seriously affected. Their offspring might be marked with a designating badge and kept carefully away from all such influence. Upon such a program Christians of every name might easily unite; and how, in such an atmosphere, would prejudice and sectarianism soften and dissolve, a general fellowship in high objects of faith drawing the coming generations together in the sense of a common brotherhood, leaving free for each the ever diminishing differences of personal opinion, while preserving "the unity of the spirit in the bond of peace!"

[*October 27.*]

We have now examined the relation of Christianity to the leading problems of society. We have found everywhere Christ's conception of man throwing light upon these problems. If the laborer has rights, it is because he is endowed with personality. If the distribution of wealth is possible upon other grounds than the rule of the strongest, it is because these personal rights radiate outward from the man and project themselves in the sphere of poverty. If marriage and the family are to be preserved to society, it is through the recognition of personal rights in the domestic circle. If education is to receive its perfection in the complete unfolding of human powers, the spiritual and moral nature of man must be regarded. If legislation is to embody justice and realize liberty, it must postulate the doctrine of personal freedom and of rights and duties as the ground of freedom. Finally, if crime is to be repressed and extirpated, the moral regeneration of men must be accepted as possible and the universal reign of mechanical necessity must be denied.

The relation of Christianity to these problems is briefly this: it carries the master-key that unlocks every one of them; that master-key is Christ's conception of man. I bring the question to this issue: let what Christ has taught of man's nature and destiny be denied; let the mind picture society as an organism whose constituents are impersonal automata, mechanical products of matter and its forces, infinitely complex, but still governed by the law of physical fatality; let the fact of personality be rejected and the reality of inherent rights be contradicted; and I affirm that, when men universally believe this, social order will have no existence, the physically weaker will go down in the struggle for life under the remorseless competition of the stronger, and the human race will be plunged into a general pandemonium. Every disruption of social order that has lately startled the fears of men has originated from some phase of this chain of assumptions. On the other hand, let all that Christ has taught be admitted; let it be assumed that each personal being is endowed with inherent rights and immortal life; let it be conceded that the human brother-

hood is linked together under the laws of a moral order and the providence of a beneficent Father, and an ideal state will be realized among men. In the light of that contrast, I venture the assertion that, if ever an ideal order is realized by humanity, it will be under the leadership of the Christian conception of man and will require that for its basis. The current agitation of mind over social questions is the best token that the heart and consciences of men are stirred as they never have been stirred before; and it requires little insight to discover that the postulates underlying the discussion of social problems and the hopes of social amelioration are derived from the teachings of Christ, however illogical and grotesque some of their applications may seem to be. *Christus Redemptor* has, with atoning sacrifice, brought forgiveness of sin to the great company of the redeemed. *Christus Consolator* has stanched the tears of the world's sorrow and filled the hearts of the afflicted and the wronged with immortal hope. *Christus Consummator* will establish the kingdom of God in the hearts of men and transform human society at last into an order of final perfection. And you of this noble School of the Prophets, soon to go forth as heralds of that coming kingdom, have a work more vital to the progress of social regeneration than that of any economist or jurist or social reformer of your time. Your part may seem humble and your reward not very great, but it will not be so in the final estimate of eternal values, "for all things are yours, . . . whether the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

*David J. Hill, LL. D.**

*President of the Rochester University which was established in 1850 by the Baptists. These selections are made from his article, "The Social Influences of Christianity," found in the volume of the "Newton Lectures for 1887."

THE STUDY OF THE SEASONS.

BY PROFESSOR N. S. SHALER.
Of Harvard University.

THE science of geography is not well presented in the text-books on that subject; in general these works set before the reader numerous details concerning the political divisions of our states, along with an account as to the commercial and industrial resources of the different peoples. They fail in most cases to provide the student with any sufficient knowledge as to the nature of geographical influences. They fail to show him the unity of the various natural causes which serve to bring about the existing condition of land and sea and the influences resulting from climatal peculiarities or the organic life of the earth. The imperfection in the system of these works arises from the history of geographic science. In the earlier states of human knowledge, political divisions and questions of commerce were the first geographic matters which interested men. The bounds of empire or the paths of trade were evidently facts of great economic and historic importance. Therefore they were the first subjects for presentation in geographic works. Gradually with the advance of science, physiography, which considers the effects on climate and consequently on man as well as our other organic forms, became subject to inquiry. Something of this matter now finds a place in all of our geographies, nevertheless it commonly appears as of secondary importance, the main aim of the works being still to impress on the pupil's mind the features which have immediate reference to the immediate interests of man.

Through the modern advance of science there has grown up a vast body of knowledge concerning the history and mode of action of the part of the earth and that part of the universe which affect the history of our sphere, to which we give the general name of Physiography. This science considers in a broad way the machinery of the earth, the history of its growth, and the effect of the successive changes which have taken place in the progress of our earth's development on the life which has long occupied its surface. As yet the name applied to this science is somewhat ill-defined and it is therefore free to each writer on the subject to set forth the limits which he will include in the study of physiographic science. We shall see that it

will be necessary to include in this generalized study of nature, parts of many other sciences. Geology, geography, astronomy, chemistry, physics, biology, all afford general facts of great value to the student who seeks to make his physiographic studies present him with a broad view as to the nature and history of our sphere.

In order to find an easy way into this wide field, it is best to begin our task by bringing clearly to mind by means of simple familiar instances the effect of the conditions which surround our plants and animals of all grades, effects which we commonly sum up under the term climatal conditions. If the reader will but remember the difference which diverse seasons bring to his ordinary life, he will have before him one of the most conspicuous features as to the effect of varying climates. In the middle latitudes of the earth the change from winter to summer carries men through the widest range of climates within a period of a single year. In the snow-bound, ice-locked period of winter, the greater part of the organic life disappears from the scene. The annual plants survive only in seeds which await the coming of the spring-time to enter again on the living state. The permanent plants are sapless, locked in a state of sleep. The insects survive in their eggs or in underground stations. Of the hundred species of birds more or less familiar in the summer season perhaps half a dozen remain in the fields, the rest have followed the warmth to more southern climes.

If he watch the coming spring he will perceive with the increase of the heat this life start again into activity. The seeds germinate, the eggs of the insects pour forth their tide of life, the birds sweep up from the tropics, and with the change of temperature which does not usually amount to more than 30° F., the whole aspect of the world about us undergoes a marvelous change. This alteration is sensible to us not only in the outer nature but in our spirit as well. We are not the same in the different seasons of the year; the whole conduct of our life is affected by slight changes of climate; in part, directly by the excess of warmth or cold, in part, remotely by the change in the face of nature and in the occupations of the mind which different seasons bring about.*

All set gain from the study of nature must come not through the contemplation of general facts but through the study of details. It is true that many persons have in their youth a certain delight in the face of nature. They feel intellectually and spiritually moved by the contemplation of a sunset or by the beauty which belongs to the vernal fields. This impression, however, is but vague, and if we trust to it alone we shall find that as the cares of life increase, the joy in nature diminishes. It is a sad fact that while most persons are keenly aware to the beauties of nature in their youth, they gradually go apart from such pleasure, and by middle age view the world in a commonplace way, finding but small delight in all the marvelous work of nature. To keep this original interest in the world about us active, it is necessary to devote a portion of our time to close sympathetic observation on the successions which are visible in the seasonal processes of life. I would have the student very early in his observation of nature select some group of organic beings with which he would make himself most familiar and which he will follow from year to year with ever increasing pleasure. There are three groups in the biological field, any one of which will serve to give the thread on which the observer is to string the jewels which he will gather in his study of the yearly round of life. These are the birds, the insects, and the plants.

Of these three assemblages of life, the flowering plants are the most suitable companions for our seasonal studies. They may grow anywhere; even on the window seats of city windows, they will go through their marvelous course from seed to flower and again to seed almost as well as in their native fields. However town-bound, the student can generally find his way to the country or at least to neighborhoods sufficiently rural to show him these plants in their natural conditions.

* Very few persons find the measure of profit and pleasure which should come to them from close attention to these ever varying conditions of the climates in which they dwell. Men and women naturally become absorbed in household cares or in the varied affairs of social or business life. They neglect this majestic march of the seasons and thus lose what should be the greatest charm of life. The student who would become in the best sense a naturalist, who would feel the work of nature about him, should begin at the outset of his striving for this larger life, to go forward each year with the great procession of beings which lead from the darkness of winter through the morning of spring, and noonday of hot summer to the even of autumn, and back again to the winter of sleep. The student of the seasons is always in the tide of life, in a great river which bears him on and gives him not only a purity of spirit but the sight of ever widening fields.—*N. S. S.*

Within the ordinary range of a student's walks, he is likely to find from two hundred to four hundred species of flowering plants with which he can readily make himself acquainted. In seeking this introduction to plant life, the student will do well at once to begin the preparation of a small herbarium.* With the convenient manuals of botanic art and science, such as Gray's "How Plants Grow," and his "Manual of the Flora of the United States," will enable any one with a few days of study to learn the art of classifying these plants. This work of classification is not indeed necessary to the study of plant life, but it adds much to the store of knowledge and the names make it convenient to deal with each species and gather information concerning it.

As soon as the student begins to collect specimens of the flowering plants, which he should do with the first peep of spring, for in sheltered places certain early plants blossom much sooner than is commonly supposed, he will find that he is helped forward in his studies by the love of collection which is native in every breast. A few weeks, distributed through the flowering time, will put him in possession of specimens showing all the ordinary species of the district. Afterward he ceases to be a mere amasser of familiar things, but comes to seek out the rarities. It is important at this stage of the work to take care that the pleasure of collecting does not become the ruling passion of the mind. There is always a risk, especially with the beginner, that the joy of possession will divert the mind from the more serious and in the end more agreeable part of his task. To avoid the mere miserly motive the student should take the following precautions: each specimen he gathers should be a choice sample of the species which he would represent. It should when possible show the roots, the stem, the flowers, and the general form, or as it is termed the *habit* of the plant, in what seems to him to be on careful inspection a natural and normal manner. His principal specimen should be further illustrated by other forms showing peculiarities which are not exhibited by the choicest plant. Different stages of the flower, the seed, even the winter aspect of the dead stem may well find a place in the collection. With each collection of dried plants representing the species, there should go a set of notes stating the day on which the plants were collected and the position as regards peculiarities of soil. From time to time these notes can be added to the results of other observations as to the time of flowering at different periods of the year, peculiarities of association with other plants, appearances in new stations, etc.

In the course of two years of such observation not more than thirty days' time being given in each year, it will be possible for a student to acquire a familiarity with the flowering plants in the region within the limits of ten square miles. The spare hours in the winter season may be devoted to the care and study of the collections which have been brought together. A glance over the sheets will refresh the student in the darkest winter days and make him eager to renew the field pleasures which the contemplation of his treasure brings keenly to mind.

Even before the student has obtained such a knowledge of the flowering plants about him as two seasons of collecting, together with his spare house hours, will afford, he will be ready to begin certain more extended studies which will lead him nearer to the true task of the naturalist, mainly to the study of the physiography exhibited in the fields just about him and the world of to-day. The notes of his field observations as well as his memory of the facts he has observed, will afford a basis for considering the effect of the varied climatal conditions which occur in the field whence his plants are derived. He will perceive that each peculiar station, each bit of bog, of arid hill-top, or shaded dell, has its peculiar assemblage of plants. Some few forms range through a great variety of physical or plantal conditions, but on the whole, each variation in station is accompanied by a wide difference in the character of the life. Before he enters on an unexplored glen or treads upon the open spaces of a rocky summit, he will know what plants to expect. Almost without reflection he will thus have found his way to the fundamental principle which determines the most important features of the earth's life, viz., that this life whether animal or plant is exceedingly affected by the

* A tin box, in which the plants are to be preserved during the hours of collection; a few sheets of coarse, soft brown paper between which the spread out roots, stems, leaves, and specimens may be placed; a few layers of blotting paper to place between the sheets which infold the specimens; two flat boards and a heavy stone for a press, together with a little contrivance will enable the student to begin his work as a botanist.

character of the conditions which surround it.

As soon as the student has by habitual observation come to recognize the effect of conditions which surround animal life in different places, he will secure a firm hold on the fundamental truth of physiographic science, and he has but to enlarge his conceptions in an easy way to conceive how the continually different climate of the tropics gives the singular aspect to the life in that field, and how the peculiar climatal conditions within the polar circles likewise have affected for vast periods the creatures of those realms. Therefore in order to make this important idea thoroughly clear to his mind the student will do well to become perfectly familiar with the area in which his field of study lies. He should practice himself in making a sketch map of it. His world of ten square miles is a picture in a small way of the great world which no man has ever been able sufficiently to see, but must picture in his imagination on the basis of such reality as he may acquire from the study of its smallest part.

I would not have the student long limit his studies of the life in the world about him to plants. Fascinating as are these creatures of the soil, they are not in the fullest sense living. No naturalist should be satisfied with an acquaintance with plants alone. He should go higher in the scale of beings and take account of the animals which directly or indirectly depend upon the vegetable world for their sustenance. After two or three years of close attention to the plant life and even while the student is concerning himself mainly with these simpler creatures, he should begin to observe the insects, these lower forms of life, rather than the birds and other vertebrates because they come nearer to hand and are more constantly before our eyes.

The insect world is far too varied and its species are too numerous for any but men who devote themselves entirely to entomology to become familiar with them. It is well, however, to select a few forms which are in a general way illustrative of insect life. Of these our commoner beetles, the group of web-winged insects, including the bees and ants and certain of the more conspicuous moths and butterflies, are well suited to serve the purpose. In beginning the study of these insects the simplest way to proceed is to take certain insects which are manifestly injurious to vegetation. In his study of plants, the young observer will have had numerous chances to notice how many insects prey upon plant life. Taking any of our larger caterpillars at the time when they have ceased to feed, it is generally easy to watch them infolding themselves in their cocoons, and when they have spun, they may be removed to the house, kept in a dry, cool place through the winter, and watched at the time of their emergence in the spring. Bred in captivity, they may be observed in the process of laying their eggs, the young may be seen to hatch from them, and in this way the cycle of the insect's life is traced. All of our common insects are adjusted to the varying conditions of the year.

After having acquired a personal knowledge of a few common butterflies, the student may turn his attention to the more interesting insects such as our bees and ants which have the habit of dwelling in communities. These animal associations are among the most attractive features in the world of life; they too are closely adjusted to the phenomena of climate. The ant-hill or the bee-hive is quickly responsive to the seasonal changes and affords a delightful field in which to study that adaptation of organic forms to environment, which it should be the first object of the observer to comprehend.

After some acquaintance has been gained with the lower order of life in the insect world, the student will do well to turn his attention to the creatures which are more closely akin to ourselves, the common vertebrates of our woods and fields. The habits of reptiles are not easily observed; all of these creatures are secretive in their ways of life. It is well to note that the whole of these cold blooded animals disappear from the surface of the earth as soon as the winter frosts begin and reappear in the spring-time. They find hiding-places in the mud of swamps, in hollow places beneath the ground, and other sites where they may escape the change which winter brings. Their warm-blooded kindred, the small mammals, the squirrels, mice, woodchucks, etc., in part seek shelter from the winter in a long sleep in protected places and in part maintain their activities. The greater part of our birds, with the coming of winter, move away to warm climates.

In his effort to find his way into the tide of life which flows with the seasonal changes over the surface of the earth, the student

should take care to limit his observations at first at least to a few forms. The greatest difficulty which besets the path of the young naturalist is found in the amazing variety and complication of animate nature. If he does not carefully choose what he will observe, he will perceive nothing clearly. After he has followed the life of our flowering plants and a few of our animals through the changes of the year, when with each springtime he notes the appearance of a few species of animals and plants in a swift and clear manner, then he can begin to extend his knowledge over a wider field. For the purpose he has in view, clearness of perception and fullness of knowledge are far more important than variety of acquisition. His aim is not to compass the variety of nature about him but to feel the influence of physiographic conditions on his life in order that he may thereby attain to a larger knowledge as to the effect of climate, soil, and other physical conditions on the development of the earth's features, particularly on the progression of organic forms from their lowest estate in the remote past to their present lofty station.

CHILD LABOR AND SOME OF ITS RESULTS.

BY HELEN CAMPBELL.

"THERE isn't any such thing left as Child Labor," said, within a few weeks, a disdainful and impatient little woman, deep in organized charities and missions, and convinced that institutions could and should do all that is necessary for the waifs and strays who still wait admittance. "Why people will talk about such things when there is a Compulsory Education Act and all the children have to go to school, I don't see."

"You are speaking seriously?"

"Seriously! I should think so! I regard it as very damaging to our charities, for when people who are just agitators, make this outcry about it, people say, 'Why I thought your Home for this or that attended to children,' and then they don't want to give us so much. But the agitation is the very purest humbug."

These words are chosen as text for such comment as may follow, simply because they voice the feeling and conviction of many who, having read of Factory Legislation and the Compulsory Education Act, believe that with their passage all difficulties ended, and that if certain infelicities still wait upon the Labor Question as a whole, Child Labor has no share in them.

Precisely why faith in this millennial condition of things is so strong, it would be hard to say, but strong it is, and undismayed by any attempts to show the real instability of its foundations. Such believers can only be referred to the Reports of the State Bureaus of Labor interested in showing as favorable a set of returns as possible, but the figures telling their own story. These Reports have thrown much light into corners unexpectedly dark, and made it imperative, not only to recast opinion, but to ask if legislative enactment, and evasion of most of the provisions in that enactment, must go always side by side.

It is a purely modern evil with which we have to deal; a story which began practically with the century, and whose progress legislation has had no power to check, simply because it is an integral part of the competitive system of production, its relations to it being shown further on.

Why and how Child Labor has assumed such proportions is the first question, and why legislative enactment has failed to grapple with and overcome the difficulties involved, follows naturally. The story for England precedes ours and gives the key to some of our own problems. It holds the main features as developed in Anglo-Saxon hands, and leads naturally, in this outline, as our own evils are in many points the direct reproduction of those faced by the English Commission of 1840. Its beginning, as has already been said, is with the introduction of machinery.

A little period of time demonstrated that a child could manage looms where iron and steel did the work of the human hand, and the fathers who saw here a source of gain undreamed of before, hastened to offer up the little ones to this new Moloch, whose character was as yet quite unsuspected and from whose hands fell the shower of weekly shillings and sixpences that were to better all

conditions and bring ease and something like wealth to every one.

Then came the hideous system by which thousands of children were farmed out, being lodged in overcrowded, inexpressibly filthy houses and fed in droves like so many pigs. Ragged, dirty, foul, unmothered, these masses of hardly more than baby humanity, toiled from ten to sixteen hours a day, till merciful epidemics swept them away, in hundreds, and England, roused by fear of possible disaster for her regarded class, and urged by the philanthropists whose souls had long been sickened with the knowledge of evils plain only to themselves, proceeded to investigate, and having investigated, to enact the Factory Act given in substance in the article in THE CHAUTAUQUAN, for May, on "The Child and the Community."

Amelioration in many points followed. But the partial application of any sound general principle, is often a very doubtful benefit, and in some cases may be regarded as a misfortune. The first effect of the Factory Act in England was to cause the immuring of more children in mines than were ever employed there before. Excluded from cotton mills, child labor in silk mills depreciated, and swarms of children were put to other occupations equally or more unfavorable to the development of the moral and physical faculties. The poorer districts of London held then thousands of children let out by their parents for from sixpence to a shilling a week, to do the work of a strong woman; the case of a child of seven killed by its employer, having called public attention to this form of oppression.

Then came a period of apathy, and another uprising, as it dawned upon the English mind that something was still wrong, in the mines if nowhere else. The evil had grown so insidiously and was so ignored that a formal Commission of Inquiry was needed before facts could be so massed as to produce any real effect on the public mind. There is hardly a more fearful record in existence, outside the Inquisition, than this enormous volume of over two thousand folio pages filled with the sworn testimony of the Commission's agents.

Naturally we regard it as impossible that such a state of things could exist a day upon American ground. We had profited by the experience of others and our children were protected by public opinion as well as by actual enactment. In fact there was no such problem to deal with, nor did it come into existence while the uses of the product were the chief and exchange and profit a secondary consideration.

The change was a gradual and insidious one. That it has taken place at all, is often denied, and that it has any bearing upon our condition as a people no less so. Let us see what facts have to say in the matter.

When the Census of 1880 had been taken, it was found that 111,800 children were at work in factories, this number, for reasons given in full by General Walker, representing only a portion of those actually at work. In Rhode Island in 1875, before any formal steps toward inspection had been taken, it was found that there were employed for wages, one hundred forty-six children aged nine years, sixty-four aged eight, eight aged seven, five aged six, and three but five years old. Mr. James Connelly, Factory Inspector for New York State, reported in 1887: "Year after year we have seen the demand increase for smaller and smaller children until it became a veritable robbery of the cradle to supply them."

In 1880 the Commissioner of Labor for Ohio reported 48,593 children under fifteen years of age working for wages, and in 1886 he wrote: "The annual reports of the state superintendent of public instruction prove one thing conclusively, that under a depressed condition of trade, the school attendance rapidly decreases, and with every improvement in business comes an increase in the number of scholars. If, under favorable conditions, such as were experienced in 1880, nearly 80,000 children were engaged in gainful occupations, to what extent has child labor grown under the depressed conditions of trade of the last six years?"

In the New Jersey Report for 1886 may be read: "Over one half [of workingmen's families] would have been as badly off [i. e. in debt at the end of the year] if the wages of the head of the family had not been supplemented by those of other members of the family."

In Connecticut "the industries visited and employing children under sixteen years of age, consist of thirty-seven varieties. Out of a total of one hundred twenty-seven establishments, sixty-six employ children. . . . We dismissed 1,173 from work for being under thirteen years of age."

In Massachusetts in 1880, children between

the ages of ten and fifteen, constituted forty-four per cent of the whole number of working people, yet they produced but twenty-four per cent of the income. This being so, why should child labor be looked upon as a necessity? There are several answers to this question, the first being that with the present relation of wages to the cost of living, a workingman with a family must earn not less than $600.00 a year. The majority of workingmen fall decidedly below this. In a case cited in an admirable article on this subject written not long ago by Mrs. E. E. Brown, a father and son, a boy of twelve, worked together in the mills, their combined earnings amounting to $564.00, of which $132.00 was the wage of the child. Their items of expense, given willingly, were as follows:

Rent, $78.00; Groceries, $281.74; Meat, $68.23; Fish, $13.60; Milk, $25.82; Boots and Shoes, $14.70; Clothing, $26.80; Dry Goods, $18.00; Sundries, $20.11. Total, $539.00.

As the statistics of labor give the required expenditure of the average family of working people for food, at $422.16, this alone stands as nearly the whole of the father's earnings, and without the child, debt would be inevitable.

This is one phase. Another is found in the fact that in the strain of always increasing competition, the first necessity is, to bring the cost of production to the lowest possible point. Boys and girls of fifteen and sixteen years of age can be hired for half the sum paid to men, and more applicants come in than can be supplied with work. Numbers of adult workmen are thus thrown out of work, and since they must have some means of subsistence, they say to the manufacturers, "If you cannot give us twice as much as you give these boys, we will work for a little less than we have done."

So a compromise is made. Part of the men are retained at lower wages and are comforted by the thought that their children's earnings will make up the deficiency. But as machinery improves, younger hands at still lower wages are employed, and reduction still goes on. "*Without child labor*, ten per cent of the laboring class with the present relation of wages to the cost of living, would be in a state of debt or pauperism; *with child labor* competition is constantly on the increase, and wages are still suffering reduction."

In the matter of general conditions of work, they are here and there admirable, but this is true only of the great corporations, a few of which have built model villages, etc. For the vast remainder, is every grade of evil, all sanitary needs for most, being ignored absolutely. The pages in the Labor Reports bearing on these phases are heart-sickening. The mass of tenement-house labor not amenable to many of the regulations supposed to be in force is a series of evils as atrocious. Children of four sew on buttons ten and twelve hours daily, strip tobacco, and are helpers in many other ways, pulling out bastings, ripping, etc. The child is thus defrauded, not only of any natural childhood, but of health, of education, and of reasonable development. New York City has but one Factory Inspector; a score more would still find it impossible to cope with the conditions encountered; and what number would be required to actually rouse public sentiment and bring direct and efficient action, who shall say?

For the rooted sceptic I add a few other facts gathered at the time of a personal investigation in New York, the phase of Child Labor being an incidental one. They are taken from the notes of a physician, a woman who has long given attention to the subject and knows life in the tenement house and among the poor in general, as thoroughly as it well can be known. During the eighteen months prior to February 1, 1886, she found among the people with whom she came in contact, five hundred thirty-five children under twelve years old, most of them between ten and twelve, who either worked in shops or stores, or helped their mothers in some kind of work at home. Of these five hundred thirty-five children, but sixty were healthy. In one family a child at three years old had infantile paralysis, easily curable. The mother had no time to attend to it. At five years old the child was taught to sew buttons on trousers. She is now at thirteen years a hopeless cripple; but she finishes a dozen pair of trousers a day, and the family are thus twenty cents the richer. In another family she found twin girls four and a half years old sewing on buttons from six in the morning till ten at night; and near them was a family of three,—a woman who did the same work, and whose old father of eighty and little girl of six were her co-workers.

How does the Compulsory Education law work with these? It requires only fourteen weeks of the year, and the poorer class work from early morning till eight a. m., and after

school hours from four till late at night. What energy for study can be left under such conditions? Evasion is easy, for it always can be sworn that the child is over fourteen but small of its age. This has been done deliberately in some cases by thinking workmen, who deny that the common school alone, without manual training, can give the child what is required. But intelligent dissatisfaction is seldom the rule. It is the absorbing press of getting a living that compels Child Labor, and thus physical and moral degeneration, not only for this generation but for many to come.

It is with women chiefly that the future rests. It is women who, more and more, are searching out causes and seeking to discover what method may best alter certain social tendencies and evils. For this reason if no other, THE CHAUTAUQUAN gives place to the question, "What can be done to arouse a keener sense of what this form of labor really means, and what the result must be if it continues to increase at its present ratio?" The efficient persistency of women already has raised the age of consent and provided police matrons; and a united demand that Child Labor be abolished now and forever, would at least open eyes, and pave the way for the legislation that is sure to come in days when we have grown wiser and realize the meaning of defrauded and outraged childhood. With every child in school, tenement-house labor becomes impossible, and women inspectors are no less a necessity if healthier methods are to begin.

At bottom it is one cause that rules. Every force in modern civilization seems bent toward the one end of money getting, and the child of days and the old man of years share the same passion and run the same mad race. Whatever words may come, no better ones occur as summary than those written of the same evil in the days when its consequences first defined themselves to the writer once for all: "It is this money-getting passion that has outgrown all bounds and that faces us to-day,—the modern Medusa, on which he who looks has no more heart of flesh and blood, but forever heart of stone insensible to any sorrow, unmoved by any cry of child or woman. It is with this shape that the battle must be, and no man has yet told us its issue. Nay, save here and there one who counts that battle is needed, or sees the shadow of the terror walking not only in darkness but before all men's eyes, who is there that has not chosen blindness and will not hear the voice that pleads, 'Let my people go free'?"

MENTAL PHILOSOPHY.

BY JOHN HABBERTON.

NUMBER ONE.

"MENTAL Philosophy" is one of the most perverted expressions in the English language. Its original meaning is simple. The word "philosophy" is derived from two Greek words signifying love of wisdom; and the qualifying word "mental" means only that exercise of thought which shall strengthen and continue love of wisdom by human intelligence.

Not all mental effort is of the nature of philosophy—of love of wisdom. Minds just as active and acute as any that are entirely pure and honest have been persistent in the interests of personal selfishness, and antagonistic to everything true and right. They have been actuated not by love of wisdom, but by love of self. Among the robber-soldiers, the man-stealers, and voluptuaries of ancient Greece, there probably were minds as keen as those of Plato* and Aristotle,†—men who thought as clearly, and moved as rapidly from cause to effect as either of the great philosophers. The young Alexander‡ probably thought as intently of con-

* A Greek philosopher, one of the most illustrious of all time, who lived during the 4th century B. C. He was called Aristocles, after his grandfather, but was surnamed Plato (from the Greek word *platus* meaning broad), probably from the breadth of his forehead. He was a notable example of that universal culture which marked the period of highest development in ancient Greece.

† (384-322 B. C.) A famous Greek philosopher, a pupil of Plato. He is universally esteemed to have been one of the greatest thinkers of all ages. From his birth-place, Stagira, in Thrace, he was surnamed the Stagirite.

‡ Surnamed the Great. (356-323 B. C.) The son of Philip of Macedon, and one of the greatest conquerors the world has ever seen. He was for some years a pupil of Aristotle.

quest and carnage as Plato about the immortality of the soul. This distinction between the different purposes of thinking must be recognized and understood by any one who in sincerity wishes to go into mental philosophy, no matter to how little extent.

It is true that any method of thinking may find some one to dignify it with the name of philosophy; but this is largely because no other word in common use comes so conveniently to tongue or pen. A very old recognition of this blunder is the Apostolic injunction to beware of "science, falsely so called." Philosophy—love of wisdom—impels a man to think rightly so far as his mental powers will allow, regardless of his own fancies and desires; false or counterfeit philosophy starts always with a purpose, perhaps entirely dishonest, brutal, or vile, for which the possessor needs or desires to form some plea or theory in support or excuse. The monopolist, the forger, the adulterer, the self-indulgent person of any kind, generally can offer an excuse which he has persuaded himself is sufficient, and this excuse is necessarily obtained by mental effort. Few wrong-doers are so lost to shame as to be willing to think badly of themselves; they may be entirely destitute of self-respect, and yet have a great deal of self-respect's great counterfeit, pride, which will not allow itself to be uncomfortable so long as the mind can provide it with salve in the form of a theory that shall serve as an excuse.

All philosophy depends upon reason, but not all reason is philosophy. The lawyer on the wrong side of a question, endeavoring to save a criminal from the consequences of his misdeeds, or to persuade a jury that the law does not really mean what it says, may reason with far more skill than his opponent on the right side, yet he is none the less wrong, and no reasoning that is wrong can be correct. There is not an indulgence or crime to which one may wish to descend, which has not been defended with great skill in print or conversation; the worst men are not the beetle-browed fellows sent to prison for common crimes, but the self-satisfied, intelligent persons of pleasing appearance and good manners, who infest society and are enabled by their reasoning powers to complacently commit every sin prohibited by the Decalogue.

Mental philosophy presupposes honest thinking for the sake of getting at the truth, for wisdom cannot be itself unless it be true. The one requisite, without which all others must fail is, therefore, absolute honesty of purpose. Thought without this purpose may be intense, skillful, brilliant, and to many convincing, but its results are only theories which never are unanswerable. "Sophisms" is the word which best describes such results; it means quibbles, fallacies, or unsoundnesses of argument.

But not all sophisms come from wrong purpose. In philosophy, as in every other development of mental activity, the mistakes are as often due to ignorance or incapacity as to intention. A wrong start, no matter how honestly taken, cannot lead to a right end. A shipwrecked sailor in mid-ocean will never reach Europe, no matter how hard he rows or how skillfully he steers, if he keeps the bow of his boat toward the West. A person intending in all earnestness to reach Lake Erie by traveling southward should not start from Chautauqua. A man wishing to chronicle the highest aspirations of the human race would not seek his material among the frequenters of a rum shop or a gambling den. In like manner the philosopher will come to grief unless his starting-point and direction are both correct.

Hence the failures of many well-meaning thinkers. The shores of time are strewn thickly with the wrecks of philosophical systems upon which much honest thought and care were expended. Buddha,* according to history, was a pure and earnest soul who sought for the highest good; and he said much that resembles closely the moral injunctions of Jesus, yet Buddhism to-day is a faith without works. Buddha's mental activity lacked proper intelligence. Scores of less prominent yet earnest minds have thought earnestly, talked and written much, attracted many disciples, and then sunk, with their ideas, into oblivion. There has been scarcely a century of the history of the Christian Church in which there have not been profitless schisms, all on account of zeal unsupported by knowledge; even in the days of Paul, while persons who had

---

A Hindu reformer, the founder of Buddhism. There is a great diversity of opinion regarding the time he lived, but recent writers have largely adopted the views of the Ceylonese Buddhists and fix the dates of his birth and death as 624-543, B. C. Other names by which he is known are Gautama and Sakya Muni. In its widest sense the name Buddha is applied to a series of Asiatic divinities who have appeared to save the world, Gautama being the latest of these incarnations.

seen Jesus still lived, there were earnest men who departed so radically from sound doctrine as to compel the apostle to write earnest warnings to the infant churches. Indeed, who can name a part of the Christian world to-day, in which men, apparently sincere, are not disturbing the peace and hindering the prosperity of the visible church by obtruding fancies or impressions which they have formulated as principles? Evidently knowledge as well as mental power and purpose is necessary to philosophy which shall deserve the name.

Philosophy is divided and sub-divided, according to its purpose, into many different sections: mental philosophy, aside from its general meaning, is a term applied to mental effort that is made to discover the powers of the mind; moral philosophy has to do with man's duties to himself and his species; and spiritual philosophy, called theology, deals with the relation between man and Divinity. Each, however, has one principle in common with all the others: the principle that each part of a system shall harmonize with all the others and occupy its proper place. No fancy, or series of fancies, or impressions, no matter how long and unselfishly a man may brood over them, should be dignified by the name of philosophy; were it otherwise each dreamer would be a philosopher, though dreams and philosophy have nothing in common.

The most common and pestilent perversion of philosophy, by individuals, is the elevation of a small part of a system to the prominence of the whole. In religion, morals, and abstract mentality there always are numerous alleged thinkers who persist in making everything tributary to a single idea. They resemble a French physician recently deceased, who recognized the curative properties of most medicines, but insisted that each, to be of active value, should be mixed with a large quantity of camphor. Mental, moral, and spiritual philosophy, social and political philosophy, and even natural philosophy, which probably is the most exact of sciences, are disturbed without being benefited by this species of agitator. It is a common weakness of minds more active than intelligent, to esteem highest that which has cost them most endeavor; they are like the Western squatter who, when he saw his house in flames, dashed through the door, not to save his wife and children, but a powder-horn upon which he had rudely carved during hundreds of hours of his spare time. "The man with a hobby" belongs to this class, and while riding his hobby he seems to imagine that the sole duty of his fellowmen is to jump on behind him. To mention cases more to the point might be to tread upon the toes of some reader of this article, for nearly every earnest man has a hobby, which blinds his eyes to everything else.

Then is there no place in philosophy for the man of one idea? Assuredly there is—if he really has an idea. Jesus was a man of one idea; so was Moses, but the idea—the leading principle, the "bottom fact" of each of these leaders, was so great that by necessity all others were tributary to it. But inspiration and divinity are not attributes of everybody; many men claiming prophetic or Messianic qualities arose after Jesus died, but history has been obliged to classify them all with "false Christs."

A common fault of men with reasoning impulses is the fancy that the sole purpose of philosophy is to devise something new. "There is nothing new under the sun," said the wisest man of the ancient Hebrews, and other philosophers have been proving it ever since Solomon died. The wisest men of the present day have improved upon the ancient philosophers only as new facts have been announced and proved; all of them acknowledge their indebtedness to Plato and Aristotle. Philosophy has not become infallible, great though the number has been of new facts upon which to base theories. The utmost that philosophy can do is to start from "what is" toward the probability of "what will be" or "what should be"—to go forward from causes to effects, or backward from effects to causes.

Why, then, should we interest ourselves at all in philosophy? Because "every man shall give an account of himself unto God." To passively accept whatever is told us is to allow one of the noblest of human faculties to decay through lack of use. One of the grandest results of the Reformation was the liberation of the human mind, concerning things spiritual and nearly all things else, from the domination of a few men who assumed to think, with authority, for all humanity. In all things material, mental, and moral, as well as spiritual, we should be able "to give a reason for the hope that is in us." In a multitude of counselors there is safety;

we do not entrust our national interests to the keeping of one man, but to several hundred men, and even these we divide into three departments, legislative, executive, and judicial, to both assist and check one another. It is the duty of each member of the body politic, social or spiritual, to use his head, as well as his hands and his heart, for the benefit of the race of which he, no matter how wise, rich, or powerful, is a dependent member. Regarded merely from the selfish standpoint, he rises and falls with his fellowmen; his interests, hopes, fears, and future are inextricably bound up with those about him. From a different point of view, any superiority which birth, health, education, and circumstances have given him above his fellows, should be utilized for the good of all. "Him that would be greatest among you, let him be the servant of all," said Jesus; the injunction is as binding and sensible regarding things temporal as things spiritual. To carelessly allow others to think for us, while we look only to our material interests is as foolish and blameworthy as to let others act for us, without question, in our daily affairs. The majority rules, and the tendencies of the majority are always toward the prosperity of the individual as distinguished from the community.

Human rights, whether of action, thought, or worship, require for their preservation the continual exercise of the best thought of the best men. "Eternal vigilance is the price of liberty," said Washington. "Stand fast in the liberty with which Christ hath made you free," said St. Paul. Liberty, in this favored land of ours, has not to be guarded by the armed man with eye suspicious and finger on trigger. Our enemies are more subtle than soldiers, more persistent and deadly than savages: they are habits and customs of insignificant or unknown origin, which nevertheless by insidious approach, and our mistaken sense of security, force us into perilous ways from which retreat is difficult. In all matters of prosperity and intelligence, we are in the forefront of nations, but "the post of honor is the post of danger." We have not a government, but an administration; our officials, from the highest to the lowest, are not, according to the law, our masters, but our servants. It is, therefore, more seriously the duty of the American than the freeman of any other country to exert his best mental endeavors, regardless of his party affiliations, and all the selfishnesses peculiar to political parties, to exert his mind for the greatest good of the entire community.

Passing from material and political interests to those of the family, of society, and of the spiritual life, the obligations of the individual mind become greater. Not to know of the influences around him, not to think of them, is disgraceful in any person of ordinary intelligence. In all these departments of life, philosophy—again recalling that philosophy is love of wisdom—is an active and beneficent force. That written expositions of philosophy, many of which are very good, have not made these practicable applications is not to the point. Philosophy is not a result of work; it is a tool with which work is to be done. The man who makes the finest saws, hammers, planes, and chisels, does not specify the use that shall be made of them; according to the hands they fall into, they may make the table of the sybarite, or the altar of the Lord. Philosophy, when acquired, is a means; but a means not used for an end is like the talent that was hid in a napkin and buried in the ground.

NATURE.

NATURE never did betray
The heart that loved her; 'tis her privilege
Through all the years of this our life to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greeting where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us. —*William Wordsworth.*

THE USES OF MATHEMATICS.

BY PROFESSOR A. S. HARDY, PH. D.
Of Dartmouth College.

I.

ON opening a mathematical treatise the non-mathematical reader discovers that he is face to face with a new language. He is confronted with symbols which differ from those of his English text as radically as do those of stenography or German script, and which are subject to laws of combination and interpretation peculiar to themselves This language is not merely an abbreviated notation, although many of its symbols originated in the attempt to secure brevity of expression. At one time algebraic reasoning was expressed in words, without the aid of any symbols whatever. Such was the algebra of the Arabs. Diophantus* of the Alexandrian school, and the early Hindoo algebraists, employed a system of abbreviations for such quantities and processes as are continually recurring, but the grammar of the language remained unchanged. This intermediate form of expression has been named syncopated algebra, being in fact an imperfect shorthand which observed all the laws of grammatical syntax. The modern language of mathematics has advanced still further. Its symbols are rarely suggestive, and are subject to rules independent of all grammatical construction.

The history of this language would be found exceedingly instructive. And by history I do not mean the dry recapitulation of the names of those who proposed the various symbols and the dates of their introduction. No history is instructive, although it may be entertaining, which fails to show us in the succession of events a thread of continuity, whose aggregation of facts does not form for us a picture of the growth of society; for facts and events are important only as they take their place among the phenomena of human progress.

A philosophical study of the evolution of mathematical symbolism would show that the adoption of seemingly unimportant characters, and the introduction of apparently trivial changes in their meaning, always increased, far beyond the thought of the inventor, the scope and power of analysis as an instrument of research. It would be foreign to the object of this paper to enter upon this history. I desire merely to state the fact that the history of mathematics, so far as analysis is concerned, is bound up with the history of a language, and the power of mathematics as an aid to research has been dependent upon the perfecting of this its instrument. Indeed one of the most instructive presentations of the development of the science would be the simple record in their historical order, of those problems whose solution was adjourned, often for centuries after their first statement, until the symbolic language was adequate to attack them. And to-day problems are proposed which baffle the current notation. Progress in physics and astronomy is blocked chiefly because the mathematical functions now in use are impotent to express the ideas and facilitate the reasoning processes involved.

A striking illustration is afforded by the problem of the nature of the interplanetary medium, the difficulty of whose solution consists quite as much in the lack of an adequate mathematical method as in the absence of a satisfactory working hypothesis. But while the inadequacy of the language of analysis is striking when compared with the infinite unknown lying about us, the brilliant service it has already rendered, remains unquestioned. So that I think the first thought of the mathematician who was called upon to enumerate the uses of the science would be of this symbolic language, at once so flexible and so precise, so simple in its uniformity and yet so general in its scope, the most searching and most powerful weapon yet forged for the human mind, contributing to progress not only in those of its so-called applications which secure to men a greater safety of person and property, a readier satisfaction of wants, and a larger liberty of action, but in the attainment of those abstract results of thought less directly associated with the material welfare of the race.

*Di o-phan'tus, the only Greek writer on algebra. It is not definitely known when he lived, probably about the fourth century A. D.

There is a use of mathematics to which I wish to allude at this point because I believe its value in this direction has been overestimated. I refer to the position it occupies in the theory and practice of education. Like Greek and Latin, for a long time it has held an important place in the higher instruction as a disciplinary study. Nothing short of a profound belief in the study of language and mathematics as a means of mental training, apart from all considerations of subsequent utility or of the information thus acquired, can explain the manner in which they have been taught. Although of late years the drill of mental arithmetic has been neglected and elective courses have been introduced in the higher instruction, yet the office of mathematics in the curriculum is still to form rather than to inform, to train the mind rather than to put a tool into the hand for the trained mind to use. In the general extension of the curriculum the time devoted to mathematics, has been increased; and if the object was simply to open vistas of a great field of investigation, or to secure some acquaintance with a powerful method of inquiry and the results it has accomplished, quite as cogent an argument might be framed for the study of the calculus as for that of botany or any one of the arts and sciences. But as a means of discipline the extension of courses of study into analysis is of doubtful value, because in this respect the geometrical method is infinitely superior to the analytic. In pure geometry the mind is constantly on the strain in a process of close reasoning, unassisted by any symbolic language or rules of procedure. It is obliged to keep constantly before it the sequence and bearing of every step in the logical process, and, like a muscle at work, is in a continuous state of tension. Analysis, on the other hand, is a labor-saving machine of the intellect, and having once mastered its grammar we manipulate signs as we could not notions. The mind is relieved of effort by the conversion of a mental into a mechanical process. In geometry a step is easily omitted, a false one easily taken, but the discovery and correction of the error is difficult, requires thinking, often involves the beginning over again of the entire proof. In analysis the errors are largely clerical, orthographical, due rather to careless writing than to careless thinking, and are discovered and corrected by the eye without mental exertion.

The relief afforded by the substitution of signs for ideas is further seen in the ease with which an analytic process of reasoning may be adjourned and resumed at pleasure. There can be no question that the acquisition of the language of algebra, and the abstract reasoning of the theory of equation, afford an excellent discipline, although quite different from that of geometry. It is equally true that beyond this point the disciplinary value of analysis is relatively insignificant. A study, like a food, may be tested by the digestive and assimilative processes. That geometry occupies rightfully its place is seen from the comparative ease with which all master its methods. In algebra and trigonometry the differentiation of aptitude begins to show itself, and in analytic geometry and the calculus we recognize the fact that the student can no longer be treated as a unit. Except for the specialist both the disciplinary and the practical factors have disappeared.

It is one thing to enumerate the uses of mathematics, but quite another to explain them. For example, Kepler,* after making an enormous number of observations upon the heavenly bodies, concluded that the squares of the times occupied by the planets in moving about the sun are proportional to the cubes of their distances from that body. But this inference had no especial significance until, by the calculus, the mathematician proved that if it was true then the cause of the motion must be an attractive force directed toward the sun's center, its intensity varying inversely as the square of the distance, and so laid the corner-stone of modern astronomy—the law of gravitation.

Inability to use the language of mathematics renders explanation difficult, if not impossible, because the reason for the existence of this language is precisely its superior power of expression. Without it the mathematician cannot utter his thoughts, nor even think them. He must be content with a bare statement, not because the listener is unable to follow the argument but is ignorant of the language in which it is best uttered. Certain advantages of this language may be illustrated in a simple manner. Let us consider for a moment the Arabic notation of common arithmetic. The operation of multiplication would be indicated by a simple statement in figures, as $7\times5=35$. This operation is in reality one of equal additions, that is, it is 7 re-

*Johann. (1571–1630.) An eminent German astronomer.

peated 5 times, and as 7 and 5 are themselves symbols for unity repeated 7 and 5 times respectively, 7×5, or 35, is an abbreviated notation for the repetition of unity 35 times.

The convenient methods of arrangement used in the multiplication and division of large numbers are quite modern. They lay no tax upon the memory beyond the multiplication table, and the order of arrangement is so simple that the operation soon becomes an automatic one performed with great rapidity. The secret of this simplicity lies in the fact that the figures have local as well as absolute values, that is, 5 is 5 units, or 5 hundreds, or 5 hundredths, according to the *place* it occupies on the left or right of the decimal point.

The abacus,* on which the ancients depended almost entirely for computation, as do still the Chinese, Japanese, and to some extent the Russians, was nothing but a concrete way of representing a number in the decimal system, the wire on which the balls are strung corresponding to what we call a *place;* and it is somewhat remarkable that this principle of the dependence of value on place, thus employed in the mechanical device, was not made use of in the written symbolism until after the lapse of centuries. We have to go back to primitive methods of calculation before we can realize the immense advantage of what by common usage has grown so familiar to us. Uncivilized tribes seem to have used the digits of both hands for counting, employing two men for numbers beyond ten, one to keep count of the units, the other of the tens.

The Greeks employed an alphabetic notation, but as it did not assist in the actual performance of operations it was non-progressive. It simply afforded a means of recording results. Each separate operation required recourse to the abacus, or was supplied by a multiplication table committed to memory, and was then recorded alphabetically. It is not to be wondered at that arithmetic made no progress among the Greeks when we remember the laborious operations and dreary mechanical difficulties of a system which made the extraction of the square root the work of a master mind and almost wholly forbade the use of fractions.

* (Ab′ a-kus.) A small frame in which rods or wires were fitted having balls or beads strung on them. It was used in mathematical calculations.

Our present notation permits a child to deal with the fractions before which Euclid* would have recoiled. With the exception of the fractions ⅔ and ¾, the Greeks followed the Egyptian practice of reducing all fractions to the sum of component ones whose numerators were unity. Thus $\frac{19}{156}$ was regarded as the sum of $\frac{1}{13}$, $\frac{1}{39}$, and $\frac{1}{52}$, and there is no reason for supposing that any rule existed for the formation of the component fractions, the accumulated experience of previous writers being probably the only source of assistance. Try to imagine what would happen if our present symbolic notation was swept away, and the clerks who record the complex and gigantic transactions of a single mercantile house were replaced by the learned Egyptian Priest Ahmes,† who, in multiplying a number, say x, by 13, first multiplies by 2, then doubles the result, again doubles the last result, and finally adds together x, $4x$, and $8x$; or by the Roman schoolmaster who dealt with fractions only as he could reduce them to twelfths (approximately).

All the operations of arithmetic consist in the increase or decrease of numbers. Such evidently are the operations of addition and subtraction. Multiplication is a process of equal additions; thus, in 7×19, what is required is the sum of seven nineteens. Division is a process of equal subtractions; thus if it is asked how many nineteens 137 contains, we might proceed to subtract 19 from 137, and then again from the remainder, and so on, the quotient being the number of subtractions, and the remainder what is left after the last possible subtraction is performed. A power being the result of multiplying a number by itself, this number being the root, the formation of powers and the extraction of roots (involution and evolution) are also forms of addition and subtraction; and these six operations comprise the whole of arithmetic. Its notation, rules of arrangement, and operation have no other object than the abbreviation of the two simple processes of increasing and decreasing a number of things. Hence, over and above all aid derived from the abbreviated processes, the habit of rapid calculation depends upon practice in

* (U′ klid.) A celebrated Greek geometer who lived about 300 B. C. His name is commonly substituted for that of the science of geometry.

† A priest of Thebes who lived in the reign of Amenhotep I. of the 18th dynasty.

the addition and subtraction of the simple numbers.

Arithmetical rules and notation abbreviate what would otherwise be tedious computations but they do not insure against the committal of errors. Hence the two-fold use of *tables*. They furnish results, thereby saving not only time and labor, but insuring accuracy. The construction of these tables sometimes involves as much labor as would the separate computation of each result, but they generally can be formed by expeditious methods unavailable in the calculation of single results, so that one person, by the expenditure of some labor, saves it for all subsequent computers and insures to them the certainty of accuracy. Whenever each tabulated result required individual calculation, the table is simply a device by which the trouble of one saves the trouble of all. But whenever several results may be obtained by a *principle* inapplicable to the calculation of one, the table illustrates the utility of the principle involved. For example, we wish to know whether a certain number is prime or not. In the absence of a table we must divide it by every prime number less than its square root until one is found which divides it exactly. But the formation of a table of primes is rapidly effected by arranging the numbers in order and then striking out every second number beginning with 2, every third beginning with 3, every fourth beginning with 4, and so on. Logarithm tables furnish a still more striking example of utility. Suppose that the performance of a somewhat complicated operation could be shown to be dependent upon a comparatively simple one, so that to obtain the required result we are at liberty to substitute the simple for the less simple process. This is precisely what logarithms enable us to do. They replace multiplication by addition.

In the following table the first column contains the natural numbers from 0 to 25 in their natural order; in the second column the first figure is 1 and each of the others is double the one above it.

0—1	Suppose we wish the product
1—2	of any two numbers in the sec-
2—4	ond column, as 4,096 and 8,192.
3—8	The corresponding numbers in
4—16	the first column are 12 and 13.
5—32	Their sum is 25. The number
6—64	opposite 25 is 33,554,432, and
7—128	this is the required product.
8—256	And so to find the product of
9—512	any two numbers of the second
10—1,024	column, we add the corres-
11—2,048	ponding numbers of the first
12—4,096	and look for the number in the
13—8,192	second column opposite this
14—16,384	sum. Instead of multiplying
15—32,768	4,096 by 8,192, we add 12 and
16—65,536	13. The only defect in this
17—131,072	table is its incompleteness.
18—262,144	It is limited in extent, and
19—524,288	the second column includes
20—1,048,576	only twenty-five of the num-
21—2,097,152	bers between 1 and 33,554,432.
22—4,194,304	A table so constructed as to
23—8,388,608	give us not only 1, 2, 4, 8,
24—16,777,216	etc., but also all the numbers
25—33,554,432	between them, would be what
	is called a table of logarithms.

It is not within the scope of this paper to explain the theory of logarithms; it is sufficient to state the fact that this theory enables us to substitute addition for multiplication, subtraction for division, multiplication for involution, and division for evolution, or in each case a simple operation for a more complicated one. Thus, suppose we wish to divide 16,384 by 512. The numbers opposite these in the first column are 14 and 9, their difference is 5, and the number opposite 5 is the quotient, 32. That is, instead of dividing 16,384 by 512, we subtract 9 from 14. Again, suppose we wish the square of 2,048, or 2,048 × 2,048. The number in the first column opposite 2,048 is 11; twice 11 is 22, and the number opposite 22 is the required square, 4,194,304. If the cube of 256 is required, we multiply 8 by 3, and opposite 24 we find 16,777,216, the required cube. Instead of involving, or raising 256 to the third power, we multiply 8 by 3. Finally, to find the square root of 65,536, we divide the corresponding number 16 by 2, and opposite 8 we find the root required, 256; dividing 16 by 2 instead of extracting the root of 65,536.

The economy of time thus secured is something enormous, and the immunity from error gained by the simpler operation is of priceless value to the computer. This is why the invention of logarithms is often ranked with that of the calculus. They have completely revolutionized all methods of calculation formerly employed and while for ordinary purposes or single operations the time required in learning how to use logarithm tables would exceed that necessary to

reach the result without them; for the professional computer their value cannot be exaggerated; and they also facilitate the construction of other useful tables which without them would require centuries instead of years, and which would be far less reliable owing to the errors unavoidable in prolonged series of calculation. Of the value of logarithms to astronomy, La Place* says, "They reduce to a few days the labor of many months, double the life of the astronomer, and spare him the errors and disgust inseparable from long calculations"; and Proctor* adds, "Without them the computations rendered necessary by more correct observations would far exceed the limits of human patience or industry, and astronomy could never have acquired that precision and accuracy by which it is now distinguished above all other branches of human knowledge."

The aid they render to navigation is scarcely less important, and their invention marks a distinct stage in the development of the science of trigonometry.

* Pierre Simon. (1749-1827.) A celebrated French astronomer and mathematician.

* Richard Anthony. (1837-1888.) An English astronomer.

THE BURIAL OF ROME.

BY RODOLFO LANCIANI, LL. D.
Of the University of Rome.

THE question most often asked me in my recent visit to America was, "How came ancient Rome to be buried under a bed of earth to a depth which ranges from five to sixty feet?" The question is more easily put than answered. The accumulation of the modern soil depends upon so many causes, great and small, that it is very difficult to bring them all together in the proper light before the reader.

I will begin by relating a personal experience which took place in 1883, during the excavations of the villa of Quintus Voconius Pollio, at Marino, the ancient Castrimœnium. The site of this villa was discovered by mere chance, during the construction of the railway from Rome to Marino, in a place called "Il Sassone," and its regular excavation was undertaken by a personal friend, Signor Luigi Boccanera. I had been wishing for years to come across an excavation in virgin soil, where no one should have disordered the historical pages corresponding to the "stratifications" of the ruins. Here all the chances were in my favor. Although surrounded by villas which had been excavated for centuries, as for instance, the one of Valerius Messalla, of Tavolenus, of Murena, of Tulius Asper, etc., this one of Voconius Pollio had never before been disturbed. In less than a month's time, Signor Boccanera was able to bring to light eighteen works of art, among which were the Pythian Apollo now in the Vatican Museum, the Marsyas now in the Berlin Museum, the Ganymedes now in the Baracco collection.

The daily supervision of the excavations convinced us that the palace, containing so many works of art, had not been destroyed by fire, or by earthquake, or by the violence of man, but had been left to decay by itself, piece by piece, and atom by atom. The palace moreover contained but one floor, the ground floor, no suspicion of staircases leading to upper stories having been found anywhere. Now, as the position of the building was such that the "stratifications" of its ruins could not have been altered by the action of water or atmospheric forces, and the volume of the same ruins could not have been either augmented or diminished, it was easy to calculate, with almost geometrical exactness, what is the material produce of the crumbling of a Roman house.

The results of the careful calculation are these. A noble Roman house, one story high, produces a stratum of loose material and rubbish, 1 meter, 85 centimeters* high, or in other words, a building about 30 feet high, crumbling down under the circumstances which caused the ruin of the villa of Voconius Pollio, produces 1.85 cubic meters, for each square meter of surface.

Now if a building of very modest proportions has created such a volume of ruins, it is easy to imagine what must have been the results of the destruction of the private and public monuments of ancient Rome.

* A meter is a measure of length equal to 39.368 American inches. A centimeter is the hundredth part of a meter, and a millimeter the thousandth part.

About the middle of the fourth century after Christ, the city contained 2 amphitheaters, 11 forums, 10 basilicas, 11 thermæ, 28 public libraries, 290 docks, 2 circuses, 856 public baths, 46,602 private houses, 1,790 palaces. We know with sufficient exactness what the height of these buildings was, more especially that of private houses. Strabo* mentions a law made by Augustus against the raising of private houses above 70 feet. Trajan† tried to diminish this maximum to 60 feet. Tertullian‡ describes the house of a certain Felicles as reaching the skies. Houses built in the Campus Martius, against the cliffs of the capitol, reached the very platform of the temple of Jupiter Capitolinus, and enabled the followers of Vespasian to storm the citadel during the civic wars against Vitellius. The columns of Marcus Aurelius and Trajan tower 140 feet above the level of the surrounding forums. The pediment of the temple of the Sun, built on the edge of the Quirinal hill, rose more than 250 feet above the level of the Campus Martius. Considering that scarcely the ten thousandth portion of this immense mass of buildings has escaped destruction, and that all the rest have crumbled into dust and rubbish, we cannot wonder that the ancient level of the city should now lie buried so deep. Imagine for a moment that the forum of Trajan, excavated by Pope Pius the VII. at the beginning of the present century near the very heart of the modern city, should not be cleaned or swept once a week, as is the case now. At the end of each year it would be covered by a veil of dust half an inch thick; at the end of one century the forum would have disappeared underneath fifty inches of rubbish, and I speak of matter accumulated there simply by the action of rain and winds. But if the forum of Trajan, in its present state, should be selected by the living generation as a receptacle for the daily refuse of the city, its disappearance would take place in a few years; and this has been the case with many spaces of ancient Rome; with the Coliseum, with the Roman Forum, with the forum of Augustus, with Palatine, and so on. At all events this process of the increase of the Roman soil begins with the very foundations of the city. I have sometimes discovered four different buildings lying one under the other. The mediæval church of St. Clement was built in 1099 by Paschal II.* above the remains of another basilica built seven and a half centuries earlier. This latter rests upon the walls of a noble patrician house of the second century after Christ, under which the remains of an unknown republican building are to be seen.

When the new Via Nazionale was cut across the Aldobrandini and Rospigliosi gardens, on the Quirinal hill, in 1877, we met first with the remains of the baths of Constantine; then with the remains of the house of Avidius Quietus; thirdly with the house of Claudius Claudianus; and lastly with some constructions of early reticulated work. The baths of Titus are supported by the remains of the golden house of Nero; the baths of Caracalla, by the remains of the house of Asinius Pollio.

When the Emperor Diocletian began the construction of his own thermæ, he leveled to the ground two temples and many other public or private buildings to the extent of one hundred thirty-six thousand square meters. The raising of new constructions in one quarter, was constantly followed by the burying of others.

One of the problems which has often given matter for speculation is where the twenty-four millions cubic feet of earth and rock, removed by Trajan to make room for his forum, were deposited. This problem had not been solved when I published my book on "Ancient Rome," in 1888 (p. 87). I think that I am now able to give a clue to the mystery. The twenty-four millions cubic feet were carted and deposited within the first milestone of the Via Salaria, on each side of the road, over a district used as a public cemetery. In building the new suburban quarters on the same Via Salaria, we have re-discovered this cemetery, and ascertained that it contains two beds or layers of tombs, one belonging to the first century of the Christian era, deliberately buried under a mass of loose earth and stones from ten to twenty feet deep; the upper one belonging to the third century after Christ, nearly level with the actual sur-

* A Greek geographer who lived from about 60 B. C. to 24 A. D. He spent a number of years in Rome, where he gave much time to writing a work on geography.

† See "Outline History of Rome," p. 202. For accounts of other emperors mentioned see index of the same history.

‡ Quintus Septimus Florens. A Latin Father of the church, born at Carthage about 160 A. D. He was the author of numerous works, devotional and controversial in character. The date of his death is not known.

* The Pope who succeeded Urban II. in 1099. He died in 1118.

face of the ground. The characteristics of the lower and earlier cemetery are the cremation, or incineration, of the bodies, the ashes being kept in cinerary urns inscribed with the name of the deceased; those of the higher and later cemetery are the entombment, or burial of the bodies in coffins or sarcophagi of marble or terra-cotta.

This wholesale burial of a district half a mile square, accomplished at one and the same time, during the golden age of the Roman commonwealth, cannot be attributed to ordinary causes. It was the result of some colossal excavation made in some other quarter of the city by the imperial government, and most likely of the excavation of the forum of Trajan. At all events, we have other instances of public cemeteries which have disappeared under the same circumstances. Enough to quote the authority of Horace (*Lib 1. Sat 8, v. 15*).

Ancient inscriptions and classic writers furnish us with other documents concerning the increase of the Roman soil. Frontinus*(*De Ag. 18*) remarks how the height of the seven hills had increased already by the dumping of rubbish— *colles excreverunt rudere.* An inscription walled in near the very entrance of the Vatican Museum, and discovered at the beginning of the last century, near the first mile-stone of the Appian Way (*C. I. L. VI. 1270*) describes how the steep incline leading from the river Almo to the temple of Mars had been made easy and level by the removal of large masses of earth. The threshhold of the arch, over which the aqueducts cross the Via Tiburtina, an arch built by Augustus four years before Christ, lies three meters lower than the threshold of the gate (now called Porta S. Lorenzo) built side by side by Arcadius and Honorius in 402. These figures give us a yearly average of seven millimeters and a half of rise for the surrounding district, during the 406 years which elapsed between Augustus and Honorius. The inscriptions engraved on the same gate of S. Lorenzo describe among the works undertaken by the said Honorius toward the strengthening of the fortifications of Rome, the removal of the rubbish accumulated along the line of the walls (EGESTIS IMMENSIS RVDERIBVS).

These proofs, which I have quoted at random from monuments and writers, show that before the Fall of the Empire the ground rose equally on the hills and on the plains. However, after the barbaric invasions, twelve out of the fourteen quarters (*regiones*) of the city having been abandoned and turned into farms and orchards, the rise of the hills diminishes and that of the valleys and plains increases at a prodigious rate; a fact which can be explained, to some extent, by the natural fall of materials from the heights, and by the action of the atmospheric forces. The greatest difference between ancient and modern levels which I have yet found in Rome is 72 feet. It was found in excavating the *tablinum*, or reception room, of the House of the Vestals at the foot of the Palatine hill. The foundations of the north-east corner of the new treasury buildings were sunk in 1874, to a depth of 41 feet, before the stratum of débris was passed through. The foundations of the house which forms the corner of the Via Cavour and the Piazza dell' Esquilino, were sunk likewise to a depth of 53 feet. At that level the remains of some baths, built by Naeratius Cerialis, were discovered, with statues, busts, bronzes, inscriptions, etc.

The rise of the hills after the Fall of the Empire is absolutely artificial. I mean to say that if there was an augmentation in the level of the soil, that it happened by the work of man, and as a consequence of the building of palaces, churches, and villas. I shall quote here a curious illustration of the theory I am trying to explain. The soil which covers (or rather covered) the northern half of the palace of the Cæsars, and more especially the palaces of Germanicus, Tiberius, Caligula, and Domitian, has not been created wholly by the crumbling or destruction of those palaces, but it is mostly soil removed from the low lands of the Campus Martius to the top of the Palatine hill, by Cardinal Alessandro Farnese when digging the foundations for his palace, and for the Church of the Gesu. After remaining there for nearly three centuries the enormous mass of material has again been removed, and carted one mile away in the valley between the Aventine hill and the Church of St. Balbina, in order that the remains of the imperial buildings should be laid bare. The district stretching between the Porta Pia and the Porta Salaria has been lately raised to a considerable height with the soil extracted from the foundations of the treasury

* Sextus Julius. A Roman general and author; prætor in 70 A. D., and several times consul. He died in 106 A D.

buildings and of the royal mews. Without quoting any more instances, I wish only to observe, that if these cases were not known, how could we explain the unexpected rise of the places above named, on the Quirinal and Aventine hills?

When we consider that the archæological stratum, the formation of which I have tried to describe, is at least nine square miles in extent, we wonder how it has been possible to excavate, and search, and actually sift it, since the renaissance of classical studies. Yet this is the case.

During my long experience of Roman excavations, and especially since the building of the new city began in 1871, about four square miles have been upturned. Not taking into consideration works of art, objects of archæological interest, found scattered here and there in small secluded spots—mere crumbs fallen from the banqueting tables of former excavators—I have found three places only of any considerable extent, which had absolutely escaped investigation.

The first is the district now occupied by the central railway station, on the border line between the Quirinal and Viminal hills, excavated between 1871 and 1872. It was occupied in classic times by a cluster of private houses built in the so-called Pompeian style. It seems that being threatened by a conflagration, their inhabitants had collected hurriedly all their valuables and most precious works of art, and heaped them up in confusion in a hall, opening on a side street, which they considered as a comparatively safe place. The roof of the hall, however, caught fire, and in its fall carried down the walls in such a way as to roof over the heap of bronzes and marbles placed in the middle of the pavement. We discovered the place in February, 1871, and were able to move to the Capitoline Museum the artistic bronze furniture of two or three Roman houses, the marketable value of which was calculated at about $60,000.

The second virgin spot was discovered on Christmas Eve, 1874, near the south-west corner of the Piazza Vittorio Emanuele on the site of the *Horti Lamiani* (Gardens of Aelius Lamia) which had been incorporated by Caligula into the imperial domain. We had been excavating during the previous days a portico, 200 feet long, with a single line of fluted columns of *giallo antico* (yellow Numidian marble) resting on pedestals of gilded marble. The pavement of the portico was inlaid with Oriental alabaster, and the walls covered with slabs of a certain kind of slate, inlaid with festoons and groups of birds and other delicate designs in gold leaf. At the foot of the wall, but concealed from view, ran a water-pipe, with tiny jets, two feet distant one from the other, which were evidently used to keep the place cool in summer weather. At the northern extremity of the portico the floor sank into a kind of chasm, at the bottom of which we discovered during that memorable eve, the bust of Commodus, under the attributes of Hercules the most elaborate piece of work which has been found in Rome by the living generation; another bust of the same emperor of smaller size; the statue of the muse Polyhymnia; the statue of of the muse Eratos; the statue of the Venus Lamiana; two statues of Tritons; a bust of Diana; and several other works of art, such as legs, arms, and heads set into bronze draperies.

The third and last spot which we have been the first to investigate since the Fall of the Empire, is the southern half of the House of the Vestals. However, as I have given a minute account of this charming discovery in Chapter VI. of my "Ancient Rome," it is needless to enlarge upon it here.

Before coming to a more detailed account of recent discoveries connected with the history and the topography of ancient Rome, I must mention two particulars, which explain to some extent our success in bringing to light almost daily, new monuments and works of art and curiosity. The first is, that the pioneers of archæological research, that is to say the excavators who preceded us, have stopped in many cases at the wrong level. Finding mosaic and marble pavements, or pavements of streets and squares, they thought to have reached the end of their pursuits, and turned their energy in other directions. From what I have said about the superposition of Roman buildings, it is easy to see how wrong they were. Here also I must be allowed to quote a personal experience. In 1877 when the new boulevard connecting the Piazza Vittoria Emanuele with the Porta Maggiore was cut, we discovered a portion of the palace of Licinius Gallienus already excavated by Francesco Belardi and Giovanni Battista Piranesi, more than a century before. These two men having gone as far down as the level of the drains running under the pavements, considered their task

accomplished, and satisfied themselves with removing whatever could be removed, even bricks of the walls. In digging to a deeper level for the building of the modern drain, we discovered a group of columbaria,* mostly belonging to the Statilian family, which columbaria had been buried when the cemetery between the Via Labicana and the Via Prænestina was turned by Gallienus into an imperial garden. No harm, of course, had been done to the *loculi*† and *sarcophagi*, in which the ashes and the bodies of the deceased lay in peace. More than seven hundred inscriptions were found *in situ*, together with a large collection of urns, of cineraria, of lamps, cups, sculptures, and ornaments of the person.

*"Subterranean sepulchers in the walls of which were niches for urns of ashes."

†Coffins.

This habit of stopping at the wrong level has not yet been fully given up. The excavation of the Roman Forum for instance, undertaken and accomplished by our national government, is far from having yielded all the results which we were entitled to expect from it, as shown by the accidental discovery of the foundations of the triumphal arch of Augustus, made not many months ago by a stranger, a German, in the narrow ledge of ground running between the temples of Castor and Pollux and of Julius Cæsar.

The second particular I have to mention, refers to the ancient drains, the exploration of which has always been despised and considered worthless. We have found more small valuables in ancient drains, especially coins and silver and gold jewelry, than in private houses, and even in tombs.

(*To be concluded.*)

End of Required Reading for October.

TO-DAY.

BY LUCY E. TILLEY.

WEAR thy great crown in purple peace, O blest To-day,
The splendor of the Past has on thee lain;
Thy broad brows flinch not 'neath the strain,
Although thou wearest the dead ages' bay.
The golden tongues of yesterday all sing in thee
Who art the mouth-piece for their pent-up thought;
And like the blue-browed river thou hast caught
The throbbing murmur of the larger sea.

Sweet, sweet To-day. Not only hadst thou room
For all the great fruition of the Past,
But in thy mold already is there cast
The young-hued calyx of To-morrow's bloom.

HOW WE GET OUR WASHINGTON NEWS.

BY A. W. LYMAN.

A VISITOR to the National Capital a decade ago summed up a day's experience in these words: "From the galleries of the House of Representatives popular government appears to consist of a confused mass of desks and desultory men—the desks littered with books and papers, and the men continually walking about in every direction; of a vast amount of private correspondence; a relay of page-boys obeying a Turkish magnificence of clapped hands from this or that member to do his errands; and a monotonous droning by the clerks, together with a minimum of oratory. All this against a dignified background of cigar smoke in the lobbies, and of coat-rooms and barber-shops where Congressmen lounge and joke or confer on coming measures. You hear some half-audible speaking, but the general walking, talking, and rustling suggest how De-

mosthenes, if he had enjoyed the privilege of a seat in this body, might have dispensed with the aid of the sea."

Those persons who have looked down upon a session of the House of Representatives from the visitors' galleries will recognize this description as true to the life, and those who have not been so fortunate as to see the spectacle for themselves may accept the picture as a bit of striking realism.

It is amid such confusing scenes from day to day, during the sessions of Congress, that the Washington correspondents keep the records of the times and tell the world how the greatest nation on earth is governed. A cynical observer of events at the National Capital once said to me, "The country thinks it is governed from the Executive Mansion and the Capitol, but as a matter of fact it is ruled by Newspaper Row." This statement is as much an exaggeration on the one side as was Horace Greeley's on the other when that veteran journalistic philosopher likened the newspaper man's work to that of the bellows-blower to the organ—the journalist's function, in Mr. Greeley's view, being to furnish wind for the historian of the future. Somewhere between these two estimates the Washington correspondent should be placed. They are neither dictators nor bellows-blowers. They are not to any great degree even molders of public opinion, for the editors of the great journals who interpret and comment upon the work of the correspondents may justly claim that distinction. With few exceptions the newspaper corps at the National Capital is composed of men who claim to be nothing more than the faithful recorders of events—trained reporters who give as nearly as may be the daily story of the complex and interesting life of this great center of political activity.

But how do they get their news? That is always the question asked by every visitor to the Capitol, who spies in the galleries reserved for the press, directly above the presiding officers of the two Houses, the little groups of correspondents, laughing, chatting and, on rare occasions, taking notes of the proceedings on the floor. The same question doubtless is asked by readers in distant homes who are amazed at the variety, quantity, and completeness of the Washington news in the daily journals.

For the benefit of those persons who marvel how the occupants of the press galleries can follow and report the detailed proceedings of Congress, to which they apparently give such studious inattention, I will say that they do not report them. The routine reporting is left almost entirely to the press associations, those great combinations by which the newspapers of the country are enabled to collect the greatest amount of news at the least possible cost. These press associations under special rules of the two Houses of Congress are permitted to station men near the clerks' desks on the floor of the Senate and House, who make full and accurate synopses of the proceedings. The reports prepared and sent to the newspapers of the country by these associations are colorless, unbiased summaries which avoid comment and lack the interesting touches of life and that elucidation which the special correspondents are free to give to their own dispatches. The press associations also perform a useful and important public service in collecting the routine news of the various departments and bureaus of the government. To them the President always gives his appointments, messages, or other communications for the public. The Secretary of the Treasury sends to the country through them his debt statements and bond purchases, the Postmaster-General his appointments of postmasters, the Secretary of War his army instructions, and so on through the whole round of official intelligence. The work of these associations is most thoroughly and carefully done and the special correspondents are thereby relieved of a vast amount of irksome toil.

But to return to the occupants of the press galleries. The eight or ten correspondents usually seen in them at a time are but a small part of the total number entitled to their privileges. The Congressional Directory contains the names of one hundred six persons who hold cards of admission to these galleries. Admission to them is regulated by the committees on rules of the two Houses of Congress who act conjointly with a standing committee of five newspaper men selected by the correspondents themselves. The rules require every applicant for the privileges of the galleries to sign a statement that he is not engaged in the prosecution of claims pending before Congress or the Departments, and will not become so engaged while allowed admission to the gallery; that he is not in any sense the agent or representative of per-

sons or corporations having legislation before Congress, and will not become either while retaining his place in the gallery. Even the signature to this declaration does not secure the desired privilege until the standing committee of correspondents approves the application.

The gallery privilege is not of great importance to a correspondent, so far as any advantage in seeing and hearing the proceedings is concerned, for the occupants of the public galleries can see and hear equally well. But admission to the press gallery indirectly helps a correspondent in many ways. His name goes into the Directory of Congress as that of a newspaper man in good and regular standing; he is admitted into the circle of correspondents among whom there is a certain *esprit de corps*; he gains access to the press room, in the rear of the gallery, where he can enjoy all the facilities for preparing his dispatches and letters and where the telegraph companies have established branch offices for his especial convenience. Here, too, members of Congress who frequently desire to establish friendly relations with the home newspaper may find its representative when they have news to communicate. In a word, the press gallery is the rendezvous of the correspondent when he is at the Capitol on his daily round. In former times when the number of newspaper representatives here was smaller the correspondents had the privileges of the floors of the two Houses, and the gallery was of little importance to them; but with the growth of the press of the country and the cheapening of telegraphy the number increased to such an extent that both Houses changed their rules so as to exclude all newspaper men from the floor during the sittings of Congress. Now when the correspondents wish to see Senators or Representatives they must wait in the lobbies while their cards are carried in by the doorkeepers.

There is no method or system in news-getting in Washington. The duties of the correspondents are so diverse, the demands of their papers are so different, that each man among the news-gatherers marks out his own lines and accomplishes his task in ways known only to himself. There are hardly two newspapers that handle the news alike or set the same relative value upon it. An event that one newspaper would treat to the extent of a column, another would dismiss in a paragraph. A Chicago newspaper would give two columns to a speech in Congress on our land policy and a New York journal would cut it down to a few sentences. A New Orleans paper would be delighted to have its correspondent telegraph in advance of rivals the decision of a River and Harbor Committee as to the size of the Mississippi River appropriation for the ensuing year, while a Boston newspaper would not care whether it had this news or not.

The first requisite of a good correspondent, as this implies, is that he should know his newspaper. It is for this reason that nearly all the important journals send to Washington men who have been trained and tried in the home office. The average Washington correspondent generally knows the legislative needs of the city and state from which he comes; he is acquainted with their politicians and their public men; probably he has reported the proceedings of the state legislature and thus become familiar with legislative methods. Coming to Washington with all this experience he easily adapts himself to the new field. He is able to sift from the great mass of material such news as his paper demands and to make no mistake in estimating its relative importance. He does not govern himself by the kind and quantity of news matter that other correspondents send to other newspapers. He must select and judge for himself. No newspaper attempts to print all the news from Washington; none could do it.

There is as much individuality in the corps of correspondents as in the journals they represent. Many of them have pursued the study of specialties and have become eminent in them. General H. V. Boynton of the Cincinnati *Commercial-Gazette* is known the country over as a military critic, and some of his reviews of battles and campaigns in the Rebellion rank high in our military literature. Major John M. Carson of the Philadelphia *Ledger* has given years of study to financial questions. Few of our statesmen possess his knowledge of the vast business of the Treasury Department, and his monthly analyses of the public debt statements have long been accepted by the leading bankers of the country as the best exposition of our financial condition to be found anywhere. Mr. Fred Perry Powers of the Chicago *Herald* is an accomplished writer on economic subjects and was recently awarded the New York Reform Club's prize for the best paper on the tariff as

affecting local industries. Mr. William E. Curtis of the Chicago *News* is an authority on South American questions, he having traveled over every part of that country for the purpose of studying its politics, resources, and possibilities. These gentlemen are all active workers in the whole field of newspaper correspondence and cultivate their specialties in addition to their regular duties.

But let us get a glimpse of some of these correspondents at their work. Their hours and methods vary, but in some respects their ways are not dissimilar. Suppose we see, for instance, how the New York *Tribune* gets its Washington news. We notice the sign of that newspaper on a plain, old-fashioned brick mansion on F Street a few doors below the Ebbitt House, a block and a half from the Treasury Department. It is the center of the hotel district and right in the rush of the news current. Along F Street and down Fourteenth Street within a radius of two blocks you will see the signs of half a hundred other newspapers, some in pretentious ground floor apartments, others up two or three flights of stairs in more modest quarters. The *Tribune* occupies the rooms that were once the spacious double parlors and dining-room of an aristocratic Washington dwelling of a third of a century ago. The floors are neatly carpeted, comfortable chairs and substantial desks abound, and cases well filled with reference books, and files of the leading newspapers make up the equipment of the office. In one corner is a telegraph instrument, the *Tribune* having its own leased wire to the New York office and an operator in its special service. There is the necessary telephone, of course, by means of which instantaneous communication may be had with the White House, the Capitol, the Departments, or the homes of public men. For many years a cab with horse and driver complete stood day and night in front of the office, but the telephone has made it possible to dispense with that service.

If the hour of our visit to the *Tribune* office is eleven in the morning we shall find Mr. M. G. Seckendorff, the correspondent in charge of the bureau, at his desk glancing over the New York papers, which have just arrived. He has previously read the Washington, Baltimore, and Philadelphia papers and made memoranda or clippings of news items concerning which he may wish to make further investigation or comment. Possibly his attention is drawn to something that requires a trip to the White House or one of the Departments or a call on a distinguished politician at one of the hotels, in which event he drops his newspapers for a more convenient season. Congress meets at twelve o'clock noon and calls for his presence at the Capitol at that hour. Usually he plans to get there a little before the hour in order to visit some of the committee rooms. The committees meet as a rule between ten and twelve o'clock in the morning on fixed days, and the special correspondents find them important sources of news. The members of committees are generally ready to talk about what they have done, whether their sessions have been public or behind closed doors. The discussions often develop the drift of sentiment in a committee long before it is ready to report on any measure of legislation, and the alert correspondent is able to ascertain what will be the ultimate fate of a tariff bill or a Pacific funding act or an educational bill, days and weeks before final action is taken upon it in Congress.

At noon the members of the two Houses are in their seats in their respective chambers and Mr. Seckendorff may be found in the Senate press gallery. Major S. M. Clark, his assistant, appears in the House gallery at the same hour, to keep an eye on the proceedings of that body. By consulting the calendars of the two Houses or by inquiry of the presiding officers or clerks, Messrs. Seckendorff and Clark are able to determine pretty nearly the course of business for the day. The press associations on the floor below are able to keep the thread of the routine proceedings and the special correspondents do not need to follow them except on occasions of excitement and disorder when pen pictures of the scene are called for. At such times you will see the press galleries suddenly filled by the correspondents who have been lounging in the ante-room or gathering the gossip of the hour in lobbies and committee rooms.

Between four and five o'clock the *Tribune* men are back in their up-town office with well-laden note-books. One of them dictates to a stenographer while the other writes his own copy and by six o'clock one or two columns of matter are ready for the operator. An hour after dinner usually completes the day's work. Then comes the round of the hotels, or visits to Senators and Representatives, to gather the results of caucuses and conferences, or to get inside information about

forthcoming movements in politics, or the thousand and one other things that you read every day and wonder how the newspapers found them out. There is usually another hour's writing on the gleanings of the night, and it is midnight before the lights in the *Tribune* office are out and the correspondents reach their homes.

The story of one office is the story of all with only incidental variations. In the New York *Herald* office you will find Mr. Charles Nordhoff, the veteran journalist and literary worker, in charge. Mr. Nordhoff exercises only general supervision over the news work of his assistants, Messrs. Preston and Guthridge, and confines himself chiefly to editorial articles which are sent over the wires to new York. The New York *Times* bureau is in charge of Mr. Elbridge Gerry Dunnell, and the work is done in nearly the same way as in the *Tribune* office, Mr. Dunnell and Mr. Dupuy, his assistant, covering the two Houses of Congress and the general outside news. Similarly Messrs. Crounse and Lewsley perform the New York *World's* service. The New York *Sun* keeps but one member of its staff here, Mr. Lyman, but in the busy season it has the special services of several persons. All of the newspaper bureaus buy more or less news from time to time of wide-awake and ambitious young newspaper men who keep their eyes and ears open and have what Mr. Murat Halstead calls "the nose for news." There are many clever women workers, too, who write of society events and find ready employment in the offices of the principal newspapers during the social season.

The methods of newsgathering in the offices of the Boston, Philadelphia, Chicago, St. Louis, and Cincinnati newspapers differ little from those employed by the New York journals. Of course the correspondents of these papers keep a sharp lookout for news of peculiar local interest and this makes it necessary that they should see daily the Senators and Representatives from their respective localities. Public men as a rule are very good purveyors of news, and some of them have all the instincts of first-class newspaper men. Such newspaper veterans as Hudson and Macfarland of the Boston *Herald*, Morgan and Low of the Boston *Globe*, Gibson and Howland of the Philadelphia *Press*, Stevens of the St. Louis *Globe-Democrat*, Moore of the St. Louis *Republic*, Wight of the Chicago *Inter-Ocean*, Pepper of the Chicago *Tribune*, and Carle of the St. Paul *Pioneer-Press*, and others who enjoy the confidence and esteem of the public men from their several states, gather much important intelligence from these friends who know the inside of things that go to make interesting history.

Every Washington correspondent, too, has some private news sources known only to himself. In the various departments, at the foreign legations, among retired statesmen living here who keep in the current with the men of to-day, are good friends of many a newspaper man who at one time or another have given him news of importance, or hints that have led to interesting disclosures. Eyes, ears, and wide acquaintance with public men are the three prerequisites for every successful worker in the news field at the National Capital.

The early Washington correspondent was a leisurly writer of letters that reached their destination in a day or a week, according to the distance traveled by the slow-going mail. There are a few letter writers now—that is, correspondents who write comment and gossip or on society matters, but for the most part their epistles are rushed over the wires before the ink with which they are written is dry. The great corps of newsgatherers, of course, use the telegraph exclusively. No attempt is made at abbreviation or condensation of matter. The correspondent writes as freely and fully as though preparing copy for the printer in the home-office and so perfect is the service that a dispatch filed in the telegraph office at midnight is read, revised, put in type, read in proof, and published in Chicago, San Francisco, or Boston before daybreak, and laid before the reader at the breakfast table. The special dispatches sent out from Washington on the night of President Harrison's inauguration comprised in the aggregate more than two hundred and fifty thousand words.

THE SWISS ALPINE CLUB.

BY TITUS MUNSON COAN, M. D.

OF all the clubs that I know, the Swiss Alpine Club is perhaps the most distinctive in its character; certainly there are few others in which the cardinal objects of a club, — good fellowship and rational enjoyment, are so well combined. The Swiss Alpine Club is a walking club; but it is not, as you might suppose, a society organized for the purpose of rivalry in climbing. There are no contests between towns or cantons as to which shall scale the most arduous peaks or walk the farthest distances in a day; these contentions the Swiss leave to boys and to the English Alpine Club. The passion for struggle and victory is natural enough, they say, but let the visitors to our peaceful country, if they insist upon it, spoil their comfort and risk their lives in fatiguing and dangerous ascents; we will not worry ourselves or Nature in any such way as this. The true lover does not boast of conquests; and the real devotee of the Alps will woo Nature rather than seek to put her under foot. So the Swiss mountaineer, while if need be he is as daring and as adventurous as any other, laughs a little at the restless ambition of the members of the English Alpine Club to rush from one end of Switzerland to another and to scale the highest peaks in the greatest number and in the shortest possible time, regardless of comfort and æsthetical enjoyment. And while the English and Swiss Alpine Club men are both enjoying themselves and doing good work, the latter club is the one best worth belonging to, except for the insatiable athlete.

What is the Swiss Alpine Club? It is an association of over three thousand members, classified in thirty-four sections, according to the cantons and great mountain regions, from Aargau and Basel to Wildhorn and Zofingen. Each section has its own headquarters in some convenient town or city, with chairman, treasurer, and secretary; and each section has frequent excursions, winter and summer, according to carefully prepared programs. At the general annual meetings, held in different cities in turn, the members rally from all parts of the country, often three or four hundred in number, when the elections are held and general business transacted as in other clubs. Then there is a grand banquet in the town hall, or whichever is the largest building in the place, and an excursion, or more than one, for all of the members who care to participate, each of these pleasures being provided under the most careful organization and for a very moderate fee.

I came to join the Alpine Club in this wise. Some years ago I was descending the precipitous cliffs of the Gemmi Pass, with a companion who was as fond of Alpine-climbing as myself. As we came out upon the green slopes at the foot of the great mountain wall and entered an inn, a welcome shelter against the storm, I fell into talk with one of the most amiable of gentlemen, a pedestrian who had just found refuge from the pouring rain. He wore a badge of red and white; I saw from the cross upon the blazon that it was a Swiss society, and I inquired to what society he belonged.

"To the Swiss Alpine Club," he answered. "You have heard of it?"

"I have heard much of the English Alpine Club," I answered. "Is the Swiss Club much like it?"

My new acquaintance described briefly the differences between the two, and spoke of the usual qualifications for membership, as suitable age, endorsement, etc.; "and," he added, "you must be something of a mountaineer."

"How much?"

"The rules require that you should have climbed a mountain of at least ten thousand feet."

"Then I am qualified as far as that condition goes, for I have been to the top of Mauna Kea." Mauna Kea, in Hawaii, is 13,953 feet high.

It ended by his suggesting that I should become a candidate for membership, which I gladly did, and in due course of time was elected, receiving my notification at my home in New York. The next time I was in Switzerland, two or three years later, I presented myself at the headquarters of the club in

Neuchâtel and enrolled myself, probably the only American member among about two hundred twenty who were present at the annual meeting.

I have called the Swiss Alpine Club a climbers' club; but this is by no means all. It has three leading functions, all of which are interesting, and I will describe them briefly as I saw them, because they are the features of all the annual meetings. They are the scientific, the social, and the pedestrian.

First we had the annual elections, and the other business required was transacted,—all in the Town Hall used for the general meetings of the club. Meanwhile in special halls in other parts of the town, papers were read on scientific subjects, such as the geology and topography of different Alpine regions, and the movements of glaciers. Professor Forel, of Geneva, presented some very interesting original researches on the latter topic, and other men of note contributed to the discussions.

Then came the annual banquet, the second attraction of the meeting; two hundred men sat down to an excellent dinner in the Town Hall. A very interesting feature of the gathering was the alternation of speeches by members of the different German and French speaking cantons. Was it possible that the difference in language implied not the least animosity or prejudice between the speakers? Here were these unfriendly languages in the mouths of speakers of one nation,— speakers who were equally ardent lovers of their country. Nowhere else in the world are French and German spoken in such harmony as here,—though it must be confessed that the French members were often unable to understand the German, while the German, on the other hand, usually had a knowledge of French. But in spite of this difference in language, of this ignorance even, here was a people that was one of heart—an undivided nation.

What constitutes a nation? Not similarity of religious faith; not common race, descent, or blood: on all these points witness our own people, one of the most composite in the world. What, then, makes a nation, if it is neither language, race, nor religion? One thing only: unity of political feeling and institutions.

I inquired with no little curiosity whether there was any difference of feeling as regarded the Franco-German war between the representatives of the different cantons, and my friends assured me that the German-speaking Swiss rather than the French had favored the success of the French arms. The reason was a plain one: the French cantons feared that in such case their own eastward part of Switzerland, being nearer to the frontier, would be the first to suffer from possible French ambition. The German-speaking Swiss, on the other hand, in the remoter cantons, felt a sense of security which agreed perfectly well with their phlegmatic temperaments. But both the French and German-speaking Swiss are at one in their political ideas; and in this unity they are a real nation. Nothing could be more genial than this annual festival. It was not disturbed by any discord of feeling, and as to the banquet it was a veritable love-feast.

Then a day was given to excursions on the lake and to seeing the local museums and sights. The town of Neuchâtel got up an historical procession representing the growth of civilization from the time of the earliest cave-dweller, the *homme lacustre*, down through historic centuries to the present age. There was Diviko, the savage chief of the Helvetians; there was the primitive Queen Bertha and her suite; there were the onager and mangonels of ancient warfare, the earliest cannon. The whole population of the city and its guests saw in a mile-long procession the dress, the weapons, the arts, and usages of the Swiss from the Stone Age down to our own times. This historic parade was gotten up with great care and archæological study and considerable expense, and it received so much applause that it was repeated on the following day. What a sight it was to see the concrete history of ten thousand years thus recalled from air and earth, brought to life and made visible in the streets of a modern town! It was object teaching on the grandest scale, and the most picturesque.

How shall I describe the concluding day of the reunion? For the lovers of the mountains it was the greatest day of all; and for me at least it was an unequaled experience. Both the older and the younger men joined in a seven thousand-foot climb from the valley of Sallenches to the heights of the Jura; and of this excursion every detail down to minutes, meters, and centimes, had been arranged beforehand, for comfort's sake, by the experienced heads of the managing commit-

tees. The charm of this excursion was that nothing was left at odds and ends; all was carefully set down for us in black and white beforehand. We took our train at such a station at six in the morning; we left it an hour later at the highest point which it could reach in the mountain gorge; then we breakfasted at such an inn, at such an hour, at such a cost (it was a franc and a half, I remember, for a delicious repast), and we began the ascent of the mountain by a specified and excellent road, halting for rest at such another place and time, and reaching the glorious summit of the mountain in time for a hearty meal, in part carried by the tourists themselves, *tirée des sacs*, and in part prepared beforehand at the summit of the mountain some two thousand meters above the sea-level.

Nearly two hundred men joined in this delightful ramble; physicians, lawyers, clergymen, business men, many of mature years and best classes from nearly every canton in Switzerland. Among these mountains, and indeed generally in western Europe, a healthy man has no idea of calling himself old before he is eighty, and indeed several of our climbers on that memorable day were past seventy. Among the company, of course, were very many old friends, and the welcome of new members and acquaintances was very hearty. The joy in the wonderful landscape, the content in the pure air of heaven, the geniality of the Swiss, their glowing pride in their mountains and in their country, all were most enjoyable; and the pleasure was intensified by the perfection of the arrangements, the lack of friction, the thorough systematizing of every detail. Nothing could be more enjoyable than the day thus spent.

This Alpine Club is a triumph of civilization; its joys are purest; and they are the most perfectly realized in the companionship of appreciative spirits. And the Swiss Alpine Club numbers very many such.

Then came the lovely homeward walk down a wild valley, the shadows falling over our heads, toward the lake, and the runnels of the mountain ravine sounding in our ears. We had not scaled any perilous heights, we had not done any marvelous deeds, but the day with the Swiss Alpine Club was a day of pure beatitude. With what pain of absence do I remember it!

These delightful meetings are by no means confined to three days in the year. The Swiss Alpine Club is an all-the-year-round club. In each of the different sections, excursions are planned at moderate rates of expense at all times of the year, and notices are sent by postal card to the members, inviting them to join; in the summer these excursions may be to the highest neighboring mountains. When the winter comes their range is naturally restricted to less dangerous heights. I belong to the Geneva section, and there is hardly a week in the year that I do not receive at my editorial desk in dusty New York a bidding from the Swiss Alpine Club to climb the heights around Lake Geneva, or to wander far up the ravines that approach Splügen, or to cross a high glacier and cut steps in the ice, or to find my pathway around some blue mountain lake. These postal cards bring a breath of mountain air with them, and are worth many times the membership fees.

When the ascent is to be a difficult one, it is always named as such in the invitation, so that no member may undertake what is beyond his strength. When the climb is perhaps one that implies risk or danger this, too, is clearly specified beforehand; and the section committee reserves to itself the right of passing upon all applications to any excursion which requires an arduous mountaineering. It is a wise and needed precaution, for even among the cautious Swiss there will be found young enthusiasts who are ready to over-do themselves or to take unwise risks. And in spite of all precautions accidents happen sometimes. A few years since I lost an excursion as the result of a fellow member's misfortune. I had found my way to a mountain hamlet in Savoy, prepared to join the annual trip; that year it was to the heights and solitudes of the Chartreuse, one of the most beautiful and lonely mountain regions in France; for this time the club over-stepped the geographical boundaries of their own country. When I reached the quiet village I found no fellow-members there but only a telegram stating that on account of a fatal accident two days before, the club's excursion for the year would be given up. One of the younger members had slipped and fallen in what is ordinarily called a perfectly safe place. Losing his foothold at the summit of a very steep, grassy slope, he had fallen two or three thousand feet to the bottom of the valley,—literally rolled to death. This sort of accident

occasionally happens to novices, but not often to the more practised Swiss. So the excursion was postponed to the disappointment of hundreds of members.

What is the expense of belonging to this delightful club? In London or in New York the average expense of the good clubs is $140.00 for admission, and $50.00 annual dues. The cost of joining the Swiss Alpine Club is—what do you think?—$3.00; then you pay $1.00 yearly for the general club dues, and $2.00 for the cantonal fee. Thus for $3.00 a year one enjoys all the privileges of membership. I think it would be hard to devise any form of mathematical equation which would express the relative advantages in terms of money between the two kinds of club. Certainly the Swiss Alpine Club is open to none of the objections which are brought against most other clubs.

What joys are so exalting, so invigorating, so intense? Similar clubs have been formed in France and Italy, and have done excellent work in recent years, especially in the regions where those two countries divide the summit of Mont Blanc upon their boundary line. That summit, as all of my readers may not remember, has not been within twelve miles of the Swiss boundary line since the cession of Savoy in 1859. All these questions of boundaries and area interest the club and are the occasion of interesting monographs or books. A recent number of a periodical which they publish, the *Echo des Alpes*, gives, for instance, the area of the entire Alpine system as divided among the different countries. The first question in such a determination is to say what the boundaries of the true mountain system are. Where does the foot of the mountain cease, and where does the plain begin? M. Levasseur, in his book on this subject, limits the Alps by the quaternary formation which surrounds the mountain on nearly every side; and the Alpine region thus defined, means an area of 216,000 square kilometers, or 82,858 square miles. Of this area, 80,000 kilometers are in Austria-Hungary; 50,000 in France; Switzerland and Italy have 40,000 apiece; and Germany about 8,000; more than a third of the Alps are thus in Austria-Hungary. The *Echo des Alpes* is a journal published by the Club four times in the year, in numbers of sixty-four pages. Its subjects are all that relate to the geology, the history, the exploration, and the bibliography of the Alps; and a full department of notes gives information relating to the last routes, ascensions, and accidents when they occur. It is illustrated with Alpine views, and a fine map occasionally goes with the number. The club also publishes another quarterly in German.

One function of the Club I must not forget to mention. It is the improvement of certain difficult mountain routes and the establishment in remote and dangerous places of cabins where fire and food can be provided. Their object is not to make all Switzerland easily accessible, as the English club has sought to do with the most difficult peaks, by providing hand-rails, clamps, and ropes, but rather to prevent some of the discomforts and dangers that come even to the experienced tourist sooner or later. The mountains of Switzerland are the most attractive and picturesque in the world, and they have also the advantage of being, for the most part, within easy reach of the comforts of civilization. It is a very long climb that takes one more than twenty-four hours away from a hotel; few do as much as that. This combination of the consummate splendors of Nature with proximity to comfort and the security of your inn is hardly found elsewhere in the world, and it adds much to the attractiveness of this mountain region.

The French and Italian Alpine Clubs following the lead of the Swiss, are also active, though their membership is smaller. They have a similar organization and make similar tours to their larger and lesser summits. In eastern France I once joined an excursion to the mountains of the Vosges; and from the summits of the Ballon d'Alsace the vast ranges of the western mountains of Switzerland were clearly visible, as from no part of Switzerland itself. At the distance from one hundred forty to one hundred eighty miles the great mountain ramparts stood outlined against 60° of horizon, drawn in most delicate blue and gold, more like films of color or visionary forms than authentic outlines of rock and snow. The Swiss mountains are visible at certain times and in certain directions at great distances toward the west.

From the observatory of the Puy-de-Dôme, in the mountains of Auvergne, during the clear days of winter, Mont Blanc can be seen like a pink film upon the horizon at sunrise, at a distance of one hundred ninety-three miles. Whether this is the farthest point of visibility I do not know. I proposed the

question to members of the club some little time ago but I have heard no farther point of visibility named.

I must not close without saying that the cultivation of national sentiment, the love of their own country as well as the Alps, is a view and indeed an object of this Club's existence. They have combined principle, sentiment, and pleasure in a way that few other organizations can boast. The Swiss know that the purest pleasures may also be the most intense.

EXPLOSIONS AND EXPLOSIVES.

BY PROF. LA ROY F. GRIFFIN.
Of Lake Forest University.

THE importance of explosives to modern civilized life in times of peace is hardly realized. Originating with the discovery of gunpowder, at a period so ancient that it is lost in obscurity, the use of explosives was at first confined to war, in which they quickly replaced all other means of attack and defense. Armed with a tube of a few pounds weight, in whose chamber is stored the energy of a few ounces of powder and a lead bullet for a missile, the merest child can strike harder and farther than the mightiest warrior armed with battle-ax and clad in harness of steel. That discovery revolutionized war, and thence the march of progress has continued until it is safe to predict that in the near future the monster will perish through the sheer impossibility of withstanding the havoc which explosives deal. The temerity of any nation that ventures to risk attack with guns carrying quarter ton missiles thirteen miles and shot loaded with dynamite, will be repaid with utter extinction. Peace finally will reign universally because men can no longer fight. The cost of war will banish war.

Alongside of these warlike innovations, changes no less real and involving even more momentous results have come into modern life through the use of explosives, peaceable it is true, but no less far reaching because silent and unnoticed. How much coal and iron could have been lifted from the bowels of the Pennsylvania mountains had there been no gunpowder? When would the Hoosac Tunnel have been completed had there been no nitro-glycerine? The engineering skill that can carry a railroad winding around the side of a mountain peak, belting the solid rock with band above band of rigid steel until a passage is carved for the engine across the backbone of the continent, manifests marvelous wisdom in planning and the highest skill in executing. But lacking high explosives, these astonishing creations were fancy's nightmare, or the ravings of a disordered brain; the rocks would have defied the carver's touch. Only these have sufficed to rend the solid rock and open the safe passage for the floating palace where erst was seething foam. Truly peace has its victories as well as war. Dynamite and its congeners have proved its efficient weapons, and prosperity has hung as truly upon the products of the investigator's laboratory as upon the farmer's broad acres or the movements of the marts of trade.

Two classes of explosives are in common use, well represented by gunpowder and nitro-glycerine. The first class is called deflagrators. They are made of solids mixed together that burn into gases. Thus gunpowder consists of charcoal mixed with potassic nitrate, commonly called saltpeter, and some sulphur is usually added because it develops more heat in burning. These must be burned to act as explosives.

Detonators, as nitro-glycerine, are compounds that are either solid or liquid at ordinary temperatures but are readily changed to great volumes of gases, when properly acted upon. Sometimes they burn; commonly they are affected by some external force which strikes a blow. Most of them act with extraordinary power because the change to gases goes on in all parts of the detonator at the same instant.

Deflagrators commence to burn at the place where the flame is applied and so they act much more slowly. Detonators turn to gas so suddenly that objects with which they are in contact have no time either to transmit any part of the force developed by the change to more distant parts or to move away, so they are crushed and even powdered. But deflagrators act so much more slowly that bodies

in contact are torn apart along the weakest portions; sometimes moved away bodily. The two kinds of explosives are suited therefore to different kinds of operations. The quarryman and miner must content themselves with the deflagrators. The engineer, whose only aim is to remove the obstruction, while he cares nothing in what condition the materials are left, can crush and pulverize the hard rock with the more effective detonators.

Such, then, are the general principles upon which explosives are based. Their structure and action involve many points of great interest. A very simple experiment, and one which is familiar to many, makes the principle of deflagration clear. If a crystal of saltpeter is heated upon a piece of charcoal, it melts quietly, but as soon as melted, the drop of liquid takes fire and burns violently, making a hole in the charcoal, spattering much, and throwing off a great quantity of smoke. If the charcoal is pulverized and mixed with the dry saltpeter, it can be lighted with a match and it will burn brilliantly. These cases are not like our common fires, which must have air or the fire will go out. The charcoal and saltpeter burn as readily where there is no air. And yet the gas made by the burning charcoal is the same as that made by our common fires, carbon-dioxide, commonly called carbonic acid. It is the product of the complete combustion of the charcoal, a compound of charcoal and oxygen. In ordinary combustion the fire takes the oxygen from the air; in burning the charcoal and saltpeter, the gas cannot come from the air because the substances burn the same where there is no air. So the oxygen must come from the solid saltpeter, and the rapidity of the combustion arises from the fact that they unite as solids without taking time for the oxygen to turn to a gas.

Gunpowder is made of the purest materials, and the operations are conducted with the utmost care. The charcoal is prepared by charring willow wood carefully in iron retorts. All of the ingredients of the powder are carefully pulverized separately, and moistened. They are then mixed in about the proportions of seventy-four parts of saltpeter, thirteen parts of charcoal, and eleven of sulphur, and ground together by large stones revolving slowly until thoroughly mixed. During this operation, the powder is kept carefully moistened to avoid explosion. At the end the fine meal powder is pressed into a cake and allowed to dry. Then it is finally again moistened, broken up into small grains, and polished with a small amount of graphite to prevent it from absorbing moisture from the air. The size of the grains determines the rapidity of the burning when the powder is exploded; sporting powder being the finest, while that used in the monster Krupp guns is pressed into cubes or octagonal prisms nearly an inch on each side. All of these burn alike and produce carbon-dioxide, nitrogen, and a few other solid and gaseous substances. A large part of the force of the explosion arises from the heat produced, which commonly expands the products to double the volume which they would otherwise occupy, sometimes more.

Nitro-glycerine, the typical detonator, is made by treating glycerine with a mixture of nitric and sulphuric acids, the whole being cooled by ice. The product is an exceedingly unstable liquid. A slight shock causes its complex molecules to break up into gases, and the change takes place in all parts at the same instant. If lighted, it burns somewhat slowly and gives off a great amount of gas. But if struck a blow, as by exploding a fulminating cap, the whole mass instantly turns to a gas. If the temperature is raised sufficiently, the same change occurs. A few other substances detonate in the same way, of which gun cotton, made by treating cotton or wood fiber with mixed nitric and sulphuric acids, is the most important.

Dynamite, rend rock, and other common solid detonators, are simply nitro-glycerine absorbed by some solid, so as to be handled more readily. Infusorial earth is the best absorbent, but being somewhat scarce, sugar is often substituted, and sometimes even sawdust.

So far, the substances considered have been either solids or liquids. But there are many explosions, and some of these the most dangerous, where one of the substances is a solid or a liquid and the other a gas. Perhaps in the latter case, the liquid may sometimes evaporate first and the actual explosion be produced by a mixed gas and vapor. The most important of these are the so-called dust explosions and kerosene explosions.

Dust explosions have been numerous and startlingly violent. The first to attract attention was a dust box attached to a flouring mill

at Lawrence, Massachusetts. The next of special interest occurred in a candy manufactory on Barclay Street, New York City, and was so violent and destructive that for a long time it was supposed to have resulted from nitro-glycerine stored there, because nothing else was then known which could produce such destruction. The most destructive of all occurred at Minneapolis in May, 1878, when three large flouring mills exploded in succession, with terrific violence, one of them with sufficient force to send sheets of iron, forming the roof, so high into the air that they floated two miles before they fell. The latest of these was an oatmeal mill in Chicago, only a few weeks ago, and it destroyed the building. So these occurrences have been sufficiently numerous to keep the public well informed concerning the danger, though very few understand clearly the conditions involved. And yet they are so simple that there need be no recurrence of such disasters except through negligence well-nigh criminal.

If a large log of dry wood is set on fire, it burns slowly for a long time and the heat produced passes off so gradually that very little attention is paid to its presence. The fire is confined to its surface and that surface is small compared with the mass. Split the log into cord wood and the surface is very much increased. Now pile it up and set fire to it, and it burns fiercely because the fire can reach a very large surface. It is consumed in a very few hours and the heat produced appears to be intense because it has so much less time in which to escape, though in fact it is exactly the same in amount as before. But if the same log is cut into shavings and these scattered through the air, the heat becomes intensely fierce, for the surface is so enormously increased that the air reaches the whole mass in a very few minutes. Carry this process one step further and grind it to the finest dust and scatter this through the air so that each particle is surrounded by air, and yet the particles are near enough to one another for the flame to pass, and the whole burns instantly, and the heat appears to be enormous. In fact an explosion follows that no materials built into walls can possibly resist. And yet the whole cause of the explosion lies in the heat produced, for the gas made by burning the powdered wood, carbon-dioxide, occupies the same space as the air did before the burning.

The illustration shows precisely how dust explosions arise. They are all alike in principle and the conditions are simple. These conditions are:

First. That the powdered substance shall contain an element capable of uniting with the oxygen of the air and producing a new gas. The element which commonly does this is carbon, and the product then is carbon-dioxide. Of course the purer the carbon, the more powerful is the explosion. Hence, fine coal dust in the coal mines is extremely dangerous and is responsible for many a miner's life. Wheat flour, starch, oatmeal, dust from cleaning the wheat in preparation for grinding, the very fine dust which comes from finishing and polishing wood as in a furniture factory, all contain the requisite carbon. So they will all produce explosions provided they become properly mixed with air. Usually this occurs only in some place where there is considerable draft, as when an exhaust fan is used to take the dust from the middlings-cleaner in a flour mill or the fine shavings from a planer.

Second. The second condition is that the substance produced by the union of the two substances shall be a gas. If it is not, it usually falls harmless, for no greater space is occupied by the product than by the original substances. But it must be observed that the heat produced may sometimes be sufficient to make the substance a gas even when it is a solid or liquid at ordinary temperatures, or even to expand it and produce an explosion.

Third. The third condition is that this fine dust be so mixed with the air that each particle can burn instantly and yet can communicate the flame to the next one. Then the time between the beginning of the combustion and the end becomes too short for common measurement, and the heat produced has no time for gradual escape, but exerts its whole effect in expanding the gas formed. Even in this case, the nitrogen, which forms four-fifths of the air, acts as a damper and the explosion is not nearly so violent as it would be if the air was all oxygen.

Fourth. The fourth condition seems to be that these dust mixtures must be lighted by a flame. In all experiments tried on a small scale, all other means of lighting have failed. But the flame may be produced directly or by mechanical means. Thus in one case, that of a dust box attached to a small flouring mill, the explosion appeared to have resulted from the match of a tramp who attempted to light his

pipe, oblivious to his nearness to the dust box. In another, it appeared to arise from a stream of sparks produced by a bit of steel between a pair of mill-stones. Even the friction of a shaft upon a bearing which has run dry may produce sufficient heat to light the particles of dust next itself and thus produce the necessary flame. But probably the lights of careless workmen are by far the most prolific cause of these explosions. The violence of the explosion is proportioned to the carbon in the materials, other substances acting as dampers to check the action. Too great care cannot be taken to avoid this source of danger. No lights of any kind should be allowed near such a mixture of air and dust, not even lanterns, for no one can tell exactly when the dangerous proportion has been reached, and the only way of safety is to avoid the possibility of danger.

One other class of explosions remains for consideration, that resulting from the union of two gases. In these days of illuminating gas, natural gas, and gasoline stoves, they are altogether too common; and while some few of them involve conditions as yet unknown, most of them must be ascribed to pure carelessness. In principle, they are precisely like dust explosions. The gases mix by diffusion, one passing into the spaces between the particles of the other. Then a spark causes combustion to take place and a new gas is formed, while heat is given off as before. Kerosene is the most common source of the danger. This is a liquid at ordinary temperatures, and a perfectly safe liquid, for a lighted match can be thrust directly into it and the flame is extinguished. But it readily turns to a gas. Indeed it gives off vapor slowly at all temperatures, and this vapor diffuses through the air very readily. So when a lamp or can is only partly filled with the liquid, the air above is soon mixed with the gas, and the mixture will explode with destructive violence. The danger does not lie in the kerosene but in the mixture of kerosene and air. A full lamp or can cannot explode, and the remedy is simple. Lamps must be kept properly filled and cans must be kept away from fire.

Now this case is typical. Any gas which contains a proper amount of carbon, or any other element that can unite with the oxygen of the air, will produce an explosion when properly mixed with the air. Common illuminating gas very often does this. Natural gas, now being introduced into many houses as a source of heat, is especially dangerous, if it ever leaks into the air. Sewer gas, that is gas produced by decomposing animal and vegetable substances, is just the same. All of these must be guarded carefully. The vapor of ether and similar volatile liquids will explode in the air with terrific violence. Very often some one of these gases escapes into the man-holes of the electric subways of large cities and then mixes with the air. As soon as about six per cent of the gas is present, it explodes with the first touch of flame. This may come from a match or the pipe of a workman or from an electric spark. In two or three instances, no source of either has been traced, the man-hole being closed and all the wires disconnected; but it seems probable that in this case, some of the wires acted by induction and so produced a spark. This source of danger must then be carefully removed. Sufficient care will remove all danger from explosions.

CANADA AND IRELAND: A POLITICAL PARALLEL.

BY J. P. MAHAFFY, M. A.
Of Dublin University.

IN a recent visit to Canada I found the whole Protestant English population in a ferment concerning the recent action of the local parliament of Quebec in the matter of the Jesuits. Even before I touched land, I had been entertained every day on the ship by discussions about this matter, and it excited my interest by reason of many analogies which were easily seen to the Irish problem. Further study confirmed these first thoughts, but it was not till I had consulted Mr. Goldwin Smith, and found that his views broadly coincided with those I had formed for myself, that I thought of putting the case in print to the readers of THE CHAUTAUQUAN.

Here is the Canadian problem in brief form. When Quebec had fallen after the victory of Wolfe, and the French king ceded his American possessions to the British, the King of England, by a formal treaty, secured to the

French inhabitants of the provinces the right to use their own language and practice their religion—a grave blunder in policy, as the result proved. There was indeed no talk of recognizing the Jesuits, then a powerful and rich body in Quebec, owing to their brilliant missions, which Mr. Parkman has so ably described in our own day. Their property became crown property, and afforded the ground for the barracks and other public offices of the new government. But the Roman Catholic Church using the French nationality and language, undertook to sustain the separation between the French and English settlers. They did all they could to keep them apart. They encouraged early marriages among the French, and so succeeded in keeping the whole of that barren and struggling country populous and Catholic. Every little village on the lower St. Lawrence shows an enormous Catholic church; a large part of the people's earnings has been absorbed by the clergy.

So things went on until the recent change, by which the British possessions in Canada ceased to be a colony, and became a dominion with independent government. A central parliament was established at Ottawa, to which and to the governor-general was given a *political* veto, in case the provincial parliament in Quebec, Manitoba, Ontario, etc., passed measures contrary to the interests of the Dominion. Each of the several sections had a legislature not unlike that of the several states in the American republic, with control over their own affairs. In fact each province obtained Home Rule.

In most of the provinces there is a clear preponderance of English Protestant settlers, but in Quebec, owing to the causes already stated, the French Catholic majority returned almost all the members. Even the neighboring province of Ontario is seriously threatened by French immigration, as these people live at a lower rate, and on poorer land than their English neighbors. But they can vote all the same, and it is there that their numbers tell with fatal effect. The Roman Catholic element already disturbs the politics of Ontario considerably, for politicians are bribed by the hope of its support to favor in various ways this aggressive and dangerous religion.

But what has the clear majority in the legislature of Quebec done? There we find no further temporizing. The establishment of Home Rule was followed promptly by an act bringing back the Jesuits to Quebec, and giving them a formal charter as a corporation under that state. Even this was not enough. The land abandoned by the British troops and officials was lying idle in the city, because the Catholic bishops had taken care that no one should bid for it. Now, during this year, an act was passed re-endowing the Jesuits with what was called their ancient property, and handing back to them some $400,000 under the pretense, hardly concealed, that the confiscation more than a century ago, was by a foreign and hostile power, and therefore to be rescinded by faithful French subjects of the pope.

There was indeed a quarrel among the bishops and the Jesuits as to the real ownership of this property. But it only resulted in the Pope of Rome being formally invoked, with the consent of the Quebec legislature, to settle the dispute, and to determine the allocation of public property in the Dominion of Canada.

The small Protestant minority in the House at Quebec protested, but of course in vain. They received as a sop a small sum (in proportion with their number) to be applied to state education in the province.

Since these events happened, the Protestants have taken alarm, and protested against such a proceeding; but when the question was referred to the Dominion parliament, both the prime minister, Sir J. MacDonald, and the leader of the opposition, fearing the results of unpopularity with Roman Catholic voters, would not fight the question, refused even to propose the veto, which by the way, had been specially intended by its framers to meet this very case, and so the governor-general was of course powerless.

It appears then that in twenty years of Home Rule in Canada, the Roman Catholic majority has already advanced to the point of re-endowing the Roman Church from public property. What they are doing, and have done, to oust the remaining Protestants from Quebec I have not ascertained. But I am quite sure that this result is constantly before their eyes. Nationalism and religion are banded together to extirpate if possible the hated minority of the conquerors.

It is a commonplace to say that historical analogies are misleading, and that no nations are really under the same conditions and circumstances. But there is no use or meaning in studying history, ancient or modern, un-

less there is such a thing as learning from one case what is likely to happen in another. The only question of vital import is to find solid analogies, which touch the root of the situation, and not mere superficial likenesses. Now in this case, I am confident we have a real and instructive analogy. The present condition of Ireland, and the prospect of what would happen were she to obtain Home Rule, are so strikingly similar to the history of the similar development of Quebec, that it is most important for American citizens to consider and weigh it attentively. Here are the main facts, in their simple and incontrovertible nakedness. The French of Canada and the Irish both came long ago under the power of the English, who either would not, or could not, assimilate or Britianize them, so that through the bond of a separate language (still surviving in Canada, rapidly dying out in Ireland) used for hostile purposes, by the Church of Rome, a strong anti-English nationalist feeling has been maintained in both countries. Some of my readers might imagine that the separation of language was the main cause of this. I say it is not, and that without the organization of a hostile religion it has but little effect. Look at the case of the Scotch and Welsh. Both have been assimilated and brought into real union with England, though the Welsh language is almost as dominant in Wales as the French in Quebec, and the Scotch Gaelic is not decaying faster than the Irish language. But in these latter cases the Church of Rome has no hold upon the people. They are Protestants, and therefore all disloyalty to England has long vanished. And the same facts will show that a separation in race will have little effect if it be not re-enforced by the same powerful organization which teaches men to look to Rome for directions in all private as well as public affairs.

Let us proceed to other analogies. The French Canadians inhabit a large province full of poor land, as the Irish do a country full of bogs and mosses, in both of which cases the people have learned to be content with poor living and low wages, and therefore marry and produce limitless families without any reasonable prospect of providing comfortably for these children. In this way they easily come to outnumber their more luxurious, more thrifty, and more cautious neighbors. In this really immoral way of living they are countenanced and encouraged in both cases by their priests, whose power rests on numbers, not on education or intelligence. Nay, in both cases the Roman Catholic priesthood have always endeavored to shackle and limit education, and to put down all independent thinking or free discussion as hostile to their religion. By these means, the Roman Catholic priesthood have obtained paramount influence in all nations of divided creed, where political power has been intrusted to the popular vote. The preponderance in both Quebec (as a province) and in Ireland is about the same, and of the same kind. In both countries the Protestant minority has the energy, the capital, the real substance, of the country in its hands. Wherever in such a country trade or shipping flourishes, this is due to the energy and honesty of this minority. Thus the trade of the province of Quebec has left Quebec and migrated to Montreal. All the great ships coming from Europe now travel on through a troublesome and narrow route twelve hours further past Quebec. The matchless position of that splendid port has not saved it from the fate of all sacerdotal despotism. So in Ireland the main business of the country has taken refuge in Belfast, a Protestant town, and the trade which still flourishes in Dublin is chiefly (I suppose 85 per cent) in the hands, or under the management of the Protestant minority.

But what can this energy avail, if England treats Ireland as Canada has treated the province of Quebec, and gives her over to the absolute control of the ignorant and thriftless Roman Catholic majority, guided by their priests in the direction of jealous obstruction, or even persecution, toward all that is Protestant in the land? Already the Irish Roman Catholic bishops are beginning to claim control in matters of education. Already they are threatening to take into their hands that great seat of learning, Trinity College, which, as Mr. Gladstone himself said to me in Dublin, was the one thing which had saved the enlightenment and the education of the better classes in the darker days of Irish history. Already they vow that they will everywhere replace Protestant officials by people of their own persuasion, not because they are abler, but because they are Catholic—in other words, because these new hands will be subject to the papal system. And will any of my readers believe that they will be just to the rich minority in the matter of taxation, in the regulation of private enterprise—in fact in any exercise of personal liberty?

When these fears were clearly expressed in the English parliament and press, the answer made by the advocates of Mr. Gladstone's bill was this: that in framing a Home Rule bill for Ireland great care had been taken to reserve a veto on all Irish proceedings for the imperial house at Westminster. By this means the rights and liberties of the Protestant would be secured. The recent events in Canada have shown what is the real value of such a veto. On the very first occasion, on the very first test question when it became the duty of the Dominion parliament to arrest the inroad of the Jesuits, and to prevent public property in Quebec from being handed over to an irresponsible and dangerous organization within the Roman Church, or what is nearly the same thing, to that church itself, what did the central parliament do? It abdicated its functions, it resigned the Protestant minority into the hands of the majority, and why? Because at the moment, Catholic votes were to be captured for the next election, and because leading politicians prefer the chances of office to the unpopular satisfaction of securing the future interests of the population whom they profess to protect from harm and govern in the interests of public weal.

Does any one imagine that English politicians, even the greatest and the most illustrious, such as Mr. Gladstone, would not be tempted by the lust for immediate power to abandon the Irish Protestants in the same way, to their adversaries? For this new sort of tyranny has a constitutional appearance; it is done by votes and bills, not by the faggot and the stake; it is done by boycotting, and not by the rack. But the principle is the same, and the results are not less disastrous.

In the case of Ireland, there is no possibility of settling this great problem, except by the gradual enlightenment and calm patience of the imperial parliament—or by a civil war in Ireland. If the Protestants of Ireland are compelled to take up arms, the majority know very well what the result will be. A bold and fearless minority, fighting for their liberty and for conscience' sake, will defeat hordes of slaves, spiritual or otherwise, vastly their superior in numbers. That conflict has often occurred, and always with the same result, and on this point there is little fear, unless it is for the shocking cruelties, the bloodshed, the devastation, which a civil war brings in its train.

In the case of Canada, where the prospects of such a struggle are now freely discussed, and where the results, good or bad, of a civil war would be the same, there is this important difference. The United States is a powerful and still a great Protestant power, to whom in the last instance an appeal is possible; and in the opinion of the best judge I could consult in that country, every argument leads us to conclude that this will be the outcome. Annexation with the United States is not popular with either nation, but it may become necessary in the interests of Protestantism.

But what will be the result, if in the meantime the Church of Rome leavens the states, and saps the foundations of this free republic?

This opens up a great sister problem, which I have neither the knowledge nor the space to discuss. Let my readers undertake it for themselves.

THE FUTURE INDIAN SCHOOL SYSTEM.

BY ELAINE GOODALE.

THE day-school idea in Indian education marks an advance in thought over the boarding-school idea, notwithstanding that the latter is much the more complicated and expensive system. The day-school is simple, cheap, of almost universal application, and in harmony with American institutions, but it has taken us nearly as long to realize all this as it took us in the first instance to appreciate the fact that Indian children can be educated.

People of sense are no longer content to parade the results of one or two successful institutions,—to demonstrate in a public and rather sensational way that Indian children can learn everything which our children learn, and in nearly as short a time—they insist upon a practical application of the discovery, upon an effective, orderly system of schools which shall reach, not one-tenth, nor one-third, but *all* Indian children between the ages of six and sixteen, or eighteen would be a better limit.

The idea that in order effectively to train these children they must be caught and caged in a boarding-school, either on or off the reservation, where they are forcibly detained, washed, dressed, civilized, and compelled to work and to speak English, is a mistake. It is a fallacy that has been widely believed and taught, but it is based upon false notions of the hopeless savagery and degradation supposed to exist among the Indians to-day, and it is gradually giving way before a more enlightened understanding of the teachableness and progressiveness, not only of the children but of the adult Indians.

Closely connected with this theory in many minds is that of a general relapse of educated Indians upon their return to the old surroundings. General Armstrong touches the root of the matter when he says, in his recent report of a visit to the Sioux Reservation, "Not one Hampton graduate has 'gone back to barbarism.' When all the Indians are doing so well, there is not very much barbarism to go back to!"

It is true, as the Hampton school claims, that most of its returned students in Dakota are "doing well." It is equally true that hundreds of young men and women who have never been to any school, or only for a short time to a day-school on the reservation, are working side by side with them and doing equally well. It is true that at Lower Brulé Agency, for instance, all but two (I believe) of the Hampton students wear "citizen's dress"; it is equally true that two-thirds of all the Indians at that agency, young and old, wear it entirely, and the rest wear it in part, or at least a part of the time. These young men and women do not, and they will not, no matter what habits they may have learned at school, live or dress or work much better or differently from those about them. The girls who have taken pride for years in their neat hats, jackets, gloves, and shoes, drop all these in favor of a shawl worn over the head, even in church, and refuse to wear a hat when it is given them. Why? Because none of the other women wear hats or jackets and they would be unpleasantly conspicuous. Does any one suppose that one in a hundred of these young people would wear our dress at home if they were alone in wearing it? How many of us would have the courage to assume a foreign dress which would make us ridiculous in the eyes of all our friends or relatives? Very few, as we all know.

It is the same with their work. It is considered no disgrace among the Indians here for a man to cultivate the ground or to hold a Government position; quite the contrary. It is esteemed an honor and an advantage, and brings very practical benefits. These students accordingly work a little — just enough to eke out their rations and buy the few clothes or the little furniture which they want beyond that which the Government supplies. There is scarcely one who works steadily and diligently with the view of building up a competency. Why not? It is not necessary, and it is not the fashion. Nevertheless, they are "doing well" if they work even a quarter of the time, and it is so considered. They would *not* work if nobody else worked, and if they were hooted at for so doing.

As for the struggle with heathen customs, Indian marriages, Dakota medicine, and so forth, it is often severe and some conquer and others fail. The whole body of Christian Indians, whether they have ever been to school or not, strive equally to resist these practices, and are equally successful. The truth is, that while the schools and the philanthropists have been busy separating the Indian youth from his "savage surroundings," and making a man of him in three or four years, Christian missionaries and various other civilizing agencies have been hard at work elevating the surroundings, and making men of his father or brother without their having left the reservation for a single day.

The general level of Indian life is so much higher than it was even a few years ago, that the returned student can dress neatly, live honestly, and work well, *up to a certain point*, without making himself conspicuous or exerting himself much beyond his neighbors. *Beyond that point scarcely one can be made to go*, even under the most favorable and encouraging circumstances.

These conclusions are the result of two years' close observation and hard-won experience on the ground, and from them I gather that it is better to raise the mass a very little than to lift the individual to an artificial height, from which he is sure to fall—to adapt himself, as we all do, to his circumstances, and to find a level not very much above that of the tribe.

The next point is, what is the most effective way to raise this general level? Undoubtedly it is to be done by schools and

missions among the people, and the closer the school or mission gets to the people, the better it can do this work. The agency church, with its service on Sundays, is good, but the camp-to-camp, house-to-house, day-by-day labors of the missionary are better. The agency boarding-school is good, for the parents can visit it often and the children can make frequent visits at their homes; but the camp-school among them, in their homes as it were, is a part of their actual daily life and makes that life something permanently richer and of more worth.

In estimating the dangers of a "relapse into barbarism" on the part of the educated young Indian—dangers real enough, but greatly exaggerated, so far as this reservation is concerned, owing to the exaggerated ideas prevailing of what that barbarism is—in considering these perils, I say, how singular that it has not been observed that in the day-school there is no probability, almost no chance of a relapse! The habits of civilization are formed in the very midst of the dreaded "home surroundings." The children withstand these "pernicious influences" day by day and are never removed from within their reach for more than a few hours at a time and there is no temptation to "go back" at one time more than another, no sudden plunge from a life surrounded with every good influence and guarded by enforced order and discipline, into a life perfectly free, almost to lawlessness, where labor is unnecessary and discipline unheard of. Such a plunge, however inevitable it may be, is unnatural and exciting, and it is a wonder that the crude and immature minds which are constantly taking it get so little harm from the shock as they seem to do. The reaction from *rule*, backed up by actual force, is tolerably strong, and shows itself in minor matters of dress, etc., as well as in some more important things. This natural reaction may be a reason why girls who have been for years at an Eastern school will not wear hats on the reservation, while the girls attending the day-school, in the first year wear them on all occasions without compulsion, and even in the absence of the teacher, and more or less during the long vacation. It may influence the noticeable number of runaway matches, which are not marriages, among lately returned students. These and similar phenomena may be simply due to the difference which I have attempted to demonstrate between the pupils of the day-school and those of the boarding-school; that the former have never been removed from the common temptations of their life, nor under absolute and constant control, and therefore become gradually stronger to resist these temptations and to keep up the civilized dress and habits which they have adopted *in their own homes* and with the consent and almost always the co-operation of their parents.

The next argument in favor of the day-school is its cheapness. The reports of the Commissioner of Indian Affairs show that, while there is great disparity in this respect among schools of similar character, owing chiefly to bad management, education costs on an average about one-third as much *per capita* in the day-school as in the boarding-school. With improved facilities in the former—such additions as are needed and which I shall presently specify—the proportion might be raised to one-half. This disparity is due, not to better teachers or better facilities for education, but to the added expense of feeding and clothing the pupils. I am not now referring to such schools as Hampton, where there are of course far wider opportunities for those who are far enough advanced to appreciate them, and even in the primary classes superior advantages in the shape of trained teachers and good apparatus, and where, also, voluntary gifts from the people supply these extras, and *not* the Government, which barely feeds and clothes the children. I am speaking of the average Government boarding-schools, as I have seen them on the reservations. The teaching is elementary, the apparatus incomplete, the teachers often incompetent. Roughly speaking, the cost of *education* is about the same as in the day-school—the cost of food and clothing doubles or trebles it. I have taken no note of the first cost of building, which for the day-school is counted by the hundreds of dollars, for the other by thousands—even supposing the same number of pupils to be accommodated. Now let me suggest a question. Is it necessary for us to feed and clothe the rising generation of Indians twice over? We are already issuing to them, under treaty stipulations, a fixed amount of food and clothing annually. We are also bound by treaty to give them an education. We are not under any obligation to *maintain* them in schools at large additional expense, nor is it essential to their education that we should do so.

Economy should not be the ruling factor in determining our Indian school system. It is my purpose to prove that the day-school can readily be made nearly or quite as efficient in the elementary training of Indian children as the boarding-school, at half the expense. It is a fact that a limited and indeed a lamentably insufficient appropriation is yearly made by Congress for Indian education. While I would not question the evident propriety of continuing to support such good schools as are already established, I believe that in directing the expenditure of further sums, it would be better to educate one thousand children in day-schools, than five hundred in boarding schools, or to place *all* Indian children of school age under training at home, than to train half of them in distant institutions and leave the other half to grow up neglected and ignorant.

It will now be necessary for me to explain exactly what I mean by such a day-school as I would advocate. I have never seen one which came up to my standard—two or three approached it—most fell hopelessly short. The scope of these schools should be enlarged to include a variety of industrial training—gardening, and whatever practicable elementary carpentry for the boys, cooking, sewing, laundry work, and general housework for the girls. In order to do this, two capable teachers should be engaged for each school, of whatever size, and all schools with an average attendance below a certain number—say fifteen—should be discontinued. The school buildings should be enlarged by the addition of a good-sized kitchen or "industrial room," for cooking, etc., cannot be taught in an ordinary schoolroom.

The needed tools and utensils of course should be furnished, and the schoolroom proper furnished with good apparatus for primary teaching—such as abundance of blackboards, charts, pictures, simple kindergarten material, an organ, a clock, etc. (Strange to say, I have seen many Indian schools without any of these necessaries save *one* small blackboard.) Rations of simple but nourishing food—*not* exclusively hard-tack and coffee—should be furnished for a midday lunch.

The children's annuity clothing should be issued to them through the teacher, who of course teaches and requires the girls to make up all material properly. This issue should be somewhat generously apportioned, for otherwise each girl would not receive flannel or gingham enough to make a full dress. In asking for these latter, I am not contradicting my former statement that we need not feed and clothe these children, for this minimum of provision for their bodily wants will serve to teach them the arts and habits of civilized life, to all intents and purposes as well as if we gave them three meals a day and two or three suits a year. The influence of teachers and children upon the parents will gradually improve their lodgings, food, and habits in their own homes, and their parents will buy and make for them civilized clothing when the school clothing wears out. I think it is safe to say that these improvements will bring the cost *per capita* from about one-third to one-half the annual cost of each child in the boarding-school.

The buildings will not cost nearly half as much. The present limit for a day-school building is $600, including teacher's residence. It ought to be $1,200. I have only to add that two years ago this "Industrial Day-school" was a theory—to-day it is an accomplished fact. I have not made my school as good as it ought to be made, but I have established and carried on for two years, with the efficient help of lady missionaries and gifts of money, etc., from Eastern friends, a day-school, in which all the common industries are successfully taught, while the children understand and in school and home speak English, where the girls make and wash and iron neat dresses, underclothing, white aprons, and collars, and also wear hats, cloaks, and shoes, where the boys wear short hair and citizen's clothes. Most of the changes which I have suggested have been tested and have suceeded in my school.

I have had previous experience in a large boarding-school, and I have carefully compared the attainments of my pupils with those of boarding-school children. I believe that, under the same conditions, they are fairly equal with the exception of greater readiness to speak English on the part of those who are required to use it all the time. My children, however, really *know* almost or quite as much English, and they will *use* it when it becomes necessary for them to do so. If the Government will provide the things I have mentioned, no private or benevolent aid will be needed to carry on similar schools everywhere, in every settlement large enough to furnish the required number of children; or in farming districts or sparsely settled places let the

schoolhouse be placed at a central point or *between* settlements, like white district schools. All children within a radius of six miles can properly be required to come—they have plenty of ponies and can ride or drive if it is too far for them to walk. The present system of regulating—rather than "compelling"—attendance is to employ a policeman to look up the children and to cut off their rations in case of obstinacy. This plan, if thoroughly enforced, as it is *not* at present, would doubtless suffice. The children should be taught and required to send written excuses in case of sickness or other good cause for absence. They should not be permitted to go with their parents on visits lasting weeks or months to other agencies. (This latter practice has cut down my average sadly.) The parents, as a rule, greatly prefer the day-school, ask for it, and co-operate with it to a large extent. This has been my experience. All the children in the village, with but two or three exceptions, attend my school gladly and without any compulsion. I have had from thirty-five to forty-five on my roll.

Finally, let me disclaim any intention to decry boarding-schools or any good schools now in existence. Such a school as Hampton, as a privilege for the *picked few* (which it is rapidly becoming), will do a work which no one would pretend to believe possible to the humble "district school" in the Indian village. All that I claim for the day-school system—and this I do claim with emphasis—is that it is far better fitted than any other agency by means of its economy, general applicability, and wide-spread influence to give to every Indian child what we owe him—the elements of an English education.

THE WOMEN OF PERSIA.

BY S. G. W. BENJAMIN.
Ex-Minister to Persia.

THE condition of Oriental women is a subject of permanent interest, especially in the United States. In our country woman has reached a position which makes that of women in many other countries appear intolerable. A woman who exacts every deference from the opposite sex, both socially and before the laws, imagines that misery must be the lot of all who enjoy inferior privileges. But to this it may be said that every land has in some special form its own share of unhappiness, for happiness is not of this world, and whatever be the inexplicable reason, in every age the lot of man and woman in this world is to suffer. It will be thus to the end of time. Again, people do not miss that of which they are ignorant, and Oriental women are no more miserable because they have not the advantages of American women than were our ancestors because unforeseeing the progress of future ages. Happiness and misery are evenly distributed in all ages and all climes.

While therefore granting that a Persian woman occupies a lower position than her American sisters, I am not prepared to admit that she is therefore more miserable.

It is true that marriage is the chief object of the life, education, and thought of a Persian woman, yet that is not altogether an ignoble motive. If in its pursuit mercenary motives often intervene, and if disappointment often accompanies the result, it cannot be considered that these circumstances are confined to the destiny of the Persian woman, "the more's the pity of it."

Until she is nine or ten years old the Persian girl has a certain amount of liberty, playing with other girls and with boys of her age. But then begins talk of marriage, and it rarely happens that the marriage is deferred beyond the thirteenth year. But it by no means follows, as in Greece and the Latin countries, that a child like that marries a man greatly her senior, except sometimes among the nobility. In every class the men begin to marry when fifteen or sixteen years of age, and with the middle and lower classes at least a girl of ten to thirteen is generally married to a boy still in his teens, perhaps one with whom she played in the village lanes in childhood, and thus has a previous acquaintance with him.

Before the marriage the bride-to-be goes to the public bath with much ceremony, and there receives the curious attention of the

women of the neighborhood. Several days of feasting follow, during which she sits closely veiled at the head of the chief room of the house. At the end of these festivities, the contract having been signed before a *mollah* or priest, the priests in such matters being equivalent to lawyers and mayors with us, the young bride still heavily laden, is conducted to the house of the bridegroom. This closing ceremony generally occurs by torchlight. The bride goes on horseback, riding man-fashion and closely veiled; her trousseau and such part of her dowry as is in goods rather than money, accompanies her, and the march of the procession through the winding streets is proclaimed by the squeak of horns and pipes and the tum-tum of kettle-drums.

One would suppose that the great expense of such an imposing ceremony and such costly feasting would tend to keep down the number of marriages that a husband would incur and decrease the number of divorces. But this is not the fact. Undoubtedly many happy marriages occur in Persia; undoubtedly there is much genuine connubial love in the *anderoon*—the Persian name for the establishment of a Persian, which the Turks call the harem. But polygamy and divorce are common, the former the rule, and the latter easy and frequent. When a man cannot well support more than one wife at one time he overcomes the difficulty by trumping up some excuse for a divorce. Few Persians, except the peasantry, have less than two wives.

It would seem that the game is entirely in the hands of the men, and that the women have no standing or rights before the law. This, however, is not the case. In the Persian code, which is based on the principles laid down by the Koran, and is a most complete system of Oriental law, no subject receives so much attention as that of marriage and the relation of the sexes. If woman occupies before the law a rank subordinate to that of man, yet her rights are very carefully defined and vigorously protected. If divorce is easy, on the other hand it has its remedies. The husband can dismiss a wife at will, but the divorce can only be valid when a certain prescribed formula of words is used; it must be pronounced on three distinct occasions, which allows of reflection, and it must be given in the presence of witnesses. Furthermore, the dowry must be returned to the last farthing, nor can the husband take back a divorced wife after he has twice divorced her unless she has first married another man and been divorced by him. Nor can a man put away his wife for adultery unless he has four witnesses.

As regards the matter of polygamy, this is also under strict regulation. A husband is required to give each of his wives an equal portion of his time, living with them generally alternate weeks, each having her own apartments. He cannot evade the law on this point except as one or more wives may agree to allow a favorite wife to have their share of his company for an accepted consideration, which must be scrupulously paid.

In the event of being divorced the Persian woman suffers no obloquy, but often remarries at once, bettering her circumstances perhaps. Her sons may be depended on to support her, and if she has children of age she need not come to want. This is a beautiful feature of Persian and of Oriental domestic life in general. Children love and revere their parents more than with us. A man who should be insolent to his father would be disgraced, and he who neglects his mother would be accounted the vilest of mankind.

It may be surmised that so many women in one household having much leisure would naturally have many jealousies and quarrels. This, of course, is sometimes the case, but not to any such degree as one might suppose. For, in the first place, they are accustomed from birth to live in the atmosphere of the *anderoon*, and hence to see women adjusting their conduct to the conditions of polygamy; while the common interest in one man around whom the little domestic community revolves, gives them a bond of sympathy and mutual advantage rather than of repulsion. They take a common pride in his successes, and share a common sorrow in his sufferings. He comes to them for advice and employs them together to plead his cause in any affair that concerns him. If he wishes to buy a piece of land it very often occurs that he sends one or all of his wives to get better terms by discussing the matter with the favorite wife of the proprietor. If he wishes place or power the same method is resorted to, accompanied possibly in each case by presents to the women they seek to influence. It is evident that every Persian woman obtains by such experience diplomatic tact that is often felt as of the greatest potentiality even

in matters of state. The ear of the shah himself may be reached in this way when no other means proves successful.

In criminal cases the wives of a Persian are often of the greatest service to him. He is perhaps languishing in prison or is about to be executed. Bearing presents his wives fly to the royal *anderoon* or to the *anderoon* of some official in court favor. There they urge their appeal earnestly and with a tact that is often crowned with success. If mere children in general information such as American women gather from a wide course of studies at our seminaries of learning, Persian women can scarcely be considered their inferiors in natural intelligence and certainly find a practice in affairs as described above, great aids to their peculiar talents.

Their education, what there is of it, really begins after marriage and consists of a knowledge of the arts of needlework, including exquisite taste and skill in embroidery. Sometimes also they excel in decorative painting and the plaintive music of Persia, practiced chiefly on stringed instruments. A few are now acquiring a knowledge of the piano. Of books and reading they know little; but occasionally a woman is found who has a talent for poetry, and a very small number are conversant with foreign languages.

A favorite resort of the Persian women of all classes excepting the wives of the Shah is the public bath, although the wives of the nobility generally prefer to meet in their own baths or to visit those of ladies of similar rank. These large steam baths are to Persian women equivalents for the theater, the concert room, the sorosis, or the quilting-bee. There they meet on familiar terms and exchange the gossip of the hour, taking home with them choice bits of news or scandal which they repeat to their lord and husband who is thus kept informed of the undercurrents of the circle in which he moves and intrigues. The Persian woman takes her embroidery to the bath and sits there perhaps an entire afternoon; sometimes laying aside her needle for a cup of tea or a few whiffs of the *kaliân*, or water-pipe.

Only once in the year does a Persian take his wives out to walk with him. This is on the occasion of the *No Rooz*, or New Year, when the sun crosses the line in March. Then every one comes out in a new suit of clothes and families go forth together to pass a pleasant day in the gardens and parks blooming with the flowers and verdure of rejoicing spring.

At other times the women of Persia must be content to go out alone, unless if of sufficient means they may have their eunuch or other attendants with them to keep off the crowd. One would suppose that going closely veiled as they do, even the eyes being concealed by a lattice work of embroidery through which they look, that they would suffer the greatest inconvenience. But this very inconvenient and uncouth disguise has its compensations; for no one could seek to penetrate the disguise except at risk of his life; and thus concealed the Persian lady can go where she pleases without discovery. There is no question that many take advantage of the custom to visit places they could not otherwise go without danger of discovery.

They also obtain compensation for the rigidity of the street costume by the ease of their indoor garb. The lower part of this costume is a short skirt. Then over the shoulders an open jacket is worn, which is often very beautifully embroidered with silk and gold thread. The long tresses, which are abundant and form a marked feature of the opulent charms of the Persian lady, hang in massive braids often almost to the knees. Embroidered slippers sometimes adorn the feet, but the soft rugs of Shiraz or Feraghan suggest walking with bare feet the greater part of the year when at home. It may be added that the real Iranees, or Persians, are a shapely race of medium height, oval features, black eyes, and delicate olive complexions. The Persian woman is far more handsome than the typical Turkish woman, and resembles the beauties of Andalusia. The children are exceedingly beautiful.

When a Persian lady is ill and requires the attentions of a physician she must be concealed by a screen, and he makes his inquiries without seeing her. She may be permitted to put out her hand and wrist in order that her pulse may be felt, but only when actually necessary. Among the lower classes in the villages, a little more freedom is permitted in consulting a doctor, for they live a more communal life, and the physicians in the rural districts are itinerants, who, on arriving at a village open an office under a broad plane tree by the side of a murmuring brook. Of course veiled, the women flock around him and he prescribes heroic doses; sometimes adding a charm to be worn over the suffering member, consisting of an extract from the Koran in-

side of an amulet. After dosing the village and carefully collecting every fee on the spot, the rustic Æsculapius prudently decamps to the next village. If the patient recovers, praise is given to God as well as to the doctor; if he or she dies, the result is laid to kismet, or fate, but at the same time it is well that the doctor should not be on hand, for human wrath is liable to overcome faith in the decrees of destiny.

One of the most remarkable domestic institutions of Persia is what is called the temporary marriage, or marriage for a specified period. This period may be for an hour or for ninety years, it matters not. This form of marriage is strictly defined and regulated by law. The time must be stated in the contract and the amount of the dowry; the woman must contract no other marriage for four months after the termination of the relation and the husband must support the children. The terms must be drawn up and signed by a priest of the law. Such an arrangement being no disgrace to either party, some reputable women prefer a long contract of this sort to the usual form of marriage, because it does not carry with it the power of divorce. But in the main the custom tends to lower the standard of purity.

I have confined myself in these observations to the Persian race. The shah has Armenians, Jews, Koords, and Nestorians also under his sway, each with their own traits and customs, but liable to be indiscriminately called Persians by our people. But what has been said sufficiently indicates the general character of the condition of woman in this ancient country. The tendency at present is toward a gradual amelioration of these customs.

BAKALA.

BY ANNIE BRONSON KING.

THE idle lad Bakala had the fortune,
By sacrifice the blessed gods to please,
And they his worship to repay, one boon
Had promised, guerdon of his toil.

But when by their decree, in Heav'n he stood,
That there he fittingly his gift might choose,
'Twas but the poor interior, rough and rude,
Of a Wallachian hut he saw.

For like the princess in the story old,
Condemned each day by magic force to weave
From straw alone, her splendid cloth of gold,
So Heaven itself to human eyes uplifted,

Can wear no guise more fair than those same eyes
Hold in themselves capacity for seeing;
And in that soul no rapturous visions rise
Whose thoughts are bent forever on the earth.

"One wish is thine," was whispered in his ear,
As stood the peasant in the heavenly court;
And all the gods bent listening down to hear
Which of their fairest gifts the lad would choose.

Fame, health, wealth, beauty, power,
Wisdom, and good repute, and length of days,
Such are the gifts the gods delight to shower
On faithful-hearted mortals whom they love.

"Give me a bagpipe, Lord," besought the lad,
The sordid wish was granted. Back to earth
With his poor worthless prize, content and glad,
Bakala came nor ever knew his loss.

To each of us at times the heavenly gate
Is open flung and ours the choice;
And at our bidding, blessed genii wait
To bring the gift we choose.

Beware lest clinging to our childish vanities
We make the peasant's foolishness our own,
And barter heavenly possibilities
For meanest trifles of the earth.

THE CURRENT LITERATURE OF INDIA.

BY BISHOP JOHN F. HURST, D. D., LL. D.

THE growth of the indigenous literature is commensurate with the progress of education. The educated Hindu rushes easily into print. There is nothing he enjoys more than the sight of the effect of his thought on others. His desire for expression is a ruling passion.‖

The latest official returns of the issues of the Indian press are for the year 1886.* The total number of books and periodicals published in that one year is eight thousand nine hundred sixty-one. In the Indian vernaculars alone there are published annually about two hundred newspapers, the most of them being dailies.†

Bengal is more prolific in literature than any other province. The capital, Calcutta, is naturally the political center. But there is more general intellectual activity there than in any other part of the empire. The Bengali is a born writer. He is probably the youngest politician in the world. While yet a boy he begins to think on political subjects, studies English models, and very early gets before the world his notions as to how the government of India should become representative, and how the natives can best become factors in both legislation and administration.

The languages in which the many works published in 1886 are distributed are as follows:

Arabic, Arabic-Sindi, Assamese, Badugu, Bengali, Burmese, Brij, English, French, German, Gujurati, Hebrew, Hindi, Hindustani, Hindu-Sindi, Italian, Kachmi, Kanarese, Kannadu, Karen, Krukani, Kurg, Lankani, Latin, Malayalam, Marhatti, Marvadi, Nepalese, Pali, Pashto, Persian, Prakrit, Punjabi, Sanskrit, Santali, Sindhi, Tamil, Telugu, Tulu, Turkish, Uria, Zend.

The variety of subjects treated in Indian literature is astounding. It reflects not only the polyglot character of the race-stems, but also the mixture of faiths. Among the books issued in 1882, in the Punjab we find such a heterogeneous compound as the following: "The Little Office of the Immaculate Conception of the Blessed Virgir," "Praises of Mohammed by his Followers," "Attacks on the Prophet by the Christians," "Stories of Krishna," and "Talismans from the Koran."

In the same region, the North-west Provinces, there is one treatise on astrology and another on electroplating. In Burma the list of books includes a volume of songs in praise of the "New Umbrella for the Dægen Pagoda." In the Central Provinces a collection of astrological calculations was published in an edition of five hundred copies. The Bengali publications comprise works on polygamy, the Brahmo discourses, and songs on the loves of Krishna. In Southern India a book in Kanarese has been published in an edition of four thousand five hundred copies reciting stories of Rama, Sita, and the Gopees.

A gratuitous edition of one thousand fifty copies of a work on astrology, in the Tamil, appears on the list of issues for 1882. Several other books on the subject are published for general sale, among them one in an edition of four hundred copies. It is claimed to be an ancient work two thousand years old. Another Tamil work denounces Christianity, animal food, and intoxicating drinks. An edition of five hundred copies of this work appeared in 1882. In the same language appear two other books of antagonistic tendencies, one a book of verses in favor of the Virgin Mary, and another a prose tale of a demon with a thousand heads.

From the multitude of topics we may name: "Prayers to the Jain Saints," "Exposure of Jugglers' Tricks," "Seven Ways of Reading the Koran," "The Zoroastrian Scriptures," "Genealogy of Brahman Families," "The Mirror of Health," a "Tract against Swindlers," and a drama satirizing the teaplanters of Assam.*

Among the works published in the year 1886 are the following: a book on architect-

*Treber is an excellent, perhaps the best, authority on Indian literature in its several historical stages. See his edition of "Manu and Zacharise." London, 1878. P. 179, *et al.*

†Lethbridge, "History of India," p. 119.

*W. E. A. A., article in *Calcutta Review* (1875) on the "Native Literature of Modern India." See Trübner, "American and Oriental Literature Record," 1875.

ure, containing notes on the lucky and unlucky times for beginning a building; a biography of Faraday, adaptations of Shakspere's "Comedy of Errors," "Winter's Tale," and "Merchant of Venice," Milton's "Paradise Lost," "The Diseases of the Elephant," "Cholera and its Cure," a Marhatti version of Goldsmith's "Hermit," the "Perils of Youth," a work telling young men not to run off to Christianity or any other religion before examining their own, and annotated editions of Goldsmith's comedies, "The Good-Natured Man" and "She Stoops to Conquer."

There is a large increase of important missionary publications, of works by the Hindu reformatory associations, and of native attacks on infant marriages and other lingering abuses. Another important triumph must be added to the long catalogue of philological achievements of missionaries. In Bhamo, Burma, a Kachin spelling-book has been published by two missionaries. It is the first attempt to reduce the savage Kachin dialect to grammar.

A glance over the titles of the great mass of the native publications is sufficient to reveal the want of a practical character in the larger part of them. Ram Chandra Bose, an excellent judge of his own people, says of them: "The Hindus are the most dreamy people on the surface of the globe; and the literature of no other country as great as theirs confessedly is, appears at first sight so full of day dreams. The Hindu *geographer* does not travel, does not explore, does not survey; he simply sits down, and perhaps under the influence of an extra dose of the exhilarating soma-juice dreams of a central mountain of height greater than that of the sun, moon, and stars, and circular oceans of curd and clarified butter. The Hindu *historian* does not examine documents, coins, and monuments, does not investigate historical facts, weigh evidence, balance probabilities, scatter the chaff to the winds, and gather the wheat in his garner; he simply sits down and dreams of a monster monkey who flies through the atmosphere with huge mountains resting on the hairs of his body; and constructs thereby a durable bridge across an arm of interminable ocean. The Hindu *biographer* ignores the separating line between history and fable, invents prodigious and fantastic stories, and converts mere historical personages into mythical or fabulous heroes. The Hindu *anatomist* does not dissect, does not examine the contents of the human body; he simply dreams of component parts which have no existence, multiplies almost indefinitely the number of arteries and veins, and speaks coolly of a passage through which 'the atomic soul' effects its ingress and egress. The Hindu *scientists in general* set aside both inductive and deductive processes and present their day dreams and nightmares as facts of accurate knowledge."

India is, however, rapidly arousing to the correction of her own errors. Take astrology as an illustration. This absurdity still holds many millions of Hindus in its strong arms. The sacred writings contain enough to make the people believe any absurdity. For example, "Krishna was born when the moon was in the Rohini group of stars, and Krishna put his uncle to death. Therefore whoever is born when the moon is so situated must be very unfavorable to his uncle." The entire life of the average Hindu is based on astrological assumptions. "Every act, every duty, through the entire round of domestic, social, mental, and moral life, whether employing a barber or entering into matrimony, must be explained and interpreted and engaged in by the aid of the astrologer. This is the tyranny of falsehood."*

A native author, Sir Madava Rao, has written a work in refutation of this nonsense, and comes boldly forward and challenges any one to produce a single illustration of astrological verity. Others will follow, in due time, in his footsteps.

We must not forget that the better style and quality of native publications, whether original or reprints, are gradually gaining the ascendency in every department. Take, for example, the recent issue of Pope's "Essay on Man," an adaptation in Bengali, "Gil Blas," in Marhatta, and Shakspere's "Julius Cæsar," in Marhatta."†

Many of the native publications classed as religious are purely controversial. They are attacks on Christianity. Both Hindus and Mohammedans are quite willing to attack Christianity in print. From the first, missionaries have indulged pretty freely in controversy. This spirit has been latterly on the

---

* *The India Witness*, Nov. 1887.

† *The Missionary Conference:* South India and Ceylon, 1879, Vol. II., p. 377 ff. A bibliography of Christian publications in the various missionary fields would be an important contribution to the history of general literature.

decline, as if the missionaries were now thinking the game hardly worth the chase. In some sections Hindus and Mohammedans have taken up the cudgel against one another. On the other hand, controversial works have been written, in a very hostile spirit, by rival sects within the same religious fold.

The languages in which the natives and missionaries produce their books and serials are determined by the territory. In the North-west Provinces the books are mostly in Persian, Urdu, Sanscrit, Hindi, and Arabic. In Bengal the native books are for the most part in Bengali and Hindustani. In Madras the Tamil, Sanscrit, Telugu, Malayalim, Kanarese, Persian, and Urdu prevail. In Bombay the mixture is even greater: Urdu, Persian, Arabic, Guzurati, Sanscrit, Marhatti, Kanarese, Sindhi, Pehlavi, and Zend.

One of the long overlooked facts in Indian history is now coming to the light—the large place which woman has had in the development of a native literature. She has made for herself as large a place, in view of her depression, in Indian letters as in any Occidental country. Ahulya, Tara, Mandadari, Sita, Kunti, and Drampadi are as familiar in certain Indian circles as Olympia Morata, Renata of Este, Hannah More, and Elizabeth Barrett Browning are to the intelligent people in England or America.*

A close study of the present condition of native literature reveals the fact that the use of the English language is steadily increasing. This is the only language in India which has a certain future of abiding strength. It is the only one which, by its golden links, binds all the languages and the races together. Already Roman letters are rapidly taking the place of the native characters, especially in publications intended for native Christians. Give the educated Hindu, to-day, his choice which of his three hundred languages he would part with last, and his reply would be, "The English." The constant trend of the missionary press is to increase the prominence given to the English language, and, when the publications are in the indigenous tongues, to use the Roman characters. The sight of a native book in Roman characters, is wonderfully suggestive. It means the pronouncing of sentence on the languages as well as the faiths connected with them. The tendency now is to the reduction of the number of languages. They are coalescing, and the process is toward extinction. The English is the growing language of the entire Eastern world. Whenever a missionary publishes a work in a native tongue, he regards it as only a make-shift. He must take things as they are. He expects the day to come when only English will be the language of all literature from the Himalayas down to Cape Comorin.

* *Calcutta Review*, Vol. 48, p. 32 ff.; 91 ff.

DOROTHEA DIX.

BY FRANCES E. WILLARD.
President of the World's W. C. T. U.

MANY years ago the thought came to me, "Why do I know nothing about Dorothea Dix except that her work resulted in the founding of asylums for the insane?"

Then I began questioning intelligent persons concerning her and found that they knew just as much and no more than I, except that some said, "It seems to me she was a New England woman." Whereupon my mental comment was, "That goes without saying." In those early days no other woman would have dared attempt what she so gloriously performed.

There is a Quaker home in Trenton, New Jersey, where I have often tarried for a night—that of the Baily family, foremost in all good works, especially those of the White Ribbon. One day they told me that Dorothea Dix had long been an inmate of the New Jersey Lunatic Asylum—not as a patient but a resident; that she seldom left her room, and did not see visitors; and that Dr. Ward, the beloved and trusted head of the institution, could tell me many things concerning her. But the inevitable "next evening's engagement" of these crowded years prevented me from doing more than to send a little package of W. C. T. U. literature with a note, to Miss Dix herself.

This she answered most kindly in words that proved her deep interest in the W. C. T. U.—to which she set her seal by enclosing a ten dollar bill, repeating this token several times in the few years between that date and her death. Her handwriting was so broken that I thought she must be paralytic, and hence I did not venture to intrude upon her through the post-office as often as my heart prompted me to do.

In 1887 the newspapers announced her death, giving notably meager items concerning her career. On a Southern trip last spring, I was entertained for several days in the Alabama Hospital for the Insane at Tuscaloosa, of which Dr. Peter Bryce has been the head from the date of its beginning, thirty years ago.

In the rotunda of this great institution I saw for the first time a portrait of Miss Dix. It was a large oil painting, and represented a beautiful woman in the prime of life, simply but tastefully attired, her dark eyes and hair setting off her fair complexion, peaceful brow, and smiling lips—a countenance beaming tender and holy thoughts. Dr. and Mrs. Bryce then and there promised to help me collect the material for a sketch for THE CHAUTAUQUAN. Soon after, I sent a list of questions to several names given me by these kind friends. Among those addressed, some neglected and a few declined to answer, but Dr. John W. Ward, the well-known superintendent of the New Jersey State Lunatic Asylum, made the following clear-cut reply, which states the facts so well that I give them just as they were given to me:

DEAR MADAM:—I very much regret to have to state that in regard to many of the questions which you have asked I shall be able to furnish you with but little satisfactory information. Miss Dix, even to her most intimate and trusted friends, was always very reticent in regard to all matters that appertained immediately to herself or to her works. To the latter she very seldom made reference, and not infrequently showed annoyance if not sometimes positive displeasure when any one made reference to them. She was always averse to referring to any matter that would seem to reflect any praise or commendation on her own actions.

My acquaintance with Miss Dix extended over a period of more than twenty years, the last six of which she was by reason of her illness a constant resident of this institution, and hence a member of my own household. I have had many conversations with her, and occasionally she would refer briefly to some important event in her own life. In this way I have gained a few facts in regard to this wonderful woman, that perhaps may not be known to others. These I have given to her biographer to make such use of them as he may deem proper.

Miss Dix, I think, never told any one about the date of her birth. I once summoned the courage to ask her, and the reply was, "I was born on the fourth day of the fourth month, and probably am somewhat older than you are." Her life-long friend Dr. D. Hack Tuke, the eminent Royal Commissioner of Lunacy of Great Britian, once asked her in my presence, as to her age. She replied, "Do you think Doctor that a stranger could regard us as cotemporary?" This was all the answer that the Doctor received. I would state that he was very much younger than Miss Dix. From the best data, however, that I have been able to obtain, I think that she was about ninety years of age at the time of her death. A very intimate friend of hers once told me that she thought Miss Dix could not be more than about eighty-six years of age. She went to school with Miss Dix, and she only did as the rest of us, estimated the age.

In regard to her birth-place, there is also the same uncertainty. Miss Dix told Mrs. Ward and myself, on two separate occasions, that she was born in the city of Worcester, Massachusetts. Her biographer, however, has found indubitable evidence that she was not born in Massachusetts but in New Hampshire.

She was an American of fine nervous organization, and had the most systematic mind that I ever knew, and marvelous power of expressing herself, clearly, forcibly, and positively; her choice of words, her enunciation, and pronunciation were models. Her ability to portray or describe I have never heard equaled. She was Unitarian in religion, with *a deeply profound reverence* for the Savior. She said to me once that Jesus Christ was to be worshiped and adored because He was the Son of God, but He was not the Father. As to the books she read, they can only be given in fullness by her biographer. The Bible and hymn books were chief. Of the latter she had an unusually large collection, and she was very partial to the hymns of Wesley Watts, and Montgomery. An evening sel-

dom passed in which she did not read either to herself or aloud to others. She was the finest and most expressive reader to whom I have ever listened. It was always regarded as a rare treat by us all when she condescended to read aloud to us.

She took up the work in regard to the insane, I think, purely from a spirit of philanthrophy, and had the firm belief that she was directed by God to do so. She once said to me, "I have never in my long life and somewhat varied career laid out any plans for myself for the morrow. God has always directed me and shown me what I should do. I always found work ready for me, and I endeavored to perform it faithfully." Her first work was in regard to prisons and the condition of those confined in them. This I think engaged her attention for some years prior to her entering upon the work of ameliorating the condition of the insane in this country and in Europe. I think that she taught school at or near Boston, Massachusetts, until she was seventeen or eighteen years of age. It was while she was teaching school that her attention was called to the debtor's prison in Charlestown, Massachusetts. It is quite probable, that her philanthropic work commenced with her successful efforts in reforming the irregularities that existed in this institution.

She wrote much, and was the authoress, or compiler, or both, of at least six small volumes. She never allowed her name to appear in any of these works—another evidence of her great dislike to any publicity being given to anything that she did. One of these books that had considerable reputation, was entitled "Science in Familiar Things." This was written over a half century ago. She wrote numberless addresses and memorials to various legislative and other bodies in regard to the insane; some of these are master-pieces of composition, conciseness of expression, and classic English. She wrote but very seldom, so far as I am aware, never for magazines or other periodicals.

She spent much of her time in reading. I would state that it was her invariable custom never to pass a word the meaning of which she had any doubt, without at once consulting the dictionary. She attended as much as possible to a very large correspondence. She was always pleased to hear from the various asylums for the insane throughout the country, and kept up as long as she was able to do so correspondence with them; and to within a very few days of her death took a lively interest in them. Very many of these institutions she founded or was immediately instrumental in doing so.

She always manifested a preference for the Trenton Asylum, because it was her first success in establishing an asylum, in the main by her own personal efforts. After a visit attended with great labor and much expense, to every jail and alms-house in every county of our state, and personally seeing the exact condition of the insane in these places, armed thus with incontrovertible facts, she appealed, upon the floor of our state senate, for help for those afflicted with this sad malady, and her appeal was successful. The Trenton Asylum was the result. She did the same thing afterward in several of the states of the Union, and such was her indomitable courage and perseverance, her clearness and precision in placing facts obtained from personal observation before those in authority, that she was very rarely unsuccessful. If any one on earth had the word failure expunged from her dictionary, that individual was the late Dorothea Dix.

She left a comfortable fortune. There is evidence that she spent it freely in the furtherance of her work, although it is difficult to tell to what extent, since she never spoke of it to any one. She never under any circumstances made any charge for her work. She always paid her own expenses, either from her own private income or from money that had been placed in her hands by generous friends to further her work.

She never allowed what is called the Woman Question referred to or discussed in her presence. She did not favor women at the polls at the general elections. I am not aware that she entertained adverse feelings in regard to women in the professions, especially in medicine. Two or three of her very warm personal friends, persons whom she always manifested much pleasure in having come to visit her while she was with us, were women physicians.

She was full of courage, fear did not enter into her composition. There are very many illustrations of this fact. Tenderness or pity in a certain sense she had, but these apparently were not the motives that led her into the field of philanthropic work. That she was philanthropic, in a high degree, no one who had any knowledge of her could for one

moment doubt. However, the tenderness of a mother for a child, the pity that a deeply sympathetic person has for one in affliction, that whole-souled sympathy that goes out from the heart of some to those who are in sore trouble, she did not have. She had a keen sense of injustice, was indignant when she found an individual imprisoned for debt, treated as was the custom in other days, when she found the insane treated as dogs in the alms-houses and jails, when she saw the suffering, emaciated Union soldiers from the prison pens of Libby and Andersonville. She was intolerant of wrong in any form, and no one could express his feelings of indignation more vigorously, tersely, and unmistakably.

She was a marvelous woman, quiet, unostentatious, but energetic, persevering, and exceedingly efficient in any work that came to her hands to do.

Very respectfully yours,

JOHN W. WARD.

Miss Dix had been governess to the children of the famous William Ellery Channing and her unorthodoxy would in these days almost pass for orthodoxy. He was her pastor and encouraged her disposition to investigate religious subjects.

I have been unable to learn anything about her family except that her father died in 1821.

She established a select school in Boston for young girls. In 1834 she went to Europe to study methods of the treatment of the insane, also of criminals and paupers. Previous to this she had interested herself in the condition of the Charlestown state prison, visited the inmates, and in various ways cared for the suffering and unfortunate. A relative having left her sufficient property to make her independent, she went abroad, as stated, and on her return devoted herself to the amelioration of the condition of the defective, dependent, and delinquent classes. For this purpose she visited every state in the Union east of the Rocky Mountains, always appealing to the legislatures to take measures for the relief of the unfortunate. She was especially influential in securing such action on behalf of the insane by the establishment of state lunatic asylums in New York, Pennsylvania, North Carolina, Alabama, Illinois, Indiana, and other states. Her powers as a lobbyist were unrivaled. Of fine presence, manners winsome and womanly, indomitable in spirit, and fully conversant with the miseries she sought to alleviate, it is probably true that Dorothea Dix never once appealed in vain to a legislative assembly. It is to be remembered that just as the work of a politician *may* be, but is not often, done from the highest Christian motives, so there is nothing in the nature of the case that obliges a lobbyist to be less than a saint. Indeed Dorothea Dix was nothing less, as her life and teachings prove. The highest and most persistent force in her richly endowed nature was that subtlest of all things—*faith*. We have learned in these days to describe and utilize the properties of electricity; the more sublimated brain of civilization to follow this, may do the same with what is called odylic force; later, thought-force may be the actual motor of the world, and last of all, that finest, most spiritual, most ethereal yet most dynamite-powerful of all—the faith-force—may become the central force of all. Some souls live in this age as prophecies of what it shall become; and the faith-force that made Dorothea Dix always victorious, seems to be the final analysis of her wonderful powers.

When we read that in April, 1854 in consequence of her unwearied exertions and petitions she had a bill presented to the United States Congress in 1848 and 1850 which passed both Houses appropriating ten million acres of land to the several states for the relief of the indigent insane, we get a glimpse of this power; and when we read that Franklin Pierce put his veto on this bill we mournfully realize that "one sinner destroyeth much good."

When the Civil War enshrouded us, Miss Dix, unable to carry on her special work, was made superintendent of hospital nurses, "having entire control of their appointment and assignment to duty." On the return of peace she resumed her labors for the insane.

One characteristic incident of this great-hearted woman has come to my knowledge and proves her splendid courage:

"Are you not afraid," said a friend, "to travel over the country alone?" "I am naturally timid," replied Miss Dix, "and diffident, but, in order to carry out my purposes, I know that it is necessary to make sacrifices and encounter dangers. It is true, I have been in my travels through the different states, in perilous situations. Once in the state of Michigan, I had hired a carriage and

driver to convey me some distance through an uninhabited portion of the country. In starting, I discovered that the driver, a young lad, had a pair of pistols with him. Inquiring what he was doing with arms, he said he carried them to protect us, as he had heard that robberies had been committed on our road. I said to him, 'Give me the pistols, I will take care of them.' And this he did, reluctantly.

"In pursuing our journey through a dismal looking forest, a man rushed into the road, caught the horses by the bridle, and demanded my purse. I said to him, with as much self-possession as I could command, 'Are you not ashamed to rob a woman? I have but little money, and I want to defray my expenses in visiting prisons and poor-houses, and occasionally in giving to objects of charity. If you have been unfortunate, and are in distress, and in want of money, I will give you some.' While thus speaking to him, I discovered his countenance changing, and he became deathly pale. 'My God!' he exclaimed, 'that voice!' and immediately told me he had been in the Philadelphia penitentiary, had heard me lecturing to some of the prisoners in an adjoining cell, and now recognized my voice. He then desired me to pass on, and expressed deep sorrow at the outrage he had committed. But I drew out my purse, and said to him, 'I will give you something to support you until you get into honest employment.' At first he declined taking anything, until I insisted on his doing so, for fear he might be tempted to rob some one else before he could get some honest work to do."

Miss Dix published, anonymously, "The Garland of Flora" (Boston, 1829), "Conversations about Common Things," "Evening Hours," "Alice and Ruth," and other books for children, also "Prisons and Prison Discipline" (Boston, 1845), and many tracts for prisoners.

Of one of her books, "Private Hours," I have a copy given me by Mrs. Dr. Bryce. This must have been to the Christians of her day what Dr. Austin Phelps' "Still Hours" was to some of us in our youth, or Frances Ridley Havergal's books of devotion are to many Christians in these days. A few extracts will reveal the spirit of this Channing-Unitarian Christian:

"Let me consider the use I am to make of this holy time—this day of rest. How many peaceful thoughts and pure associations link themselves to this blessed period of the world's repose!

"I thank thee, O heavenly Father, that now I may cast off the heavy burthens of week-day care; that I may retire from the perplexities of active life; and, for a brief space, call home my thoughts, and demand of my soul what progress it is making toward the mark of its high calling in Christ Jesus.

"I thank thee, Father, for that great gift of Thy love to the world—the gift of Christ, Thy son; for His example I thank thee; for His perfections I praise thee; for His triumphant resurrection I glorify thee.

"And now do I know that this mortal body doth retain an immortal spirit; now do I know that when this earthly frame shall be laid in the grave, my living soul shall return to God who gave it.

"Let me then take diligent heed to my ways; let me make my heart clean from its offences; let me watch that my lamp burn brightly; and may my light be not hidden,—but, like the flame that glowed on the ancient altars, may it never be extinguished; having its origin in heaven, may it guide me there.

"I would be thankful for the privileges of public worship, and strive rightly to improve them; keeping in mind the great object for which the disciples of Christ are taught to assemble. May all devout services be sanctified; may no unholy thoughts there find entrance; may no earthly affections, O my God, overrule my love for Thee! but may I glorify Thee, even as Thou art glorious; may I love Thee, even as Thou hast loved the world in giving Thy beloved Son to live, to teach, and to die, that those who believed on Him might have life everlasting.

"It is little I can do at most; but let that little be done well. If I have not capacity to execute great designs, let me be careful that I do not forget my obligations to perform good ones."

IMPRESSIONS MADE BY THE PARIS EXPOSITION.

BY EUGÈNE-MELCHOIR DE VOGUÉ.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

SUMMER is the season of the year when the nomad which lies dormant within each one of us awakes. We all wish to flee from our homes and our accustomed cares. An obscure instinct impels us to seek out some unknown corner of the world; we imagine it to be charming, and it will be so for a time because the appearance of things there is not associated with the old anxieties which we carry with us.

But for this year it is useless for the French people to travel abroad, since the world has come to us. The beneficent gods have reduced the size of the great globe and have rolled it along the shores of the Seine River; they have sampled the universe for our benefit. Let us take our summer outing, then, in the Paris Exposition. The notes gathered by the way I will report to the unknown friends who may wish thus to follow us in our rambles. However, if they desire a perfect cicerone, informed on all points, technical, let them read no further; they will not find in me their man. Picturesque scenes, souvenirs which will call back a vision of the country long afterward, impressions of the crowds, and, above all, latent ideas under visible forms will occupy our attention and form the subjects of this sketch. The Exposition is amusing only because it is an immense magazine of ideas.

A first inspection permits us to affirm the following: The Exposition is not only a retrospective review, it is a point of departure for an infinity of new things. In this monumental chaos which has arisen in the Champ de Mars, in these edifices of iron and of decorated tile, in the machinery which obeys a new dynamic power, in these encampments of men of every race, and, above all, in the new ways of thinking which suggest new ways of living, are to be seen the lineaments of a civilization which is as yet only outlined, the promise of the world which will be tomorrow.

But we are talking at the gates and time presses. Let us enter by one of the wickets. What an elegant perspective of lawns, of water, and of flowers is spread out before us between the many colored domes of the great palace and the labyrinth of variegated pavilions. Where shall we go first? Let us follow the crowd to the great center of attraction, the Eiffel Tower.

For some years such a construction had struggled obscurely in the brain of engineers, seeking to be born. In different places in the Old World and in the New, had men dreamed of it, and tried to design it on paper. Some had even attempted it, as at Turin, in wood, at Washington, in stone. At last the approach of the Universal Exposition hastened the unfolding of the idea. A Parisian constructer succeeded in making his projected scheme for the undertaking prevail. At first he encountered general incredulity. The word Babel sprang from all lips. But at last, in spite of derision, the Tower was decreed.

We saw them lay the foundations deep down on a bed of solid clay; soon the four megalithic feet of the elephant-like structure pressed upon the soil; from these stone pedestals rafters sprang at such angles as to upset all our ideas regarding the equilibrium of an edifice; a forest of plate-iron work took root and grew, revealing nothing to the eyes watching, as to its object. At a certain height the raising up of the material became very difficult; cranes were fastened to the structure, which like huge crabs grasped with their pincers the needed articles, and unmindful of their enormous weight, easily lifted them to the required places. A second story was thrown up from the first; all of the frame-work seemed like an enormous carapace which gave neither the impression of height nor of beauty. However, the great difficulties were now conquered. The first story had presented to the constructer the hardest problems; the second was finished with much less trouble in six months.

Starting from this story rose the slender column, making its way rapidly into space. The work of its construction largely escaped public view. The autumn mists often entirely concealed the aerial work-yard; in the twilight of the winter afternoons might be seen reddening against the sky the fire of the

forge; one could scarcely hear the hammers which riveted the iron work. There was this peculiarity about it, one seldom saw any workmen on the Tower; it rose apparently alone as if by the incantation of genii. The great works of other ages, the Pyramids for example, are associated in our minds with the idea of a multitude of human beings bending over handspikes and groaning under chains. The modern pyramid arose by the power of calculation which made it require only a small number of workers. Each part of the great structure, each one of its bones of iron—to the number of twelve thousand—arrived perfect from the manufactory, and had only to be adjusted to its proper place in the gigantic skeleton. The structure presented an example of what mathematicians call "an elegant demonstration."

At last one beautiful morning in the spring, the Parisians who had watched the beginning of the great column, saw the shaft bordered by an entablature. A campanile rose from this platform, and on its summit our flag displayed its colors. In the evening there appeared in place of the flag a giant carbuncle, the red eye of a Cyclops who darted his glance over all Paris. "The Tower is finished," cried the voice of fame.

My readers will not expect a detailed description of this gigantic work. Nearly all have already climbed it, or will climb it. The great hive is now in full activity. Several cities have arisen in its interior with their varied commerce, and their special customs. A Victor Hugo is needed in order to concentrate into the soul of a Quasimodo the interior life of the Tower.

I went to seek upon the summit the impressions which my guide-book described as commonly experienced there, but I learned with astonishment that my views did not agree with them. The book said that one would at first feel surprised at the arrest of all movement in Paris, at the immobility of the crowds in the streets and at the foot of the edifice. My companions and myself were unanimous in remarking the acceleration of motion, the feverish haste of the Lilliputian people. The pedestrians seemed to run, throwing forward their tiny limbs with automatic gestures. A moment of reflection, however, will explain the apparent contradiction in impressions; the eye judges men from a height of one thousand feet, as it habitually judges ants from a height of five feet, the relation is about the same. Who does not often exclaim, "How can such little animals run so fast?" But the actual distance covered is so small that in one sense movement seems arrested. The comparison to an ant-hill is exact at every point, for the agitation of these multitudes of human atoms, rushing in every direction, seems at this distance, as inexplicable, as bizarre, as the flurry of movement seen in an ant-hill. Again, the book said that oscillation was perceptible in high winds. I questioned the keeper of the light-house as to this and he replied that occasionally when the air was very calm a slight swinging was noticed, but never any when the wind blew. With these exceptions our experience justified all that was written.

In the daytime one might prefer, to the urban view spread out from the height of this Tower, the vast and picturesque horizons which open from a peak of the Alps; but in the evening it is without an equal in the world.

Late one evening I remained alone on the summit. I was struck with the strong resemblance of all my surroundings to those of a man standing on the deck of a vessel at sea. There were the chains, the windlass, the electric lamps fixed to the ceiling. To complete the illusion the wind was raging through the sheet-iron rigging. Even the ocean was not lacking, there it lay under my feet,—Paris. The night fell, or rather the clouds as great veils of crape which steadily grew thicker, rose from below and spread out between the city and the sky still clear from my standpoint. It seemed as if the night was being drawn up from Paris. The different parts of the city vanished slowly one after another, and soon all were enveloped in darkness. Then lights began to appear, fast multiplying to infinity. Myriads of stars filled this abyss, assuming the forms of strange constellations, joining at the horizon with those of the celestial vault.

Suddenly two luminous bars stretched themselves over the earth. They were the great pencils of light sent out by the two reflectors which revolved above my head. Seen here at their source the two beams seem to feel their way into the night with sudden, eager movements; one could swear that they were searching for something lost. I could not weary of their movements, so voluntary they seemed, and so anxious. One instant they drew out of the shadows a hilly wood

having white spots here and there in its foreground; it was the cemetery of Pere-Lachaise; and the next, replacing this, they stopped upon Notre-Dame, throwing out into strong relief its great towers. As, shortly after, I was descending the long spiral staircase, stopping on one of the landings, I looked back to the top. The two illuminated arms seemed then to be raised into space, and were continuing their revolutions. Suddenly they met at right angles; for a moment against the black sky they formed a shining cross, the sign of pity and of prayer, a fitting crown for the great Tower.

The Exposition has revealed the advent of a new art, the art of building with iron. The reconciliation of the engineer and the artist will date from this event. Cinderella has made herself known to her sisters upon the Champ de Mars; industrial architecture with iron for its basis has henceforward an esthetic value.

We notice first the great central dome over the main building from which sweep out the five great wings. Here the iron was not a success because it followed the old errors of construction and decoration, because it subordinated its own properties to those of stone, which it replaced. The ornamentation is heavy and gaudy. The imagination of the artist was evidently possessed with the magnificence of great opera houses—those bad counselors—and he tried to reproduce their leading features, the niches, the human figures, the overloadings of carved iron. Within and upon the façade this debasement of art is marked; emblematic knops alternate with large nude figures; upon the summits of pillars are to be seen engines, complicated machines, gods, beasts, republics, and all the symbolism pertinent to agriculture. There are too many reliefs, too many colors, too much gilding. For this attempt the iron was forced to be too sumptuous; it presents the appearance of a rude workman dressed out in his Sunday best. In this fine apparel can be seen no longer the only beauty which it possesses, a powerful and flexible muscularity.

Let us now enter the Palace of Machines. All the terms expressive of admiration have been exhausted before its nave 150 feet high and 1,380 feet in length. We would know in what its beauty consists, and find the answer in this: the iron, refusing to vie with stone, has sought means of expression only in its own proper nature, in its strength, its lightness, its elasticity. It has resolutely sacrificed all decorative iron-mongery and has clung to the fundamental law of esthetics; beauty is only harmony between form and destination. Those who erected this construction were not occupied in imitating any known type; they consulted the properties of iron, calculated its resistance, and, having become assured of what they could demand of the metal, they proceeded with their work. They modified the arch into the tierce-point and so created a new Gothic arch, with inflections and elongations of an incomparable elegance. The Palace of Machines in every way contents the eye and interests the mind.

The Tower and this Palace have taught us what can be done with iron, reduced to its own resources. But the exclusive employment of great metallic net-works responds only to exceptional needs; for many other uses iron has to call in the assistance of other materials. It was a new problem to determine the choice, the esthetic conditions, of these alliances. The solution of it was sought in the construction of the twin Palaces of Fine Arts and Liberal Arts, two of the wings from the main building, and was found in using decorated terra-cotta as the auxiliary material. The result was brilliant. Here the highest and most inventive taste has directed the co-labor of the smelter, the potter, and the ceramist. I do not know what to extol most in these buildings; the just apportionment of the iron and the brick, inspired, it would seem, by the structure of the human body with its bones visible under the flesh; the light and simple ornamentation consisting wholly of terra-cotta and encaustic tile; or the wise blending of colors in which two tones predominate—the mild blue of the iron and the soft rose of the brick.

One especially remarks in connection with these structures the domes of glazed tile, a happy borrowing made from the old masons of Persia. Upon the frontiers of that land I admired last year cupolas of enamel upon mosques in ruins, which reflected all the colors of the sky above them. It seemed to me that I was looking upon their mirage, when in Paris I saw such cupolas upon these palaces of the arts. It remains only to mingle with these geometric designs, a little of the characteristic ornamentation of that land, a few of their flowers and arabesques, to give to Parisians the visions of Ispahan and Samarcand.

Nor are the domes the only example of this able adaptation of Oriental art, which is not an imitation. In arch-ways, in stair-ways, on columns, everywhere, these Eastern elements of decoration have been blended in a Western arrangement with that which is best in our country—the country of Limosin and Palissy—the medallions, the friezes, the cartouches, in which the ceramic art appears in a delicacy of relief and color which is purely French.

If one could separate the Palace of Fine Arts from the accumulation upon the Champ de Mars, where the particular value of each building is lost sight of in the general effect of the kaleidoscope, if he could isolate it upon some eminence, all eyes would be struck by the beauty, grace, and novelty of the monument.— Monument! Some will perhaps judge the word a misnomer for these temporary structures. It is not necessary to exaggerate, and I do not pretend that they have erected here the Parthenon of the future. I believe simply that when the exact history of iron shall be written, these original creations constructed from it will be mentioned with honor.

I foresee objection: How found a principle of art upon ephemeral buildings which will be demolished in a few months? That is not entirely proved; there is question of preserving these palaces upon the Champ de Mars, or of removing them elsewhere. The vast pavilion of the Argentine Republic, attracting the attention of all visitors by its cordons of rubies and emeralds which the electric lights set into a brilliant glow, was transported in pieces from that land in an ocean vessel; and it will be carried back there to remain for a long time yet, the pride of Buenos Ayres. But whatever may be the fate of the palaces of the Exposition, it is necessary to remember that iron constructions will have this added character of being movable.

These light domes, with their glass-like coverings, recall to me those I saw not long ago in Asia—for their temporary purpose they recall more strongly the tent of felt where a Turcoman received me. Without going so far, you can see upon the right hand of the esplanade this ancestor of all dwellings sheltering the red man, the Lapp, the African. If I understand the history of habitations, such as it is unrolled here before our eyes, from the primitive hut to the Gallery of Machinery, man has made a long effort to give to his house proportions always more vast, and a stability always more enduring. But behold at the end of the effort, by one of those ironies of which history is so full, the circle where we turn, closes upon itself; the last degree of civilization rejoins the first, the nomadic instinct awakens under other forms. The little tent of skin at the beginning, the colossal tent of iron at the close; the two differ only in their materials and in their size. This one, like that, is made to shelter multitudes in movement, no longer a pastoral people, but still a working people.

The electric fountains next attract our attention. The people seek more and more this supreme feast of the eyes, which may be seen every evening; they even wait long hours in crowded ranks around the basins; and when the jets spout up, a cry arises from the crowd. No wonder, illuminated by the invisible fire, they blend in their changing combinations all the shades and tints of the prism, and form rainbows which raise themselves up into the air and fall back again shattered into cascades of pearls and diamonds.

I went to visit in their subterranean cave the brave workmen who make in the heat and in the darkness the preparations for this fairy scene. Like their brothers in coal mines, although with less hardships, they go to extract for other men the light and the joy which they themselves do not see. A bell is sounded; some orders in cipher are flashed across a signal board, directing the men in the use of their levers. Immediately in the funnel-formed reflectors rays of light appear and are seized in the chimneys by inclined mirrors which send them to the openings above. Plates of blue, red, yellow, all colored, glass glisten over our heads. One could easily imagine himself in the central forge of the earth, where the kobolds elaborate the precious stones and form the crystals. These workmen—the good gnomes of actual service—throw themselves upon their levers, and by their toil cause to spring up above that eruption of gems.

In leaving the underground works I stopped at the bell-turret of the commander. That magician gives his orders upon a table which resembles a piano having two key-boards. A line of electric buttons, colored white, corresponds to the scale of colored glass plates, and behind this a row of black buttons corres-

ponds to the plugs of the jets of water. The present system which necessitates the transmission of the orders to the intermediate places under the basins marks the infancy of the art. With a few simplifications which will not surpass the genius of an ordinary mechanism, a single man will be able to work directly from his bell-turret the stop-cocks of the water jets and the plates of glass.

Our next visit will be to the Earth, our mother. There is presented here in a special pavilion of the Exposition, for the millionth time, a new representation of it. It is expedient on going there, to get a good view of the *ensemble* before studying in detail the different examples of men which it bears and the different works with which these men have embellished it. One does not know how sufficiently to felicitate Messrs. Villard and Cotard upon their intelligent enterprise. If we have reason to congratulate ourselves over our ancestors on any one thing, it is that we know a little of geography. It is necessary that our children should have still a much better knowledge of it. When we leave to them the earth it will be more than ever inhospitable and rude to those who do not understand it. I wish that I could see all the youth of France coming again and again into the pavilion of this great ball. They would learn more here in one moment from the keen and singular impressions they would receive, than from hours of half-hearted study over books. Flat maps demand of a child an effort disproportionate to his intelligence. His eyes believe only in appearances, and the false appearance of the maps contradict the explanations given. Here all is truth and joyfulness for young imaginations: the form, the motion of the globe, the immensity of its oceans, the red lines of great voyages, and the discoveries of cities and countries which they actually make for themselves as they search over it.

We will go up in the elevator. It leaves us at the north pole. With its diameter of about forty feet the Earth presents a really imposing appearance. It turns—sometimes. When this slow movement makes to file under the feet of the spectator "the great silent country," the first impression is startling. A spiral staircase leads to the opposite pole, and as we slowly descend it, colored wires permit us to trace on the revolving globe the lines of navigation, of railroads, of telegraphs, and the wanderings of famous explorers. Clusters of nails mark the principal veins and mines of metals—the color and material of the nails indicating the kind of metal. When I expressed my surprise that the great mountain chains were not brought out in stronger relief, it was replied to me that to keep the proportion exact the highest peak of the Himalayas required only an elevation of about one-fortieth of a foot. This must be very humiliating to the Alps and the Pyrenees.

Along the adjacent walls a succession of placards gives in large figures the statistics of the different countries of the world. I learned there that China has about seven miles of railroad and the American Union about 140,000, and I understood without any other comment the actual march of civilization around the globe. Commercial statistics showed me for England a figure double that of Germany and France taken together. These figures sufficed to explain the history and the policy of England. Another table recalled to me that there are nearly five hundred millions of Buddhists in the world, one-third of humanity; that increased my consideration for the bronze Buddha which smiles in the vestibule of the Palace of Liberal Arts.

Let no one exclaim over my weakness for this great plaything. By very puerile means, I grant, it suggests grave thoughts, rectifies errors, and establishes knowledge. Even to those who have no passion for our planet I would say that no theater can offer them so abundant a source of enjoyment. Let them listen to the public. One cannot imagine how many men lay bare their souls in the presence of the Earth, nor how it serves to bring out diversity of mind. You hear there actually all dialects, even those of the slightest local color; and all questions are answered. The adventurers trace out the route of a great navigator; a crowd attaches itself to the steps of a well-known traveler; bending over the balcony a company of explorers search the boundaries of Pamir and exchange views upon the disclosures of recent explorations. Other persons propose to the one on guard certain rectifications. It is thus both very instructive and very amusing to follow the people who make this circumnavigation. So humanity circles around the world.

SOME ODD FISHES.

BY THE REV. J. G. WOOD.

A FEW fishes—fortunately small—possess a venom which is as poisonous as that of the viper's fang. For this reason they are known on the British coasts by the name of the "viper-fish" or "sting-fish." Their rightful name is weevers. This word is a corruption of the French name "la vive," given to it because it can endure a long absence from the water.

They have some vicious-looking spines on the front portion of the dorsal fin, but these are not the most dangerous parts of the fish. The real weapons are formed from the upper portion of the gill-covers, which are elongated and formed into sharp spines. When the fish is at rest the spines lie parallel with the body, and are nearly hidden in a sort of sheath; but when it is irritated, out come the spines, which are as sharp as needles, and with a quick twist of the body the fish directs them against any point which it wishes to attack. As it has a habit of burying itself in the sand, only allowing the head to project, it is dangerous to bathers who have not taken the precaution of wearing slippers.

Not only can the fish inflict a sharp prick, but it conveys in some mysterious manner a poison into the wound. What the poison may be no one has yet been able to discover, as there is not the least sign of any gland such as is found in the sting of the wasp or scorpion, or the head of any poisonous snake. Yet its effects are exceedingly painful, though I believe not in any instance endangering human life. Whether the injury be inflicted on the hand or foot, the limb is inflamed as far as its junction with the body, a dull, throbbing pain seeming to affect the very bones.

The fishermen say that the pain always lasts for twelve hours, and that nothing can cure it until the tide is at the same height as it was when the injury was inflicted.

The fish is indeed an odd one. It is barely six inches in length, its dorsal and abdominal fins extending almost from the head to the tail, and its mouth turned up in the most grotesque fashion, apparently for the convenience of seizing prey as it lies buried in the sand. In France the fishermen are forbidden by law to bring the weever to market unless they previously cut off the spines of the gill-covers and dorsal fin. When burrowing in the sand, it uses its tail by way of a spade.

Now we come to two very odd fishes which have the capability of inflicting severe injury without leaving the slightest mark on their victim, and certainly in one case without even coming in contact with it. One of these fishes belongs to the ray family, and is well known by the name of torpedo. It also bears the appropriate popular names of cramp-fish and numb-fish.

This fish, of which several species are known, has the power of giving an electric shock to any creature which it may touch. The apparatus by which the electricity is produced is a double group of hollow membranous cells looking very much like those of a honey-comb and containing a liquid. Spreading over this structure is a net-work of the finest imaginable blood-vessels, accompanied by an equally complicated system of nerves, all leading to four enormous nerves which are defended by strong bony arches, and lead directly to the brain. There are altogether about one thousand of the cells. These then are the electric organs, but how electricity is produced by them is at present a mystery.

Some doubts have been expressed as to the real character of the emanation, but repeated experiments have proved that the electricity of the torpedo is identical with that which is evolved by man with the aid of acids and metals. Its object is evidently to enable the fish to procure food.

The torpedo is a wonderfully voracious being, as is shown by the contents of its stomach.

One which was lately caught off the coast of Cornwall sent a severe shock through a gentleman who put his foot on its back, the electricity passing through the thick sole of his boot. The torpedo was three feet in length, and in its stomach were two fishes, one a bass two feet in length, and the other a conger-eel two

feet six inches long. A correspondent of *Land and Water* mentions that he caught two torpedoes in the estuary of the Tees, and that in the stomach of one was an eel weighing two pounds and a flounder weighing nearly a pound. In the stomach of the other was a salmon weighing between three and four pounds. On neither of these fish was there the slightest mark, and as the teeth of the torpedo are very small and feeble, it is evident that the prey must have been rendered helpless by the shock and then swallowed whole, the teeth being quite inadequate to the task of capturing such large and active fish, as long as they retained their normal powers.

From some experiments which were made with the torpedo, it was discovered that a very slight grunting sound was produced each time that the shock was given. If the torpedo be taken out of the water, the shocks become gradually weaker, and at death they cease altogether.

Another fish with equal power of electricity is the *Gymnotus*, or electric-eel, of tropical America. In Guiana it goes by the name of "congler," and is found in most of the rivers. Like the torpedo, the gymnotus possesses a double electric organ, one half running on either side of the spine.

I have not been able to watch a living torpedo, but I have frequently studied the ways of the gymnotus, a fine specimen having lived for a considerable time in London. When a living fish was put into the tank, the gymnotus, though blind, became conscious of its presence. It would wait until the fish drew near, and then curve its body sideways, appearing to stiffen when in that position. Suddenly a shudder seemed to pass through its stiffened body, and simultaneously the victim turned on its back paralyzed, if not actually killed by the shock.

In its own country it is often so plentiful as to become a nuisance to travelers. In many of the rivers there are shallow rapids up which a boat cannot be propelled by paddles, but must be hauled up by manual labor. In the rapids of the Cutari River the gymnoti are so numerous that they have been known to disable with a touch on the shins the natives who were dragging the boats, so that it was necessary to lift the sufferers out of the water and allow them to lie in the vessels until they had recovered from the shock.

These strange eels are very good to eat, but the natives are afraid to touch them until they have exhausted their powers. They therefore employ the ingenious device of driving a number of horses into the river, and inducing the eels to discharge their electricity upon them until the supply is exhausted for the time. A similar device is employed when the natives are about to ford a river which is known to be infested with the electric eel. The horses suffer terribly, and are sometimes drowned. The natives, however, being semi-savages, care nothing about inflicting pain, and even if some horses should be killed, the animals are so plentiful as to be practically valueless. For a full account of this singular use of the horse I must refer my readers to Humboldt's brilliant narrative. The horse not being an American animal, but having been introduced by Europeans, I wonder how the natives managed to disable the gymnotus before the horse was imported from Europe.

Another fish of similar though feebler powers is the electric siluroid of the Nile and sundry rivers of the west coast of Africa. The electric organs extend over the whole body, but are very feeble when compared with the torpedo and gymnotus. The natives eat the fish and have an idea that the electric organs are peculiarly strengthening. They do not, however, eat the organs in question, but burn them and inhale the smoke.

It has been suggested that one object of this electric power may be its use as an aid to digestion. It is well known that decomposition is exceptionally rapid in animals which have been killed by lightning; and experiments have proved that where the torpedo has swallowed fish which have not been killed by itself, digestion has been comparatively slow. I may here mention that three insects known to be capable of inflicting electric shocks when touched. The first is the common wheel-bug of the West Indies (*Reduvius serratus*). One of these insects was caught by the late Major-General Davis, R. A., and placed on his hand. It immediately inflicted on him an electric shock like that of a Leyden-jar, which he felt as high as his shoulder. Six marks were left on his hand, where the feet of the insect had stood. Another electric insect belongs to the skip-jack beetles (*Elater*), and another is a large hairy caterpillar of South America, which inflicted such a shock on its captor that he lost the use of

his arm for a time, and even his life was endangered.

Still odder fishes than either of these three electric beings are to be found in the newly discovered light-producers called the lantern-fishes (*Astronethes*), and the phosphorescent *Opostomias*, both denizens of the deep seas, and captured by the *Challenger*. These marvelous fishes possess certain phosphorescent organs on different parts of their bodies, and have moreover the power of emitting or shutting off the light at will.

The lantern-fish has on the forehead a sort of bull's-eye lantern, some luminous organs just below the eyes, and a row of similar spots along each side. The opostomias is, if possible, even more wonderful. It has not the lantern on the forehead, but it possesses very large luminous spots under each eye, a double row of similar spots along the sides, and a number of perpendicular streaks on the back. As if to compensate for the want of the head-lantern, this fish has a pair of long, slender, and worm-like tentacles attached to the lower jaw, and at the end of each tentacle is a lamp like that on the forehead of the astronethes. The wildest imagination would not have dared to conceive such wonderful beings—creatures which carry out in visible form the literary axiom that "truth is stranger than fiction."

A luminous fish of the upper seas, the luminous *Scopelus*, was discovered some years ago by Mr. Bennett. He had taken in his net a number of luminous medusæ, and was astonished to find that among them were some luminous fish belonging to the genus *Scopelus*. They were little fishes, about three inches in length, and presenting when dead no points which seemed particularly worthy of notice. But during their life they were indeed entitled to take rank among the odd fishes. Here is Mr. Bennett's own description, slightly condensed:

"Each side of the margin of the abdomen was occupied by a single row of small and circular depressions, a few similar depressions being scattered on the sides. When handled or swimming, they emitted a vivid phosphorescent light from the plates or scales covering the body and the head, as well as from the circular depressions which present the appearance of so many small stars spangling the surface of the body. The luminous gleam (which had sometimes an intermittent or twinkling character, and at others shone steadily for several hours) entirely disappeared after the death of the fish."

What may be the object of these phosphorescent organs is at present a mystery. It has been conjectured that the light is intended to attract the smaller animals on which it might feed. There is, however, a very obvious reply to this suggestion, namely, that the light would equally attract larger fish by which it might itself be eaten.

In strange contrast to the light-producing fishes is the blind cave-fish (*Amblyopsis*) of America. It inhabits the waters of the great Mammoth Cave of Kentucky, where total darkness has reigned ever since its formation. Under such conditions eyes would be useless and therefore the creature is absolutely blind, its eyes being reduced to the merest rudiments and their places scarcely indicated. As might be expected, the whole of the fish seems blanched, its color being nearly white.

A similar modification of the visual organs and color is found in the *Proteus*, a singular white, long-bodied and short-legged, crawling batrachian which inhabits the grotto of the Magdalen at Adelsberg. This grotto is, like the Mammoth Cave, absolutely dark, and in consequence the proteus is eyeless, though like many other blind creatures, it has a strong aversion to light. One of these creatures, which I have frequently seen, was brought from Adelsberg by Dr. Lionel Beale, and lived for five years in a small vessel kept carefully darkened.

We have seen some odd fishes which capture their prey by means of electricity. There are several others which have recourse to means scarcely less wonderful.

One of them is the archer-fish (*Toxotes*), one of a very remarkable group of exotic fishes. Although fish, and living wholly in the water, they can yet capture flies or other insects which settle on the plants that grow upon the banks of rivers. This they do by waiting until the insect settles on a leaf or flower that overhangs the water. They then shoot from their mouths a stream of water which knocks the insect into the river, where it is at once captured.

Another small group (*Chætodon*) which possesses similar powers inhabits the Indian and Polynesian Seas, and is remarkable, not only for its insect-killing propensities, but for its singular form. The body is circular, nearly flat, and the jaws prolonged so as to form a sort of tube through which the water

is ejected. Several species of chætodon are found on the shores of Japan, and are in much favor as pets, their owners keeping them in bowls full of water and presenting them with flies on the end of a stick. Many of these fishes are adorned with most brilliant and striking colors, the body and fins being traversed by broad bands of black across a golden yellow ground.

Then, there is the *Epibulus* of Java and Sumatra, a fish which seems to have no popular name. Externally, it presents no special point of interest, but, if it be watched while feeding, a most remarkable structure is manifest. It lies quietly awaiting prey until a small fish happens to pass near. Then, in a moment, the mouth is suddenly protruded to a distance of several inches, and the unsuspecting fish seized and devoured. The entomological reader may remember that the larva of the dragon-fly captures prey in a similar manner. The mechanism by which the feat is accomplished is a very marvel of beauty and simplicity, and is due to the modification of certain existing elements.

The skull of a fish appears to consist of many more bones than are found in the human head. The real fact is that the centers of ossification by which bones are developed are not fused together, as is the case with those of the higher animals, but remain separate through life, and are called by appropriate names. The bones of the skull by which the projection of the mouth is accomplished, are termed "intermaxillaries," and in this fish are flattened and greatly lengthened, gliding backward and forward in grooves, and carrying at their extremity the elastic cartilage and membranes of the mouth. I have found that the common herring has a similarly constructed mouth, so as to enable it to seize fishes of considerable comparative size.

Lastly, comes the angler, or goose-fish, fishing-frog, toad-fish, wide-gab (*Lophius*). It seems to have been made for no other purpose but to swallow and digest prey, being composed of an enormous rounded and flattened and head, a mouth which occupies nearly the whole of the head and just enough body to contain the stomach.

It is but a slow moving fish, and therefore needs some special appliance by which it can attract prey within its reach. This apparatus consists of three long and slender spines upon the upper part of the head. They are movable to almost any extent, their mobility being due to a structure which, I believe, is unique among the vertebrates. The base of the spine is rounded, flattened, and then pierced so as to form a ring. A staple of bone is affixed to the upper part of the skull, and through this staple the ring passes, so as to allow of free play in any direction.

The angler has a habit of lying close to the ground in sandy bays, so that it can hardly be distinguished from the sand on which it is lying. Meanwhile, the spines are continually waved about, the fleshy filaments at their extremities looking like worms, and serving to attract other fish within reach. So successful is this strange mode of capturing prey, that from the stomach of an angler-fish there have been taken nearly eighty herrings, all so uninjured that they were sold in the market; and from another were taken twenty-one flounders and a john-dory.

It even catches the destructive dog-fish, and therefore on the British coasts when it is captured by accident, it is released unhurt and returned to the sea. In the museum of the College of Surgeons, Dublin, there is a most interesting group of skeletons. One is of an angler-fish only thirty inches in length. In the stomach is the skeleton of a codfish two feet long; within the codfish are two whitings, and within them several smaller fish.

Sometimes the angler-fish is more than five feet in length and weighs nearly a hundred pounds. In one case, a gentleman living in Guernsey had caught with a bait of sand-eel a black bass. Before he could pull it in, the bass was seized by an angler-fish and though actually longer than its captor, was swallowed entire and without injury.

Another group of odd fishes are those which are furnished with a mechanism by means of which they can adhere to smooth surfaces without needing to employ any muscular exertion. These fishes can be entitled "suckers," and are mostly inhabitants of the sea Their most perfect type is the celebrated sucking-fish, *Echeneis remora*, both names referring to the old legend that if a sucking-fish adhered to the hull of a ship, no amount of sail could move the vessel a single yard. The Greek word *echeneis* can be literally translated as a ship-holder, and the Latin word *remora* signifies delay.

In these fishes, of which there are several species, the sucking apparatus consists of an oval disc placed upon the upper surface of the

head and extending backward beyond the pectoral fins. In some species it reaches as far as the middle of the back. The disc is flat, is slightly hollowed, and contains a double row of transverse laminæ, or plates, of a harder material. These plates can be raised or depressed at will, and by their action, conjoined with the pressure of the soft, pulpy circumference of the disc, a vacuum is formed or destroyed at will. The number of the plates varies in different species. In a specimen now before me there are twenty plates on each side of the disc.

These creatures are in the habit of attaching themselves to larger fishes, and my own specimen was taken while still adhering to a shark which was captured off Port Costa.

In Ferdinand Columbus' history of his voyages there is a singular account of a mode of fishing which was in his day practised by the natives of Cuba. They captured some of the larger species of sucking-fishes, and attached a line firmly to the tail. They then took their aquatic falcons, as we may term them, to any spot which was frequented by large fish, knowing that they would be sure to attach themselves to one of them, when both were hauled in together. He saw a turtle captured in this manner, and mentions that he has seen the "reves," as he calls them, fasten upon large sharks. Many other fish with similar powers of adhesion are found in almost every sea, but in them the sucking disc is placed on the under surface of the body, and nearly in front. In one group appropriately termed *Cyclopterida*, or disc-finned fishes, the sucking apparatus is formed from the two pectoral fins, which according to F. Buckland, "are large and broad, and beneath them is the part by which the animal adheres to the rocks." The typical species of this group is the common lump-sucker, sometimes called from its quaint appearance, the sea-owl. The male is remarkable, like that of the stickleback, for the magnificent colors which it assumes during the breeding season. Here is Frank Buckland's account of a lump-sucker weighing eleven pounds and a half: "The sucker in this specimen is two and three quarter inches in diameter, and has most delicate fringe-like edgings. Even after death this sucker retained its powers. After casting the fish and having cut out the sucker, leaving the thick side-bones under the gills, as it were for handles, and having wetted the window-sill, I placed the sucker flat on it, and it was just as much as I could do to pull it off vertically, but there was not the slightest resistance to any side movement."

THE BEAUTIFUL AND THE USEFUL.*

BY DR. DAVID SWING.

STANDING before so practical an assembly, it gives me great pleasure to speak regarding "The Beautiful and the Useful," because they are the two great impulses of human life. The tide of humanity is always moving at the bidding of either the beautiful or the useful; and I shall treat the theme historically, because everything which we have or are, has come down to us by a long path of history. The profession of the law; the profession of the pulpit; the schoolmaster's profession; and the editor's profession have been built up in the past thousand years. We have nothing of our own.

We assemble here to-day in the name of a circle of fine arts, no one of which any of us ever invented. We assemble in the name of political ideas, not one of which any of us discovered. We come together speaking a language, no word of which has been added to it by any one of us now living. So everything has come down through the long path of history, and thus have come to us gradually the useful and the beautiful.

The beautiful comes first in the order of nature. Many of our young persons suppose that the beautiful is the culmination of life; but just the opposite is true. The useful is the culmination of human thought and human effort. The child in his cradle will reach out after the decoration, after the bouquet of flowers, or a brilliant ribbon. The savages in the West are all ornamenting themselves, but they are not seeking nor finding the paths of utility. Every Indian man and

*Oration prepared for C. L. S. C. Recognition Day, August 21, 1889, at Chautauqua, N. Y., by Dr. David Swing, of Chicago, Illinois.

woman is seeking decoration. What feathers, what beads, what paint, are required to construct the modern squaw or warrior of the West! A few years ago one of our officers, wishing to pay off and discharge a military company of Indians, found on calling off the roll that no Indian had a prosaic name; each one had a poetic name—"Swift Arrow," "Swift River," "Mighty Cataract," "Wind-in-the-Face." After calling a number of names, he called out for "Soaring Buzzard," but no Indian stepped forward to secure his hundred dollars. One of the whites stepped up to the paymaster and said, "We call him 'Soaring Buzzard,' but his name is 'Soaring Eagle.'" The paymaster called for "Soaring Eagle," and he immediately stepped forward to receive his pay. The logic of this is that he would not be called a soaring buzzard for a hundred dollars, whereas men in Chicago or Chautauqua would allow themselves to be called that name for two days for that amount. After each Indian received his hundred dollars he revealed his utter want of utility, because each went and bought a pair of kid gloves, some bought silk hats, and two or three of them bought ladies' bonnets and wore them, never having seen women wear them, and they tramped around with the ribbons floating beautifully in the breeze. Captain Speke traveled through Africa and never found an Indian tribe that was not studying decoration. He found one tribe of Indian girls that wore iron jewelry—sometimes as much as a hundred pounds to the single girl; but he found that in the same tribe that beauty lies in stoutness, and the more a girl weighed, the lovelier she was. He found some of the girls so lovely that they could no longer sit up, but were lying in splendor on tiger or lion skins; whereas the American belle in full style cannot sit down, the African cannot sit up.

This is the sentiment originating with the human race and extending as the human race went forward, and it blossomed out into five great arts,—architecture, music, painting, sculpture, and literature, and in some one or all of these various forms it held the world subject for thousands of years.

Greece was ruined by the exclusive study of beauty. Greece omitted utility. It never grasped the great ends of politics or religion or social life, but failing to see these, studied the architecture, sculpture, painting, music, and the gracefulness of the human form. When Xerxes was approaching Greece with his army, the great men of that nation were standing around on the Olympian field. There were before their eyes, chariot races, the foot race, the shooting match. A messenger came in saying that Xerxes was just over the mountains; and those Greek philosophers and statesmen resolved not to suspend the games on that account. What was worse than that, only three hundred men went to the pass at Thermopylæ to repel Xerxes, and yet still worse, when Leonidas was defending the pass, Xerxes discovered another pass through which he flung a hundred thousand men, of which mountain pass the great Greek statesmen knew nothing of the existence. There was more statesmanship in the mind of Abraham Lincoln in his brief life than in all the statesmen of Greece for five hundred years.

But passing to the great period in which the beautiful reached its culminating point, we come to the time of Michael Angelo. Next to Shakspere, Michael Angelo's was perhaps the greatest intellect ever born in the world, and since we do not now know who Shakspere was, whether he was Shakspere only or Shakspere and Lord Bacon, Michael Angelo was the greatest intellect the world has produced. But he was born in a period when only two forms of thought occupied the the human mind, one was theological thought—abstruse theological thought—and the other was that ornamental thought that decorated theology. Michael Angelo struck the world when the world asked for two things—either the abstruse theology or the external temple, the church, the cathedral, the basilic, and the paintings and statuary of the decorated church. Had Michael Angelo been born in New York in 1860, he would see before him perhaps twenty different professions. The pulpit would allure him, the lawyer's profession would allure him, the editorial claim would allure him, the military pursuit would offer its charms, the railroad interest would invite his genius; or, if all of these things failed, there remained the lightning-rod agency and the sewing-machine industry and the book-canvasser's vocation; and if in none of these did he find sufficient allurement, then some philosopher would say to him, "Go West, young man, go West." But in Michael Angelo's day only two voices sounded in his ear. One was, "Michael, either study theology of the church or decorate this

theology"; and Angelo chose the art of decoration. And, furthermore, the women of that period were all in favor of the decorative arts. Every woman of note in Florence and Rome cultivated the fine arts. Each morning, instead of taking a carriage and driving to the dry-goods store to purchase a few yards of ribbon, they would walk to where some sculptor was carving in marble or an architect was rearing a temple or a Raphael was painting a picture. There were not many of these women, but they were the inspiration of the age. In Angelo's day there were women who could recite all of Virgil or all of Homer from memory. Sometimes the artist would be in love with some one of these conspicuous women and was thus inspired by that sentiment; and to be in love with some noble woman in those days was as natural as it is for us to be a Democrat or a Republican or even a Mugwump.

Dante constructed one of the noblest books of literature out of his attachment to Beatrice. And when he received any kind of favor from Beatrice he would call together his great gentlemen friends and read to them her note or show to them her present. He was found sometimes sitting on the steps of her palace waiting for her to return and would ask any passer-by, "Have you seen my Beatrice anywhere about town this morning?" Think of some young man at Chautauqua or New York sitting upon the doorstep of his prospective father-in-law and in a business kind of way asking of a passer-by if he had seen his Beatrice anywhere that day. Women, therefore, inspired that period, and drove it forward toward the fine arts. But in this long period, reaching up to the sixteenth century, there was no great development of the useful.

The land of Greece failed because of its exclusive study of decoration. Rome failed because of its devotion to military splendor and fine arts. There was no study of the wants of the people.

At the beginning of the sixteenth century there sprung up a development of the useful. The difference between the beautiful and the useful is this: The beautiful is a sentiment; the useful is a thought. The useful is the discovery of the great end and of the good way of arriving at it—the great end of the individual life or the nation's life. This definition places it beyond the reach of the infant, the Indian, and the savage, and makes the useful depend wholly upon the method of thought. It requires thought to devise the good end and the discovery of a good way of reaching it. The railway which lies near your city is a good way for carrying around men, but that does not make it useful. It must also carry men on good errands or to a good destination. If your railroad were to undertake to-morrow to carry men to a prize fight, it would be utterly worthless, because men going to a prize fight would be wicked. Men going to a prize fight ought to walk through deep mud. Men going to a prize fight should all die on the road.

So the useful consists in a good way of reaching a good end. This makes it necessary that the useful be attained only by an age full of thought. Lord Bacon heralded the useful just about as Washington heralded liberty. Bacon did not create the useful, but stood in the midst of it and developed it. He became its speaker, its poet, its prophet. Previous to Lord Bacon the scholars of Europe were all engaged in abstract thought about themes that had no application to human life. Lecky says that sometimes in Europe there were five thousand scholars gathered together in woods and camps for discussion and thought upon themes that had no application to human life. One of their favorite themes was the nature of the human spirit and as to how many spirits could probably dance upon the point of a needle; and they would also inquire what kind of a club Cain killed Abel with—whether it was hickory, oak, or sassafras; and one of those philosophers wrote twenty essays on the probable height of the Virgin Mary, the probable size of her hand or foot, and the probable color of her hair. They thought it disgraceful to come down to the common affairs of life.

And while the men were doing this kind of thinking, the women were slaves, doing the drudgery; and this reaches over the pagan and Christian world up to the sixteenth century. Xenophon thought the duty of the wife lay in keeping her husband's clothes mended and clean. Up to the sixteenth century the women plowed the ground with a crooked stick, the men being far above the consideration of doing the plowing. The woman cut the grain with a kind of case-knife; she threshed the grain with a club; she ground the grain with a couple of rocks; she baked the bread in the ashes. And the great man in the meanwhile was

busy about the definition of spirit or the origin of the human race or about the nature of the Deity or the nature of the devil. Into that world came Lord Bacon simply to turn the attention of men to what are called the common laws of human life. The Baconian philosophy is about as follows: We will suppose ourselves to be standing near London in the sixteenth century, and Lord Bacon is with us, and Plato, the Greek philosopher, is with us, and some of the theological schoolmen are present. A man passes, going up to London with a cart-load of cabbages. Now, the Greek would not see the horse nor the cart nor the cabbages; but he would ask whether the man is an ideal man, whether his forehead is one-third of his face, and his nose a third, and his lips and chin a third, or Plato would ask, "What is a man?" One would declare man to be an animal, having two rows of teeth. Some other philosopher would say to Plato, "A dog has two rows of teeth." So Plato would say again, "What is a man?" Another would say that "man is an animal having immovable ears." Some other Greek philosopher would say to Plato that a "mole has immovable ears, and besides, some men can wag the left ear." Plato says finally, "Man is an animal having two feet." Some philosopher replies that "would not do, for a chicken has two feet." Finally Plato says, "I have found it. Man is a bird without feathers." The muddled schoolman looks at this crowd and pageant and inquires whether man was probably foreordained to life or death, whether he was totally depraved, whether he has two natures or not—one that works upward toward the heavens at times and another that works downward. But neither the Greek nor the scholastic would ever come near human life. Bacon looks at that scene, and for the first time in the history of human thought, he confesses the existence of the cart and the wagon road, the horse and the harness and the cabbages, and he says, "O, foolish human race, why do you not let the angels alone and make a good wagon-road?" He says, "Why not feed that horse? The collar is made out of straw, the harness is tied together with strings. The Queen of England has just found her chariot mired in the mud and has stood in the fence-corner while her courtiers pry it out. Why not make a good road?"

This is the Baconian philosophy—the study of the phenomena of the difficulty and the educement from the phenomena of general laws. After Bacon had unfolded this philosophy man began to leave the upper air alone and study the surface of the earth, and out of this philosophy came wooden rails on which cars were drawn out of the coal mines. They found that one mule could draw four or five cars with wooden rails. Reason made them substitute iron rails. Further thought finally made them substitute the locomotive. The steamship began to cross the sea, the spinning-jenny sprung up, the reaping-machine came, the sewing-machine came. Long before this the printing-press had come. The telegraph came. But these were feeble modifications of the useful compared with the unfolding of liberty. Liberty is that form of utility which distributes happiness to the millions. Happiness was once supposed to be for the king and the royal family. They discovered that happiness and property were to be for the millions. Then came general education; education handed over to the millions; and out of this Baconian philosophy there rolled the great volume of progress on in the seventeenth, eighteenth, and nineteenth centuries.

Now, this Chautauqua Movement is only one more form of what may be called thought, poured into human life. Advanced thought has made education extend beyond the years of youth and has made it run parallel with our life. Men and women of gray hair are now following courses of education, because thought has made all life a unity. And, whereas in the former centuries, woman began to withdraw from the world when she reached about the age of forty years and to take her place at one side as though life was ended, she now looks upon her gray hair as honorable; and when the flowers fade from the cheek, new flowers—those of language, those of love, those of religion, begin to spring up from the heart and the latter glory of the life is better than the first. We have all lived to see an age in which gray hair is beautiful.

I congratulate you all upon having reached an age in which the beautiful remains as only an ornament of life and not the whole of life. That, as the vine can ornament the cottage, but cannot keep it up, cannot be a wall or rafter to it, so beauty may ornament life, but can never be the great columns nor foundations upon which life rests.

CLASS POEM: THE ARGONAUTS.

1885–1889.

BY EDITH M. THOMAS.

Motto: Knowledge unused for the good of others
is more vain than unused gold.

CLASS FLOWER—THE DAISY.

WHAT Homer sang shall only poets store,
What Plato thought shall only sages learn,
While the full currents which the ages pour,
From common thirst, a stream diverted, turn?

Nay, now the book is in the toiler's hands;
By cottage fire the youth shall linger late,
While bold Ulysses wrecks on wonder strands,
Or Athens' master dies unmastered great.

Be thanks to such as cause the springs to burst
In desert places, from the smitten stone;
But more be thanks to those who waken thirst
In lines where happy thirst was never known.

Be thanks to those who quicken Youth's desire
To drink and live—but more to those who teach
That not with Youth shall term of growth expire,
Nor the Soul slacken in her forward reach;

But they whose gladdening eyes are yet undimmed,
And they whose brows are scored by Time's rude share,
Alike should keep the searcher's taper trimmed,
And each with each what he hath seen compare.

Lo, here!—as in the mid-age of the world,
One quest once drew both Age and tender Youth
To eastward fare with banners wide unfurled—
Such throng to-day, but their crusade is Truth.

As when evangel warmth and splendor beam
Full on a land, and child and parent kneel,
Together kneel, beneath the chrismal stream—
So these to-day, one touch, one motive, feel.

This flower with golden heart and silver rays,
This meadow bloom, their emblem fair appears,
To speak the glow that round Youth's pathway plays,
The whiter light that comes with growth of years.

EDITOR'S OUTLOOK.

THE CHAUTAUQUAN.

WE send to our patrons this month THE CHAUTAUQUAN, but it has no likeness to its predecessors save in name and purpose. The conventional magazine form takes the place of the pamphlet form. The number of pages of reading matter are more than doubled. Twelve issues make the volume instead of ten. New type adorns the page. Wire stitching has been substituted for thread. The whole is enclosed in a new cover of attractive design. By comparing THE CHAUTAUQUAN in the present style with former issues our readers will find that they will receive each month fully one-fifth more matter than ever before. Add to this monthly increase in quantity the fact that two issues more will be made each year, and an idea of the increase in quantity of matter will be clear. The price of the magazine hereafter will be $2.00 per year. This increase of 50 cents has been made possible by taking 50 cents from the cost of the books in the C. L. S. C. course. Readers will pay $7.00 as heretofore for their reading matter, but they will get for their money in addition to what they have had before, the stimulus of an enlarged and enriched magazine.

THE WORLD'S FAIR OF 1892.

No one can seriously question the propriety of celebrating the fourth centenary of the discovery of America by Christopher Columbus. The Scandinavians among us have made some opposition on the ground that America had been discovered long before by men of their race; and they allege that the Genoese navigator made use of information gathered by him in Iceland, the home of the earlier discoverers. If all that the Scandinavians affirm were admitted—and material parts of their contention are still denied—yet it remains true that the earlier discovery came to nothing, while the voyages of Columbus led to the transplanting of European civilization and its new growths in the Americas. Nor is it material to the practical aspects of the matter that Columbus never set foot on the main-land of America. It is still true that his landing in the West Indies in 1492 led to the discovery of our fair continent. The opposition becomes frivolous when it affirms that Columbus thought he had found the other shores of India. The main fact remains that Europe came here in the wake of Columbus.

The real question now is, Where shall the celebration be held? Three great centers present high claims. Washington City contains the stores of archæology which we have collected as a nation; and at no one point can we show to the intelligent foreigners so much that illustrates our national history and our progress as a people. But Washington is hot in summer, poorly supplied with railways, and could scarcely house and feed the the world.

Chicago presents a contrast to Washington both in what it can give and what it cannot give. Its seventy railroads make approach easy for the millions of visitors; it can entertain the multitudes; its summer climate is inviting, but its collections of the fruits of American research are very meager. The city itself is a miracle to see, but is rather a product of the last fifty years than of the four centuries of Columbus. It may be said for Chicago, however, that it is central to our own people, and if the festival was purely national, Chicago could gather more Americans than any other city. But the celebration is designed for the instruction and entertainment of mankind; we invite the Old World to unite with us in honoring the event which transferred European humanity and civilization to this continent. We ought to consider the convenience of Europeans.

New York City presents a combination of attractions. It is our greatest city and its own history goes back far enough to give a fair view of American growth. It is the meeting place of the Old and New Worlds. In its markets we exchange our goods and our thoughts. It has ample means of approach from the outside for both worlds, and no one questions its capacity to provide for the wants of all comers. There are some grave objections. The political life of our metropolis is such as to create a fear that a Government appropriation may become a disgraceful job.

But this need not be if the distinguished citizens of New York will give the matter the attention and oversight which we have a right to expect at their hands. Other difficulties in New York can be overcome. It is objected that the internal means of transit are overworked to serve the daily wants of the city and that New York must ruin a park to provide a fit and roomy place for the exhibition. These matters New York can settle if proper efforts are made by her public-spirited citizens. We could wish that New York were more distinctively an American city. It is too full of fresh importations of all sorts from the older lands. We would like to read more English-American names on the street signs and in the directory. But Chicago is no better in this respect—no more American in population—though it *is* more American in its temper, manners, and life. On the whole, our balances incline in favor of New York; but Washington or Chicago would probably serve the purpose in a more satisfactory way than New York is at present disposed to admit.

EMINENT MEN AT THE ASSEMBLIES.

THE Assembly season just closed has been one of surprising prosperity in all parts of the country. To begin at Chautauqua: in no year of its history have its departments reached so high a mark of success. The program was magnificent, fully $40,000 being expended on it; the attendance was unprecedented, some $40,000 being received at the gates; the patronage of the College, Teachers' Retreat, and special classes increased on an average 40 per cent. At other points in the Assembly system the growth was proportionate. The new Assembly at Council Bluffs and Omaha reports an audience of 6,000 persons as no unusual thing. At Georgetown, Texas, the first Assembly was held this year, and the citizens showed their approval by donating 200 acres of land and $10,000 in money. At several other Assemblies new buildings were dedicated, as at Bay View, Mich., Waseca, Minn., Silver Lake, N. Y., and Monterey, Cal. Many announce new buildings for the coming year. One Assembly, Mountain Lake Park, was even graced by the presence of President Harrison himself.

The attention which the press of the country gave the movement was never so great. Not only did the Associated Press send out daily dispatches from Chautauqua, and the neighboring cities of Buffalo, Cleveland, Pittsburgh, and Rochester employ regular correspondents, but that great metropolitan daily, the *New York Tribune*, kept one of its ablest men on the grounds for the entire season, and printed daily letters from one half to two columns in length. The Assemblies at Topeka, Kansas. Crete, Nebraska, Lexington, Kentucky, and those at or near other large cities received from one to six columns of space daily in the leading papers. The weekly religious and educational press of the country printed letters from various points in every issue during the season.

There is but one meaning to all this: the Assemblies are increasing in attractiveness. Much of this desirability comes from the fact that a growing number of eminent people are willing to associate themselves with the work, not alone as speakers and teachers, but as elements in the life and society of the place. Consider the make-up of society at Chautauqua during the last session. Prof. J. P. Mahaffy, Mr. Donald Mitchell, Prof. H. H. Boyesen, Mr. George Cable, Mr. Richard Malcolm Johnston, Dr. F. W. Gunsaulus, are a few of the leading names on the program. But all these gentlemen were down for more than a single appearance. Prof. Mahaffy was nearly a fortnight the guest of Chautauqua. The others were present several days each. Besides those mentioned the College of Liberal Arts brought into the community for a residence of six weeks about thirty professors from the best educational institutions in the country, including such men as Drs. Harper, Adams, and Ely; the special classes, the School of Music, the Teachers' Retreat, the Normal Union, all brought into this summer city desirable and stimulating social elements. The same result was observed at other points. Weirs had Edward Everett Hale as a resident. Bay View, Monteagle, Silver Lake, and Monterey had the large and fine faculties from their summer schools, the department leaders, and the lecturers who delivered courses.

This residence for a longer or shorter period among the people is doing much to help the intellectual and social tone of the Assemblies. Where persons appear on the platform but for an hour, not circulating among the people at all, the only influence they exert is through what they may say in a lecture. This may be very great; often is, but it is the thought of the man, not his personality nor

his achievements, which interest the auditors. There is a wonderful educating influence in personal contact. Illustrations of this are conspicuous at the Assemblies, especially at Chautauqua. In the last summer, Prof. Mahaffy's presence set scores of people reading his "Old Greek Life," "Rambles in Greece," and "Art of Conversation." "Dream Life" was the most popular book at Chautauqua during Mr. Mitchell's visit. "Knowing the author" is a wonderful stimulus to reading. The effect on conversation is pronounced. Again an essential step in the education of a person who comes from humble ranks, is learning that people of high attainments are subject to the same laws of growth and accomplishment as themselves. The recognition of this has been a common experience from the associations of the Assemblies and it has frequently awakened self-respect and ambition.

A great gain which comes to the Assemblies from securing superior talent and keeping it for a period is the influx of cultured and educated persons which is sure to follow and by which society in general is enriched. These persons may have no interest in the educational ideas for which the Assemblies stand, but they realize the value of contact with the scholarly and literary and are glad to go where they can find them. The lecturers and teachers, too, are coming to look upon going to the Assemblies as a privilege, since in no other place can they secure such rich associations. A popular speaker who had held a large audience through a series of historical lectures at Chautauqua, said in our presence to Prof. Mahaffy: "I have enjoyed a week of your society. I feel that it has been one of the opportunities of my life." He had given much to Chautauqua—but Chautauqua gave him much in return. These fine influences are frequently unrecognized; nevertheless they are among the most potent which are operating to recommend the Assemblies. They are sure to intensify with the years. Assembly leaders will be wise to foster them by bringing into the daily life of the gathering as many eminent men as possible.

THE NATIONAL FLOWER DEBATE.

TWENTY years ago a gentleman who ventured to wear on the street a flower in his button-hole, would have been regarded as a trifle eccentric. To-day we are decidedly a flower-loving people. We wear flowers everywhere; they fill our homes, their fragrance and beauty add a sweet dignity to our churches, and they brighten the notable days of every life,—birth, marriage, and death. We spend more money on flowers than any people in the world, and yet we have no national or patriotic flower, no floral emblem like the rose of England or the shamrock of Ireland. For that matter we love music and yet have no national song.

Within the past few months a number of persons have suggested that we really ought to have a national flower, and in a spirit of kindly wisdom have told us in the newspapers just what flower we should take. The distressing part of the business is that very few of these emblem-suggesters are of one mind. Even the florists at their national convention recently held at Buffalo could not agree upon a flower, though the sunflower seemed to be their favorite. The following flowers have already been suggested: the violet, kalmia, mayflower, red clover, golden-rod, the bloom of the tulip-tree, and the apple-blossom. Each of these has more or less sentiment connected with it, from the modesty of the violet to the staring effrontery of the sunflower. Each, in its way, would be useful as an emblem, as the artists would say, is capable of artistic treatment, or, as a florist might say, would make up well. Something has been said in favor of each of these flowers and of a number of other flowers that might answer the purpose. For instance, Indian corn has been suggested for the reason that it is one of our great staple plants and has already been used as a decorative emblem by both the state and national governments. At the same time we could hardly wear a corn tassel in the button-hole. The wonder is that some one has not thought of the *nicotiana tabacum*. One half the nation already carries this flower about in a way that is truly American.

As far as can be learned, the golden-rod appears at present to be the general favorite, and the sunflower is not far behind. It is now an interesting question as to how the matter is to be settled. A number of things have to be considered. It should be a flower that can be worn on the dress or carried in the hand. It should lend itself kindly to artistic treatment—in other words be decorative. It should also be fragrant—it is curious to note that the sunflower is neither fragrant

nor convenient, though it has been used as a theme for art work of a certain kind. The apple-blossom seems to offer every advantage just as the Indian corn seems to offer so few. The violet would never do. Nothing of the violet about our people. The mayflower is too local. The kalmia, the mountain laurel, and the locust-tree would have to be introduced to half our people, for they are comparatively unknown.

The question is whether it ever can be settled except by events. Some great national event may yet be associated with some flower and that flower will be instinctively selected, perhaps without a thought of why or how. We have no national song. We shall not have one until it is born of our national life. Some day hymn and flower may come together. They will be accepted when they come.

THE RELATION OF THE LOCAL CIRCLE TO INDIVIDUAL READING.

THE Chautauqua Literary and Scientific Circle was devised for individual readers. The local circle was a second thought. There is danger that this order will be reversed and the local circle will be put before the individual reading. There is a possibility even that the local circle will be regarded as indispensable to successful C. L. S. C. work. Both would be blunders; for the circle is secondary to the reading and dependent upon it. It is designed as a help; by no means as a necessity, and never as a substitute. It is a help, too, which must be taken with discretion. At a Round Table at Chautauqua last summer it was suggested by Chancellor Vincent that there might be disadvantages in circles, and the experience of the members present was asked. Several points were made:

(1) The reading of the individual is likely to be restricted by the local circle.

(2) Graduates wishing to read special courses are restricted.

(3) Time is wasted in preparation for and attendance upon them.

(4) Some in the local circles are thereby induced not to join the central.

(5) Too much dependence is placed upon the circle.

(6) Embarrassment.

(7) Too much social life.

(8) Creates caste and lessens influence.

That so much can be said against the club-idea will be a surprise to many persons, especially to those who have never been in a circle and who have supposed the loss was one without compensation. They will realize that belonging to a circle entails responsibilities which may conflict with careful reading and that it presents temptations to placing the social and intellectual association of the circle before the actual prescribed duties.

The value of reading is best measured by the reflection it incites. Henry Ward Beecher once said that with him reading induced to reflection instantly; that he did not separate the origination of ideas from the reception of ideas, but whenever he began to read he began to think in various directions. Now such should be the case with every reader. But when one is preparing a lesson for a circle, he is very apt to have in mind the performance rather than the subject. He gets what the text-books give, in order to make a respectable presentation of it, but he does less reflecting, compares less, gives himself less freedom, browses less—and with loss to himself. The greatest harm of the local circle is that it makes inferior readers. Of course it does not necessarily do so. One may be both a thorough reader and an active circle-member, but it takes extra application and determination.

A mistaken notion of the relative value of the local circle and the individual reading has, we are assured, kept persons from joining the Chautauqua Literary and Scientific Circle. No one should consider circles as the object of this work. The reading is planned primarily for people who read alone. The *C. L. S. C. Notes*, the *Questions and Answers*, *The Question Table*, and the suggestions in THE CHAUTAUQUAN are intended to help—not clubs—but individuals. The C. L. S. C. is for *self*-culture. It aims to develop independence of mind, self-reliance in study. If a circle can be attended without injuring the quality of the reading or causing dependent and slovenly mental habits, well and good. It will be a help in emphasizing the knowledge gained, will give opportunity for comparing views, and will develop delightful sociability; but it is not a necessity and not always an unmixed blessing.

EDITOR'S NOTE-BOOK.

PRESIDENT HARRISON has been a generous traveler in the past summer. His presence has caused rejoicing in the East and the Middle States, and many occasions have been made never-to-be-forgotten for their projectors by his visits. The simplicity with which our Chief-Executive circulates among the people is in striking contrast to the exclusive and pompous ceremonies attending rare royal visits like the recent one of Queen Victoria to Wales.

WHAT is the dominion of the United States in Behring Sea, is the first question to be asked in getting at the fishery seizures. According to International Law a nation has no control over the seas, save within a three mile limit—unless that sea is entirely surrounded by the nation's territory. This interpretation the United States put on Russia's power in Behring Sea when that country owned Alaska. When we bought Alaska, however, the treaty defined a boundary which took in most of the sea. But Congress has never insisted upon the jurisdiction which this treaty-boundary gives, being respected. The seizures are made in harmony with this limit—but does Congress approve? It should be one of the first acts of the fall to say. And in the interval war-talk is mere fustian.

IT was announced last fall that the November elections showed a smaller "don't vote" party than usual. There is room for improvement. The percentage of votes cast in various states has been recently computed with uncomplimentary results, especially in New England. In Maine but sixty-one per cent of those of voting age went to the polls; in Massachusetts sixty per cent; in Rhode Island forty-five per cent. The West did better. Ninety-five per cent of the vote was cast in Kansas; ninety-two per cent in Minnesota; eighty-two per cent in Michigan; eighty-three per cent in Wisconsin.

FOR over a year a commission has been laboring with the Sioux Indians for their consent to the opening of their lands in South Dakota. It has been gained at last. The twenty-two million acres to which they have title will be divided; one half going to settlers, one half being divided among the Indians in severalty. The friends of the Sioux believe this a wise measure. It will compel self-reliance and thrift, by the removal of the enervating reservation system, and will hasten the civilizing process. The settlers with whom the Sioux come in contact can do more to help them than the Government or missionaries, if they will see that justice is done. This course of action would be the wisest business policy for the settlers, too, for no one can be more interested in having the Indians respectable citizens than they.

THE Mt. Athos attitude toward women—in that peaceful promontory no woman ever sets foot—cows, hens, all things female are excluded—has not prevailed in the constitution-making of the four new states. The woman suffragists have received large attention. They have not reached their ends but they have proved that their cause has strong support. North Dakota agreed one day to submit the question to legislative action, but the next, demurred and voted that a popular vote must decide it. In South Dakota and Washington Territory, the question will be turned over to the people to decide in November, 1890. Montana decides upon no course, though a proposition to embody woman suffrage in the constitution was lost by a tie vote.

THE celebration, on September 2, of Labor Day was general and enthusiastic. There are two reasons for this. We have few holidays, too few, and experience is teaching laborers and labor-hirers that an occasional day off instead of reducing the quantity and quality of output, helps both. The occasion is a popular one, too. Labor is recognized as the basis of national prosperity, and the chief element in developing sturdy, honest citizens. For such reasons we do well to celebrate Labor Day.

THE last session of the American Science Association, held in Toronto the first of September, took a decidedly Canadian flavor—out of compliment to the hosts, doubtless. It was no detriment to the session. The union of Canada and the United States was dis-

cussed, the history of the abolition of slavery in Upper Canada was told, the geologic features of different regions was considered, and excursions were made to the Muskoka Lakes and the Huronian Rocks. The effect of all this will be to open the eyes of many Americans to the fact that Canada is a peculiarly interesting country in its history and remarkably rich in natural attractions.

Two important actions have been taken recently by the Executive Board of the Chautauqua Trustees. The first of these relates to the General Office of the C. L. S. C., which has been located in Plainfield, N. J., since the origin of the Circle. It will be moved to Buffalo, N. Y., at no distant day. As Bishop Vincent resides here, this change will bring the work again more directly under his supervision. The second action appropriated $5,000 to building a reservoir, laying water-mains, and providing fire apparatus for the protection of property at Chautauqua. The summer city has become too large and its buildings too valuable to make it wise to leave it at the mercy of possible fires. The move will be popular among Chautauqua property-owners.

A FORM of Anglomania which we would gladly see general is the Englishman's propensity to tub himself. Americans, as a race, have never discovered the advantages of the bath. The increased demands for public baths and the support given them in the cities in the present year are wholesome signs, but we still have nothing to compare with the London and Paris facilities. Readers of the of C. L. S. C. for the present year will have an opportunity to learn something from Rome on this point. Prof. Lanciani in his article in the present issue of THE CHAUTAUQUAN says the city in the fourth century after Christ contained 856 public baths. The Roman emperors carried the practice to an extent which made it an excess, Commodus being said to bathe frequently eight times a day.

A TERRIBLE outbreak of diphtheria in an Ohio town in August was traced directly to filth. It was a case of open indifference to the first principles of cleanliness. Probably out of the six hundred villagers there were at least a score who knew positively the danger in surface sewerage and ill-smelling sties, but it took pestilence to get them to the point where they could protest. Moscow is not the only village in Ohio, nor Ohio the only state in the Union, where the inhabitants are running risks more dreadful than dwelling beside an active volcano.

HAS Dr. Brown-Séquard found an "Elixir of Life"? Nobody can say. For that reason certainly it is useless to declare that he has not. The old idea of an elixir which should restore youth is not claimed for Brown-Séquard's discovery, if he has made one. In reporting the result of his experiments the Doctor simply stated that "the effects might almost be regarded as rejuvenating." It is not improbable that his experiments will lead to something which will relieve the pains of old age, but until this is demonstrated it is rash to experiment blindly with the "glandular juice," and foolish to pronounce it a humbug.

THIRTY-THREE thousand six hundred nineteen dollars and fifty cents will be the cost of bringing into the United States the most popular picture ever owned in this country—Millet's "Angelus." This figure represents the thirty per cent duty which it costs to import a work of art. The tariff is supposed to protect industries, to increase the welfare of the country, but here is a clause of it practically destroying the opportunities for art education, which the vast wealth of the country might give if allowed to act freely. Instead of aiding artists, it is injuring them by limiting the privileges to study great works.

A PROSPECT of variation in the monumental architecture of this country is a pleasant consideration. We have many statues in various cities, most of which are as Charles Dudley Warner says of Washington statues, "pleasing to look at—in the moonlight," and we have several imposing monuments, but one of the most massive and appropriate forms of city decoration is almost unknown in America—that is the arch. At Hartford, Conn., an arch in commemoration of the Civil War has been raised. New York proposes to put into stone one of the wooden arches raised at the Centennial last spring, and now Brooklyn has appropriated $250,000 for an arch at the entrance to Prospect Park to the soldiers and sailors of the Civil War.

"THERE are pictures everywhere," writes a traveler who had strayed into what is generally considered a barren spot of the earth.

It is a delightful truth, and the camera is helping to impress it upon the world. The hundreds of collections of picturesque spots, *genre* groups, and interesting places, which amateur photographers have brought in from their summer work, illustrate how keenly alert to the beautiful the power of "taking pictures" is making many young people. It is giving persons a delightful opportunity, too, to illustrate the records of their trips and their studies. A camera will probably soon be as an inevitable accompaniment of the industrious tourist as the note-book and field-glass.

IT is little consolation to the man who must cart his produce for miles to market, who loves the carriage, the wheel, or the saddle to be told that we have the best railroad system in the world. That cannot console him for the fact that we have the worst highways. Road-making is an art that has never been learned in the United States. The farmer who would smile at using tallow-candles or threshing with a flail, goes on "making roads" by tearing up the sod at the side of the road and heaping it in the middle. He is ignorant that this is as primitive a method as carrying mail on horseback. There is but one way of overcoming the wretched roads of the country, the education of the farmers. When they understand how to have good roads the year round, they will do it.

SHAW'S Botanical Gardens have for years given to St. Louis a distinctive feature. No other city in the United States possesses anything like them, and they compare well with the finest gardens abroad. To the citizens they are a constant education and delight. The man to whom the city owes them, Henry Shaw, died in August at the age of eighty-nine. For over thirty years he has spent his time and money studying how to make his benefaction more complete, instructive, and delightful. Thousands of exotics, every flower and fruit tree of this climate, a botanical museum and library are among its attractions. A more beautiful and helpful philanthropic scheme than Mr. Shaw's would be difficult to picture. The serene and elevating influences upon his later life of the systematic study he gave his unselfish project is a wonderful lesson to those millionaires who find themselves coming to old age without tastes or interests to enjoy what they have gained.

THE Agricultural Department has pronounced a fearful sentence on the English sparrow. A late report of some four hundred pages declares the little fellow is "a curse of such virulence that it ought to be systematically attacked and destroyed before it becomes necessary to deplete the public treasury for the purpose as has been done in other countries." It advises fire-arms, traps and poison, the destruction of nests and the disturbance of roosting places, sparrow clubs and shooting matches as measures of extermination. Sparrow pot-pie is also recommended as a capital dish. Seven state legislatures have taken action against the English sparrow.

THE experience which various projectors of public monuments have had raising money by subscription is not easy or encouraging. The struggle to get Washington monument up is not yet forgotten. The Grant monument in New York City is languishing for funds, and in spite of the hearty encouragement given to the Washington memorial arch designed for Washington Square, New York City, scarcely $50,000 of the $100,000 have been raised. The dedication of Pilgrim monument at Plymouth, Mass., in August, is another illustration of the same kind. The corner stone was laid in 1859 and it has taken all the thirty years since to raise the funds to pay for the monument. Appropriations for the entire sum by the municipality or government particularly interested would seem a more direct and satisfactory way of securing public memorials.

CHAUTAUQUA has led her patrons to expect a new development each year. She has not disappointed them in 1889. The University-Extension Scheme has been launched, after more than a year's careful study and planning. This scheme proposes, in brief, to provide courses of lectures by university men on selected topics, the auditors to be given a syllabus with bibliography for each lecture and an examination to be given at the end to such as wish. The local press of the country has taken hold of University-Extension where the attention has been called to it, with considerable enthusiasm. We know of several towns in which the papers are urging clubs and circles to conduct courses of lectures.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR OCTOBER.

OUTLINE OF REQUIRED READINGS.

First week (ending October 8).

"History of Rome." Pages 11–21.
"Political Economy." Chapters I.–VII. inclusive.
"How to Judge of a Picture." Chapter I.
IN THE CHAUTAUQUAN:
"The Politics which Made and Unmade Rome."
"The Study of the Seasons."
Sunday Reading for October 6.

Second week (ending October 15).

"History of Rome." Pages 21–34.
"Political Economy." Chapters VIII. and IX.
"How to Judge of a Picture." Chapters II. and III.
IN THE CHAUTAUQUAN:
"The Life of the Romans."
"Child Labor and Some of its Results."
Sunday Reading for October 13.

Third Week (ending October 23).

"History of Rome." Pages 35–46.
"Political Economy." Chapters X. and XI.
"How to Judge of a Picture." Chapters IV. and V.
IN THE CHAUTAUQUAN:
"Macaulay's Lays of Ancient Rome."
"Mental Philosophy."
Sunday Reading for October 20.

Fourth Week (ending October 31).

"History of Rome." Pages 46–59.
"Political Economy." Chapters IX.—XV. inclusive.
"How to Judge of a Picture." Chapter VI.
IN THE CHAUTAUQUAN:
"The Burial of Rome."
"The Uses of Mathematics."
The Chautauquan Map Series. No. 1.
Sunday Reading for October 27.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Reading—Preface to "Outline History of Rome." *By Bishop Vincent.*
2. Table Talk—Preview of the year's work.
3. The Lesson. (The uneven division of the work in Political Economy as laid out in the *Outline* is made that the work might be taken up by topics; first, the *growth* of industrial society; second, the *characteristics* of industrial society; third, the *definition* of political economy; fourth, the *division*, *methods*, and *utility* of political economy.)

Music.

4. A drill on map drawing. (All are to follow the direction of one who on a blackboard or paper on the wall is to lay out the space for the city of Rome in squares and then proceed to locate all the principal places. See directions given for drawing map of Greece, in THE CHAUTAUQUAN for October, 1888.)
5. Reading—The Bastile, from "The Task," Book 5, beginning with the line,—
   "Whose freedom is by sufferance," etc. *By Cowper.*
6. Critic's Report.

SECOND WEEK.

1. Roll-Call—Quotations about Rome.
2. Table Talk—News Items.
3. The Lesson. (As marked out in the *Outline.*)

Music.

4. Paper and Discussion—The Aryan race and language.
5. Reading—Selection from the description of Rome found in Chapter XI. of "Pictures from Italy." *By Dickens.*
6. Debate—Resolved: That the Government should abolish all restrictions on the rate of interest. (See Ely's "Political Economy," p. 79.)

ADAM SMITH DAY.—OCTOBER 24.

"The wise form right judgment of the present from what is past."—*Sophocles.*

1. Paper—Life and Character of Adam Smith.
2. Questions on Adam Smith in *The Question Table.*
3. A Symposium of Letters—The best method of national taxation. Each member is to write and read a letter addressed to the president of the circle, giving his views on this subject. He is to commend or censure the American system—that of protection—and show that it is either in harmony with, or in opposition to, the four maxims regarding taxation laid down by Adam Smith:

   1. The subjects of every state ought to contribute toward the support of the government, as nearly as possible, in proportion to their respective abilities: that is, in proportion to the revenue which they respectively enjoy under the protection of the state.
   2. The tax which each individual is bound to pay ought to be certain and not arbitrary. The time of payment, the manner of payment, the quantity to be paid, ought all to be clear and plain to the contributor and to every other person.
   3. Every tax ought to be levied at the time and in the manner in which it is most likely to be convenient for the contributor to pay it.

4. Every tax ought to be so contrived as both to take out and keep out of the pockets of the people as little as possible over and above what it brings into the public treasury of the state.

FOURTH WEEK.

1. Roll-Call—The name and leading work of a great painter.
2. Table Talk—Current events.
3. The Lesson.

Music.

4. Paper—The story of the Siege of Troy.
5. Map Quiz, No. I. in the Chautauquan Map Series.
6. *Questions and Answers* in THE CHAUTAUQUAN (part or all of them).

IN addition to, or in connection with, the regular programs, special exercises or features may be introduced. On Opening Day, October 1, a reception might be held which would form a good beginning for the year's work. During the evening the president should state the object of Local Circles in general, the plans of this particular circle, and give an outline of the year's readings, after which an opportunity should be given for members to join. A most useful diversion for the evening would be the bringing of a gift on the part of all present. Maps, pictures, books, relics, curiosities, connected with the subjects to be studied, would be most appropriate. These need not be expensive to be useful. A map from an old atlas, mounted on heavy paper with rods at top and bottom to keep it in place on the wall, serves well at least to show outlines. If there should be several of these so much the better. Books of reference or pictures simply loaned or placed at the disposal of the circle could be accepted as gifts.

THE CHAUTAUQUAN TRAVELERS' CLUB is to have its headquarters for this year at Rome, and what time can be spared from studies, researches, and expeditions connected with the regular reading, is to be devoted to making from there trips to various places on which, for the time being, general interest is centered. The route need not always be the most direct, and detours for the sake of sight-seeing will always be in order. For the present month the journey is to be to Paris. According to the plan adopted at the organization of the Club, it should comprise a guide, an artist to provide pictures and maps, a correspondent to take notes of travel, a historian, a soldier, a man of letters to call attention to the literature concerning a place, musicians, and talkers. (See plan for Club given in the *Suggestive Programs* for May, 1888.) The itinerary for trip No. 1 is as follows: Rome to Florence (Pitti and Uffizi Palaces, homes of Michael Angelo, Amerigo Vespucci, Dante, Galileo, Savonarola, bridge over the Arno, Cathedral, Campanile of Giotto, Church of Santa Croce, etc.); Pistoja (scene of Cataline's death, begin ascent of Apennines, in 30 miles the train passes through 47 tunnels); Bologna, Modena, Parma, Milan (with their universities, cathedrals, palaces, and art collections); Turin (its destruction by Hannibal); Mont Cenis Tunnel; visit Mont Blanc and Chamouni; Lyons (Cathedral, Hotel de Ville, Notre Dame de Fourvieres, museum, silk factories found in homes of the workmen); Dijon (walls and gates); Paris (time to be spent at the Exposition. See *The Question Table* and article in the present issue.)

IN addition to the several methods for conducting circles suggested in former volumes of THE CHAUTAUQUAN (which see) are the following: An entire evening each month might be given to the study of one subject. For the present month the first evening could be devoted to Roman history, the second to political economy, the third to art, and the last to the Required Reading in THE CHAUTAUQUAN.

It would be well for each member to take upon himself a certain office to fill, such as historian, geographer, mythologist, antiquary, political economist, *littérateur*, scientist, reporter, musician, critic, etc. All questions belonging to his department should be referred to him, and it should be his duty to supply all needed information in his line to the circle.

It is often a good plan to take up in the circle only one line of the work, leaving the others to be read by each one alone. This allows a much more exhaustive study, which is more satisfactory as far as that one branch goes. Whenever this is done it is well to outline the work for the whole year at first, and take it up by topics.

FOR the benefit of new circles a few words of explanation regarding the *Suggestive Programs* are added. The emphasis is to be laid on the word *Suggestive*, and in so far only as they are helpful are they to be used. Any one who has had any experience whatever in this or any similar line of work, will readily appreciate the difficulty of making a general plan suit special cases. But with the assistance rendered by these suggestions each circle may be able to work out a program with less trouble, and with better satisfaction than without anything which could serve as a guide. Use only such parts of them as will be found advantageous, is the direction always given with the *Programs*. That may be the whole of them, or it may be no part whatever. Leave out whatever is unsuitable or too difficult to handle or to find; substitute whatever is apropos or accessible.

C. L. S. C. NOTES ON REQUIRED READINGS.

FOR OCTOBER.

"OUTLINE HISTORY OF ROME."

P. 3. "A-crop'o-lis." The citadel of Athens, a rocky hill 150 feet high, on which were built the most famous and beautiful architectural works of the old Greeks.

P. 4. "Vatican." The papal residence in Rome. It takes its name from the mount on which it is built, which is in the north-western part of the city. It is one of the most magnificent palaces in the world, occupying a space of 1,151 by 767 feet, and having 20 courts, 4,422 rooms, and 200 staircases. In it are many of the masterpieces of art.

P. 5. "St. Peter's." The great cathedral in Rome which stands pre-eminent among the churches of the world. Gibbon calls it "the most glorious structure that has ever been applied to the use of religion." It stands on consecrated ground, being the traditionary site of the burial of the apostle from whom it is named. In the year 90, Anacletus, the bishop of Rome, built an oratory on this spot; in 306, Constantine erected there a basilica; in 1450, Pope Nicholas V. began the present cathedral which was not finished till 1626. "It consists of a Latin cross 613 feet long and 450 feet across the transept, surmounted by a dome which rises 435 feet above the pavement, with a diameter of 195 feet. The façade is 368 feet long and 145 feet high."

"Catacombs." The name is derived from two Greek words meaning downward and cavity. These subterranean burial places are found in every direction outside but near the walls of Rome to the number of about 60. In each there is a net-work of passages which sometimes cross one another at right angles, and sometimes radiate from a common center. The passages are commonly about 8 feet high by 5 feet wide, and the graves are in tiers on the sides. It is estimated that the entire length of the passages is 580 miles, and that the number of bodies contained is 6,000,000. The catacombs are held by some to have been originally quarries hewn out, no one knows when, but before Rome was founded. Others think they were excavated to serve as burial places. In the times of the persecutions of the Christians they were used as hiding places for the living as well as for tombs of the dead.

P. 10. On the map Roman names are used, as Neapolis (Naples), Roma (Rome), and Padus Fl. (Po River). Fl. is an abbreviation of *flumen*, the Latin word for river. For pronunciation of all proper names see table on p. 241, *et seq.*

P. 14. "Rubicon." This small river flows into the Adriatic Sea a little north of Ariminum. It is celebrated for Cæsar's passage over it. (See p. 156 of the "History of Rome.")

P. 15. "Macra." A small river flowing into the Tuscan Sea near Luna.

"Frento." A river now called the Fortore, flowing into the Adriatic north of Apulia.

P. 16. "Hannibal's oath." See p. 90 of the history.

P. 17. "Caudium." See p. 78. The four preceding fortresses named in the text-book were reduced by the Romans after severe encounters.

"Tarentum." For this and other important historical names to which attention is called, see Index of text-book.

P. 19. "Campagna." The plain surrounding Rome; it is about sixty-five miles long by forty miles broad. "It is volcanic, the lakes lying in craters, some of which, as that of Lake Regillus, have a regular conical form." The Campagna includes the Pontine Marshes, caused by several small streams having no outlet, which spread over the land. Hot sulphur springs are found in this plain.

P. 20. "Peloponnesus." Now called Morea, the peninsula forming the southern part of Greece.

P. 24. "Trojan War." Paris, the son of Priam, King of Troy, abducted Helen, the wife of Menelaus, one of the Grecian kings. To avenge this outrage the Greeks waged war against Troy and conquered it after ten years, utterly destroying it. The time of this event is generally placed at 1194–1184 B C. Troy was located in the north-western part of Asia Minor, or in that part of Turkey in Asia, which borders on the Dardanelles.

P. 31. "*Lar'-es* and *Pe-na'-tes.*" The latter were "the gods who were supposed to attend to the welfare and prosperity of the family. Their name is derived from *penus*, the pantry, which was sacred to them. Every master of a family was the priest to the *penates* of his own house.—The *lares*, or *lars*, were also household gods but differed from the *penates* in being regarded as the deified spirits of mortals. The family *lars* were held to be the souls of the ancestors who watched over and protected their descendants."—*Bulfinch's Mythology.*

P. 39. "Egeria." This nymph had her abode in a grove in which a well gushed forth from a dark recess, and it was here that King Numa

used to seek her. After his death, she pined away and was changed into a fountain. Byron in Childe Harold, Canto V., refers to her; as does Tennyson in his "Palace of Art" in the line, "The wood-nymph, stayed the Tuscan King to hear."

The stratagem which permitted the Romans to win in the battle of the Horatii and Curiatii was as follows: Two of the Horatii, the Roman brothers, had been killed, and three Curiatii were living though all wounded. The remaining Roman resorted to flight, and as the three wounded men pursued him, he vanquished them by meeting them separately.

P. 44. "Oracle of Apollo." The temple of this god was built at Delphi on account of the prophetic influences manifested there. It was erected over an opening in the ground, from which rose an intoxicating vapor. Over this chasm a tripod was placed on which a pythia, or priestess, seated herself whenever any one wished to consult the god. As soon as she inhaled this vapor, she began speaking, and her words were considered as revelations from Apollo. (Notice Shakspere's reference to this oracle in "Winter's Tale," Act II. Sc. I. and the chronological error in it of having the oracle consulted in regard to the daughter of an emperor of Russia.)

P. 46. "Lake Regillus." Its site is doubtful, but it has been supposed to be identical with the lake of Cornufelle, about ten miles south-east of Rome. This lake lies at the foot of a hill on which the ancient town of Tusculum stood, now called the town of Frascati.

P. 55. "*Jugera.*" The Latin plural form from *jugerum*, a measure of land comprising 28,800 square feet. It is sometimes translated acre, but in that case acre must be held to its primitive meaning, an open field, and not a definite quantity of 43,560 square feet.

"POLITICAL ECONOMY."

P. 17. "Prof. Ward." (1841——.) He served as geologist in the United States national survey, 1879, and was afterward made one of the curators of the National Museum.

P. 20. "Homer." A Greek poet, the most celebrated that ever lived, author of the Iliad,—the story of the Trojan War,—and of the Odyssey,—the story of the Wanderings of Ulysses, after the close of that war. When or where he lived is not known; and much doubt has been expressed by some as to whether he ever lived at all. Many claim that these great poems are compilations from different writers, woven together in connected form.

"Cyclops." Celebrated giants, the sons of Neptune, the god of the sea. They are represented as wandering, uncouth savages, having only one eye in the middle of their foreheads. They dwelt in mountain caves and supported themselves by raising cattle and sheep. The most distinguished one among them was Polyphemus, in whose cave Ulysses and his companions had their terrible adventure, succeeding at last in putting out the monster's eye and in making their escape tied under the sheep as they were let out in the morning.

"Professor Drummond." An English author well known from his book, "Natural Law in the Spiritual World."

"Sir John Lubbock." An English banker and scholar; was elected to Parliament in 1870. He is the author of two important books, "Prehistoric Times" and "The Origin of Civilization."

P. 29. "Charles Egbert Craddock." This is the pen-name of Miss Mary N. Murfree, an American author.

P. 33. "Thucydides." (About 471–401 B. C.) A distinguished Greek historian. His fame rests on his "History of the Peloponnesian War."

P. 36. "Sir Henry Maine." (1822–1888.) Professor of civil law at Cambridge from 1847 to 1854, law member of the government of India from 1862 to 1869, professor of jurisprudence at Oxford from 1870 to 1879, and then became Master of Trinity Hall, Cambridge; the author of several works regarding law.

P. 37. "Frederick the Great." (1712–1786.) He was "a military despot . . . bent on the single purpose of enlarging his monarchy; he regarded himself as an instrument appointed to elevate Prussia and embody in the parvenu title of Prussian king that substantial possession of royal power which could only come from enlarged dominion." "He wished the Prussians to be better educated and become more enlightened, but only because he believed that thereby they would become better subjects. He wished science and art to flourish in his kingdom, but only because it would spread new splendor around the king." But by his harsh measures he caused Prussia to be universally recognized as one of the great powers of the continent.

P. 40. "Draconian laws." The laws established in early Greece about 624 B. C. by a citizen named Draco. His written code made death the punishment for even the least theft, which led to the remark by Demades, a Greek orator, that his laws "seemed to be written with blood instead of ink."

P. 42. "Mr. Alfred Russell Wallace." (1822——.) An English naturalist and biologist. He announced almost simultaneously with Darwin, the theory of evolution.

P. 50. "Utopia." An imaginary island described by Sir Thomas More in a book of the same name. He represents it as having been discovered by a companion of Amerigo Vespucci. It was enjoying the greatest perfection in laws, politics, customs, etc. Its fundamental principle was community of wealth.

P. 79. "John Ruskin." (1819 ——.) An English artist and writer on art and nature. He was elected professor of fine arts in the University of Oxford in 1869. He has published several courses of lectures to artisans, workingmen, and others.

P. 80. "Aaron Burr." (1756–1836.) An American politician. He ran with Jefferson as candidate for the presidency in 1800, and it was only on the thirty-seventh ballot that the tie was broken, and Burr received the second place, that of vice-president. Being defeated for governor of New York in 1804, through the agency of Gen. Alexander Hamilton, he with slight provocation challenged and killed the latter in a duel. He was suspected of entering into a design treasonable to the United States, and was tried and acquitted in 1807. After that he spent some years in Europe, but returned in 1812, and settled in New York.

P. 94. The Greek words from which the term political economy is derived, if spelled out in their corresponding English letters, would read, *oikos*, *nomos*, and *polis*.

P. 100. "John Stuart Mill." (1806–1873.) A great English philosopher and political economist, author of several works. He held that "political questions should be decided by the deliberately formed opinions of a select few, specially educated for the task, whose rectitude of purpose should be secured by rendering them responsible to the many."

P. 105. "Mrs. Fawcett," Millicent. (1847——.) She was the wife of Prof. Henry Fawcett the English economist, who in 1880 was made postmaster-general of England. He lost his sight while a young man, and throughout his life his wife assisted him in all his literary and other labors. She is the author of several books.

P. 108. "Jean Jacques Rousseau." (1712–1778.) A Swiss philosopher and author. Prof. Fisher says of him: "He was a deist in his creed; but in religion, as in all his mental action, there was a vein of sentiment. . . . . He was perhaps the first author to evoke in others a genuine relish, which he felt himself, for the wild scenery of nature. In his 'Social Contract' he maintained that government grows out of a contract with individuals with one another, all of whom in a state of nature are free and independent."—Another says, "His propositions—that all men are born equal; that property is a crime; that the soil belonged to no one, and the fruits of the soil to all men alike; that monarchy means tyranny and religion superstition—became very popular among certain classes of men and powerfully prepared the French Revolution."

P. 121. "Gradgrind." A leading character in Dickens' novel, "Hard Times." He is represented as a "man of realities; a man of facts and calculations; a man who proceeds upon the principle that two and two are four, and nothing over, and who is not to be talked into allowing anything over."

P. 131. "Fichte" (fik'-teh.) Johann Gottlieb. (1762–1814.) A German philosopher. He took a great interest in the cause of German independence, and used all of his influence and talents in rousing the patriotism of his countrymen against the usurping power of the French under Napoleon.

"Hermann," Johann Gottfried. (1772–1848.) A German philologist; he was appointed professor of philosophy in Leipsic University in 1798.

"Lotze," Rudolph Hermann. (1817–1881.) An eminent German philosopher, a professor at Göttingen for nearly forty years, where he led a studious, uneventful life, publishing several philosophical works of which the greatest is "Microcosmus."

P. 136. "Voltaire," François Marie Arouet. (1694–1778.) The most remarkable of all French writers, and the most popular one of his age. "He was the incarnation of its critical and skeptical spirit, the highest example of its wit as of its levity, and of the artificial character of its literary ideals. He was play-writer, poet, historian, critic, and brilliant converser, all in one. In religion, a scoffer not only at superstition, but at all beliefs and rites which imply revelation, he still clung to the belief of a personal God. His creed was deism."—*Professor George P. Fisher.*

VANDYKE'S "HOW TO JUDGE OF A PICTURE."

For all artists referred to in the book, see Short Biographical Index of Artists, p. 161.

P. 21. "The Morgan Collection." One of the great art events of the year 1886 was the sale in New York at Chickering Hall and the American Art Gallery, on different evenings in March, of the great art collection of Mrs. Mary J. Morgan. "The catalogue comprised 2,628 numbers, of which 240 were classed as modern paintings, mostly of the French school, 400 as Oriental art-objects, 155 as art in sterling silver, 561 as European ceramics, bronzes, and sculpture, 361 as fine-art and other books, and 911 as engravings and etchings. The total amount realized at the sale

was $1,207,300, of which $885,300 was for paintings."

P. 25. "Luxembourg." In 1615 a palace bearing this name was built in Paris for Marie de Médicis. It was enlarged and beautified later and was made the home of Louis XVIII. During the French Revolution it was used for some time as a prison; the Directory made it the seat of government; and the Empire made it a senate chamber. One part of this palace is used as a museum in which to keep a collection of pictures of living artists. Ten years after the death of an artist any of his pictures which are in the museum are removed to the Louvre.

"Metropolitan Museum." This is located in Central Park, where it was moved in 1880 from West Fourteenth Street. Besides a gallery of paintings by old masters, it contains the Cesnola collection of Cypriote antiquities, and collections of modern pictures and statuary, pottery and porcelain, arms, manuscripts, curiosities, etc. The building is of fire-proof brick and granite, after the modern Gothic style.

P. 26. "The National Academy of Design" is located at the corner of 23d Street and Fourth Avenue, New York City. It is a unique building of dark blue stone and white Westchester marble, in the thirteenth century style of Gothic architecture. The exhibition galleries are reached by oak and marble staircases; and exhibitions of painting are held here for two months every spring. The Academy was founded in 1828, chiefly through the exertions of Mr. S. F. B. Morse, its first president. It is composed exclusively of artists.

"The Royal Academy of Arts" in London originated in a society of painters who obtained a charter in 1765 under the title of the "Incorporated Society of Artists of Great Britain." It took a new form in 1768 under Sir Joshua Reynolds as first president, and became the Royal Academy of Arts. There is an annual exhibition of paintings, sculptures, and designs open to all artists.

P. 35. "The Louvre." A famous public building of Paris, in the center of the city, near the right bank of the Seine River. The origin of the name is not known, nor has any explanation at all probable ever been given. Its early history, reaching far back into the seventh century, is very obscure. The new building was inaugurated in 1857 and before the destruction of the Tuilleries formed with it one edifice, the complete circuit of which could be made on the second floor. The structure consists of "two lateral piles of buildings, projecting at right angles from two parallel galleries which joined the Louvre to the Tuilleries." On each side of this square the galleries present a frontage of about 300 feet, and in one of the pavilions on the east side is the gallery of art.

P. 39. Chiaroscura (kī-a-ros-koo'ra).

P. 56. "*Tour de force.*" A French expression meaning a feat of strength or skill.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

VINCENT AND JOY'S "OUTLINE HISTORY OF ROME."

1. Q. What is Roman history? A. The story of one city continued through twelve centuries.

2. Q. What forms the best approach to the study of Roman history? A. A knowledge of the geography of Italy.

3. Q. Give the extreme length and the average width of Italy? A. Seven hundred miles and one hundred miles.

4. Q. Give the trend of the Apennine Mountains? A. From the north-western part of Italy they first trail east to the Adriatic, then turn sharply to the south, finally breaking up into a net-work of hills.

5. Q. Mention the other mountains of Italy. A. The Alps, Mt. Vultur, the Alban Hills, and Mt. Vesuvius.

6. Q. What is the one large river of Italy. A. The Po.

7. Q. What three distinct regions were included in Northern Italy? A. Liguria, Venetia, and Cisalpine Gaul.

8 Q. What is said of the antiquity of the Etruscans? A. They were already an ancient people when Rome was founded.

9. Q. What tribe formed the most persistent enemies of Roman dominion in Italy? A. The Samnites.

10. Q. What name was given to Lower Italy? A. Magna Grecia.

11. Q. What two cities situated in the heel of Italy are prominent in history? A. Tarentum and Brundisium.

12. Q. What city of Italy contributed a word to the English vocabulary? A. Sybaris.

13. Q. What cities of the New World are on parallels of latitude corresponding to the northern and southern boundaries of Italy? A. Quebec, in Canada, and Richmond, Va.

14. Q. What part of Italy is known as the modern Riviera? A. The strip of sea-coast between the Apennines and the Gulf of Genoa.

15. Q. What have always been the only exceptions to the beauty and comfort of the land? A. Its low lands have been haunted by malarial germs, and the Sirocco brings fever and blight.

16. Q. From what great family did the first migrations into Italy come? A. The Aryans, who lived before the dawn of history on one of the great table-lands of Central Asia.

17. Q. What has enabled scholars to learn anything concerning these migrating people of whom no record was kept? A. The scientific comparison of ancient languages.

18. Q. What different peoples are named as forming the population of early Italy? A. Iapygians, Italians, Etruscans, Celts, and Greeks.

19. Q. Give the location of Rome? A. It was built on a cluster of low hills, on the left bank of the river Tiber, twenty-two miles from its mouth.

20. Q. What are some of the places of special interest connected with the city? A. The Campus Martius, the Tarpeian Rock, the Circus Maximus, and the Forum.

21. Q. What is the population of Rome today, and what was it in the reign of Augustus? A. 300,000 now; 2,000,000 then.

22. Q To the Roman mind, what character did religion bear? A. That of a contract in which the worship of men was exchanged for the favor of gods.

23. Q. Who was the head of the State religion? A. The Pontifex Maximus, or pope.

24. Q. What maxim forms the world's highest tribute to their fidelity? A. "As faithful as a Roman sentinel."

25. Q. In what is the political faculty of the Romans pre-eminently exhibited? A. In the skill with which they adapted their constitution to the constant changes of their increasing realm.

26. Q. Between what two dates is the first, or kingly, period of Rome contained? A. 753–509 B. C.

27. Q. What is the conclusion regarding the history of this period? A. That certain main outlines are true, but the masses of detail are greatly exaggerated or wholly imaginary.

28. Q. What is the date of the legendary founding of Rome. A. 753 B. C.

29. Q. What is true regarding the real founding of the city? A. When and by whom it was done is unknown.

30. Q. From whom was the Tarpeian Rock named? A. From the mythical Tarpeia who betrayed Rome to the Sabines.

31. Q. How many kings are said to have ruled Rome? A. Seven.

32. Q. Who was the last of the seven kings? A. Tarquinius Superbus.

33. Q. What people supported the cause of the exiled Tarquins? A. The Etruscans under their king, Lars Porsena.

34. Q. What probably constituted the entire possession of Rome at the time of the expulsion of the kings? A. A strip of land a few miles in width extending from the city to the sea, along the west bank of the Tiber.

35. Q. Into what classes was the population divided? A. The patricians and plebeians, the former of whom monopolized the power of governing.

36. Q. Upon what did the internal history of Rome for many years turn? A. Upon the resistance of the patricians to the demands of the plebeians for equal rights.

37. Q. Whence did Rome draw its supply of slaves? A. From prisoners of war and the Eastern slave markets.

38. Q. What was meant by the Comitia Curiata? A. The assembly of the patricians.

39. Q. What more important assembly came to be the leading feature of the Roman constitution? A. The Senate.

40. Q. To what did the plebeians turn their attention? A. To trade and agriculture.

41. Q. In what one particular was the power of the king restricted? A. He had no voice in the choice of his successor.

42. Q. What brought about the change in government marked by the Servian Constitution? A. The rapidly increasing numbers of the plebeians, and the increasing military burdens of the patricians.

43. Q. Upon what basis was the new division of the Roman people made in order to admit the plebeians to the army? A. Upon the amount of land possessed.

44. Q. Of what further advantage did this military organization finally prove to the plebeians? A. It was the source of their first political rights after the time of the kings.

45. Q. What gave rise to the first essential change in the form of government? A. The ambition of the kings.

46. Q. From what indications of this time is it concluded that Rome was once conquered by her enemies? A. The Tarquin kings were Etruscans, who introduced foreign customs.

47. Q. How did their despotism end? A. In revolt and the expulsion of the kings.

48. Q. What effect had the name of king thenceforward? A. There was no surer way to

crush a public man than to report that he wished to become king.

49. Q. How long did the republic then established last? A. For five hundred years.

50. Q. Who put an end to the republic? A. Cæsar.

ELY'S "POLITICAL ECONOMY."

1. Q. Of what science does political economy form a branch? A. Sociology, or social science.

2. Q. What is sociology? A. The science which deals with society.

3. Q. Into how many departments has social science been divided? A. Eight: language, art, science and education, family life, social life (in the narrower sense), religious life, political life, and economic life.

4. Q. What is meant by economic life? A. That part of man's life which is concerned with "getting a living."

5. Q. What forms a fundamental fact of economic life? A. The dependence of man upon his fellows.

6. Q. In what respect does the economic life of a nation differ from that of an individual? A. The basis of national economy is political independence.

7. Q. What is a state? A. The union of a stationary people, occupying a defined territory, under a supreme power and a definite constitution.

8. Q. What are the two great factors in a national economy? A. Territory and man.

9. Q. Cite one example showing the tendency of a national economy to change? A. Landed property was once largely common property; in civilized nations it came into the possession of individuals; now a reverse process is seen in the fact that forests are becoming public property.

10. Q. Viewed from the standpoint of production, into what five stages is the economic progress of humanity divided? A. The hunting and fishing stage; the pastoral; the agricultural; the commercial; and the industrial.

11. Q. Viewed from the standpoint of transfer of goods, how many economic stages are there? A. Three: truck economy; money economy; and credit economy.

12. Q. What people are a type of the hunting and fishing stage? A. The American Indians.

13. Q. Where are vivid pictures of people living in the pastoral stage found? A. In the earliest chapters of the Bible.

14. Q. To what manner of life did the pastoral stage give rise? A. To the nomadic.

15. Q. What was probably the earliest form of settled agricultural life? A. Village communities.

16. Q. What remain to-day as witnesses of the former common ownership of land? A. The Boston "Common" and the "commons" of other New England towns.

17. Q. What radical changes mark the commercial stage? A. Important cities arose along the sea-coast and on rivers; mines were worked; and the use of money became more general.

18. Q. What made possible the far-reaching changes marking the industrial stage? A. The application of steam to industry and the improvement in the means of communication and transport.

19. Q. With what periods was the truck, or barter, economy coincident? A. The hunting and fishing, the pastoral, and part of the agricultural periods.

20. Q. What one fact is sufficient to show the change from money economy to that of credit? A. The fact that banks now form an essential part of the entire national economy.

21. Q. What are some of the main causes for the existence of the present economic problems? A. The industrial revolution; the new importance of capital; the possibility of improvement; and the higher ethical standards.

22. Q. What are some of the remarkable features of the recent development of the industrial revolution? A. Increased domestic and international commerce; corporations and trusts; problem of the working day; resistance to improvements; and sudden riches.

23. Q. What great change in production occurred during the industrial revolution? A. Two of its chief factors, capital and labor, were separated.

24. Q. What has been the result of this division? A. Capital has acquired a new power which has created modern socialism.

25. Q. What is the wide-spread belief of reformers regarding the solution of this problem? A. That labor and capital must be again united, but they differ as to the methods.

26. Q. In what are three characteristic features of modern economic life to be found? A. In the relations which it bears to freedom, to ethics, and to the state.

27. Q. Under what condition has economic freedom ever been absolute? A. Under primitive anarchy.

28. Q. In what way may real freedom be increased by restriction laws? A. Such laws may remove restrictions to liberty arising outside of law.

29. Q. In what five ways does economic freedom manifest itself? A. Freedom of labor, of landed property, of capital with respect to loans, in the establishment of enterprises, and of the market.

30. Q. What restrictions have been placed upon freedom of movement? A. Tramp laws, the anti-Chinese legislation, and a law forbidding contracts with foreign laborers to come to the United States to work.

31. Q. In what respect is freedom of the market restricted in the United States? A. Heavy taxes are laid on foreign trade.

32. Q. What is mentioned as the leading advantage resulting from a general freedom of the market? A. Competition would develop new forces, and reveal new resources of economy, excellence, and variety of products.

33. Q. What disadvantages is it claimed would follow such a freedom? A. The moral standard of economic life would be lowered; and there would result longer hours of labor and cheaper prices.

34. Q. What does ethics demand for the truly civilized life of each individual? A. That so far as possible each should be supplied with economic goods to satisfy his reasonable wants and afford the completest development of his faculties.

35. Q. What is the basis of the economic life of modern nations? A. Individual responsibility.

36. Q. What part, then, does the state enact in this life? A. It enters where the individual's powers are insufficient.

37. Q. Give the derivation and meaning of the term political economy. A. It comes from three Greek words and means the housekeeping of the state.

38. Q. Give a definition of political economy in its most general terms? A. It is the science which treats of man as a member of economic society.

39. Q. What is the true business of the political economist? A. To describe the best means for the promotion of the welfare of the people as a whole.

40. Q. What aims does political economy distinctly include within its province? A. Ethical aims; it does not merely tell us how things are, but also how they ought to be, and shows that in many cases the general honesty which exists now as a mere matter of course was once a future ideal.

41. Q. Into what three parts is political economy commonly divided? A. Into general economics, special economics, and finance.

42. Q. By what three methods is all knowledge acquired? A. The inductive, the deductive, and the statistical.

43. Q. What term has been selected by the author as the most fitting to describe the laws governing political economy? A. Social laws.

44. Q. What assertion is often made against political economy by business men? A. That it is not practical.

45. Q. In return what assertion may be made against the opinions of business men? A. Their range of facts is too narrow, and each man is apt to be absorbed in his own affairs

46. Q. What is brought forward as an illustration of this point? A. That the attempt to improve politics by putting practical business men in office has often resulted disastrously.

47. Q. What elements have united in forming the science of political economy? A. Business, philosophy, jurisprudence, politics, and philanthropy.

48. Q. Give examples showing how different systems of religion have affected the character of nations? A. The fatalism of the Turks led to indolence; the Jewish religion stimulated its followers to activity and accumulation; Christianity dignifies honest labor.

49. Q. What service does political economy perform for law? A. It explains the reasons for a great part of the laws, their nature, and the principles which should govern them.

50. Q. For what is a body of international law now needed as never before? A. To regulate international economic relations.

VANDYKE'S "HOW TO JUDGE OF A PICTURE."

1. Q. What are the two leading features of painting? A. Form and color.

2. Q. What is the first caution offered by the author? A. Beware of bright pictures.

3. Q. Does he mean to be understood as saying that all bright pictures are bad? A. No. Some of the greatest masterpieces are highly colored.

4. Q. What is said regarding the number of fine high colorists among painters? A. They may be counted on your two hands.

5. Q. What are the two color theories which prevail among artists? A. Harmony is produced by the blending of closely related colors. Harmony is produced by the contrast of opposite colors.

6. Q. What colors are included in the two groups distinguished as warm and cold? A. In the former group, the reds, orange, and yellows; in the latter, the blues, greens, and violets.

7. Q. What is the only true way to acquire an art knowledge of harmony? A. To study the works of great colorists.

8. Q. What is said regarding the color perception of the people of India? A. They can distinguish three hundred shades not perceptible to European eyes.

9. Q. What is harmony? A. The relation of color qualities.

10. Q. What is tone. A. The relation of color quantities.

11. Q. What does tone require? A. The accord of all colors with some leading color.

12. Q. What is to be taken as the key-note of a picture? A. The bright color near the center on the vantage point of light.

13. Q. What is always to be observed in every object of nature regarding light and shade? A. There is always a point of high light and an opposite point of deep shade.

14. Q. What is meant by chiaroscura; and of what importance is it in painting? A. The blending of light and shade; it is the art-means by which objects are cast in relief upon a flat surface.

15. Q. What painters never made much practical use of light and shade? A. Egyptians, and as a result their work is characterized by a childish, unnatural look.

16. Q. In what way is perspective in pictures generally recognized? A. In the gradual diminution of objects, which is only one feature of perspective proper.

17. Q. What other feature calls for quite as serious attention as linear perspective? A. Aerial perspective, which notes the effects of atmosphere on objects, light, and colors.

18. Q. What are these effects? A. Outlines are blurred, and colors modulated.

19. Q. Give a definition of the word value as applied to painting? A. It is the quantity of light or shade contained in a tone *arising from any cause whatever.*

20. Q. What is the unit of value in colors? A. That hue which approaches the nearest to pure white light.

21. Q. In looking down a row of columns in the nave of a Gothic cathedral what difference would be noticed as regards the stone of which they are composed? A. No difference in color, but the nearest one would have more value and appear stronger than the second; the second, than the third, and so on.

22. Q. To what is the word texture applied in art? A. To the rendering of the peculiar qualities of objects.

23. Q. How may the severest test of the texture of a picture be made? A. By shutting out with the hands a part of an object, and noting whether it looks like what it is intended to represent.

24. Q. What help in respect to value does the artist receive from the world of picture viewers? A. They meet him more than half way and piece out his imperfections with their imagination.

25. Q. For what is the word quality used? A. To denote the characteristics of tone, color, light.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

THE WORLD OF TO-DAY.—THE PARIS EXPOSITION.

1. The centenary of what event is celebrated by the Paris Exposition?

2. In the decree signed by President Grévy, what dates were fixed for the opening and closing of the Exposition?

3. Where does the cost of the enterprise fall?

4. What are the arrangements for prices of admission?

5. What portions of Paris are occupied by the Exposition buildings?

6. Into what nine groups are the displays of the Exposition classed?

7. What is the size of the largest building?

8. What countries are represented in the Palais des Machines, and what proportion of space is allotted to each?

9. What branches of Edison's inventions are exhibited?

10. How many works of French artists are exhibited in the Fine Art Department?

11. What foreign nation sent to the Exposition the greatest number of works of art?

12. What nations are represented in the unique feature called Typical Human Homes?

13. What is the height of the Eiffel Tower?

14. What is the next highest structure in the world?

15. What other well-known structures are the work of M. Eiffel?

THE ROMANS AS ENGINEERS.

1. How many aqueducts existed in Rome at the time of its greatest prosperity?

2. Which was the longest of the Roman aqueducts and by whom was it built?

3. What historic Roman bridge is the oldest wooden bridge on record?

4. What was the great defect of the Claudian Harbor?

5. How were the foundations laid for the lighthouse at the entrance to the Claudian Harbor?

6. Under what emperor was the harbor system at Ostia brought to perfection?

7. What were the greatest five hydraulic enterprises of the Emperor Trajan?

8. What formed the pavement of the Appian Way?

9. What emperor was accustomed to boast that he found his capital built of brick and left it of marble?

10. What three triumphal arches of Rome are still extant?

11. By how many walls has Rome been defended at different periods and what portions were inclosed by them?

12. To whom is the construction of the Cloaca Maxima attributed?

13. What is the height of the column of Trajan and of how many pieces is it composed?

14. How many spectators could have been accommodated in the coliseum in its complete state?

15. What two thermæ of the many erected by the various emperors were the most extensive and magnificent?

PRONUNCIATION TESTS.—I.

1. In an *instant* he gave a striking *incidence*.

2. The *youths* made *mouths*.

3. She lost her *serge* dress in the salty *surge*.

4. It is a *chance* if he gets the *chants* correct.

5. *Withdraw forthwith, without the withes*.

6. *Sir*, you are *surrounded* by danger.

7. The *false* one attempted to cover up his *faults* by finessing.

8. The *prints* were bought by a puissant *prince*.

9. The cat was *caught* on the *cot*.

10. He has a cargo of *furs* and *firs*.

11. He is endeavoring to *earn* enough to buy an esthetic *urn*.

12. That cowardly *cur* tried to *curry* favor with us.

13. He *reflects* upon *reflex* action.

14. He had not *sense* enough to count *sixty cents*.

15. *Amidst* the *mists* he was lost.

PHYSICAL GEOGRAPHY.—I. CLIMATAL CHANGES.

1. The diversified character which climate displays may be referred to the combined operation of what causes?

2. Which is the most potent of these causes?

3. What is the snow-line and what determines its height?

4. From what sources does the air receive its temperature?

5. What is the estimated temperature of space beyond our atmosphere?

6. If air were perfectly dry, at what rate would the temperature fall with increase of elevation?

7. Why is an extent of sand accompanied by such extreme fluctuations of climate?

8. What effect is produced on the temperature of a region by extensive forests?

9. A lake that does not freeze over in winter has what influence on the temperature of a district?

10. How does the direction of mountain ranges determine the climatic characteristics of prevailing winds?

11. What accounts for the rainless character of the summers of California, southern Europe, and northern Africa?

12. What region of North America presents more sudden transitions of climate and climates more sharply contrasted with each other, than any other portion of the globe?

13. Why are the afternoons of a St. Petersburg summer so hot?

14. What is the length of the longest day of the year at New Orleans, New York, St. Petersburg, and Hammerfest respectively?

15. To what two scientists is the world chiefly indebted for the rapid progress made in climatology during the present century?

SPECIAL MEMORIAL DAY.—ADAM SMITH.

1. Of what nationality was Adam Smith?

2. What happened him when he was three years old?

3. His introduction as an author was made by an article in the *Edinburgh Review* on what famous book?

4. Under what sobriquet is Smith spoken of in the "Noctes Ambrosiæ"?

5. Upon what work does his fame mainly rest?

6. What probably induced this "Kirkcaldy recluse" to accept the office of traveling tutor to the young Duke of Buccleuch?

7. What great event was transpiring in America at the time the "Wealth of Nations" was published?

8. If according to the historian Green, "books are measured by their effect on the fortunes of mankind," what rank must be assigned to the "Wealth of Nations"?

9. Who said that it was "perhaps the only book which produced an immediate, general, and irrevocable change in some of the most important parts of the legislation of all civilized nations"?

10. What does Smith consider the only source of wealth?

11. What method of compulsory education did he propose?

12. From what three classes or orders of civilized society did he contend came all the revenues which supply every other class?

13. From what great historian did the "Wealth of Nations" receive its first emphatic welcome?

14. What prime minister of England took the

principles it taught as the ground-work of his policy?

15. What great event not long after its publication set England against the doctrines of political innovation taught in the book?

16. What change of opinion did Pitt undergo regarding Smith's free trade notions?

17. What habit of Smith's, indulged even in society, caused much amusement?

18. What acts showed his beneficent nature?

19. What did he call himself in reference to his weakness, the collection of a fine library?

20. Throughout his life who was his closest friend?

THE C. L. S. C. CLASSES.

1882—1893.

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.

Vice-Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; Geo. H Iott, Chicago, Ill; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.; Mr. Dean.

Eastern Secretary—Miss G. L. Chamberlain, Plainfield, New Jersey.

Western Secretary—The Rev. H. B. Waterman, Griggsville, Ill.

Treasurer—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La.

Class Trustee—Dr. J. T. Edwards, Randolph, N. Y.

Items for this column should be sent to Miss G. L. Chamberlain, Plainfield, N. J.

CLASS FLOWER—THE TUBEROSE.

SINCE the Class of '90 had the honor of suggesting the Union Class Building at Chautauqua, it is appropriate that the reports of progress in that enterprise appear under its head. The report for the present month is of a unique service held August 19 in the interest of the new building. Until the present summer the Building Committee has not had enough money at its disposal to warrant it in beginning work. In August it was found that six of the classes had raised $300 each, and one reported $1,500. With this sum it was thought safe to begin. A Ground-Breaking was suggested. To carry out this happy idea the members of the various C. L. S. C. Classes met at five o'clock in the Hall of Philosophy and then adjourned to the lot chosen for the new building. This is directly back of the Hall. A rope was stretched around the lot and spaces were indicated where each class was to assemble. The exercises were conducted by Bishop Vincent. After speeches by various class representatives in which the plan and progress of the enterprise were explained fully, a pick-ax was handed to President Miller, who said, as he grasped familiarly its oaken handle, that this was the first time he ever had the privilege of having his vocation exhibited at Chautauqua. After loosening a few square feet of the soil, Mr. Miller passed the ax to Bishop Vincent, who seized the implement and proceeded to strike four vigorous blows for the—Chautauqua—Literary—and Scientific—Circle. Dr. Hurlbut followed with three for the—Union—Class—Building, and then the president or representatives of the various C. L. S. C. Classes were called upon in turn to spade away the loosened earth. Professor McClenahan represented '90; Dr. Frank Russell, '87; Mr. William McKay, '88; Mrs. S. Knight, '86; the Rev. J. H. McKee, '89; Dr. Ostrander, '91; the Rev. Mr. Dodds, '93; Professor Stuart, '92.

THE question of a Class Building at the New England Assembly was discussed with much enthusiasm at the Round Tables, and on Recognition Day Dr. Hurlbut brought the matter before the audience in the Auditorium. In less than ten minutes $500 were raised. One gentleman offered to give $5 for every $95 subscribed, the twentieth $5 for every nineteen $5 subscriptions, and $1 for every nineteen $1 subscriptions. Three gentlemen gave $100 each; another offered to furnish all chairs and tables necessary for the new building; and the Class of '89 voted to donate $25 to the fund instead of spending it on decorations.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, D.D., Lawrence, Mass.

Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; the Rev. J. A. Smith, Johnsonburgh, N. Y.; W. H. Westcott, Holley, N. Y.; the Rev. J. S. Ostrander, D. D., 314 President Street, Brooklyn, N. Y.; Mrs. Hawley, Buffalo, N. Y.

Secretary—Mrs. Hattie E. Buell, 2604 Main Street, Buffalo, N. Y.

Assistant Secretary—Mrs Harriet A. H. Wilkie, Onondoga Valley, N. Y.

Treasurer—Prof. Fred Starr, New Haven, Conn.

Class Trustee—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

THE PRESIDENT'S CHAT.—How about the memoranda this year? Here they are, one of

four pages, the other of twelve; which shall it be? "A small horse is soon curried": try the smaller paper. Yet the larger document has an inviting look; it promises the White Seal, and suggests that the mind must be kept active during the reading of the entire year. It is said that Thiers, the French statesman, could never keep quiet five minutes without going to sleep; so the mind when unemployed becomes dormant; stupidity is the penalty for mental laziness; while we doze, others of more courage pass us in life, and we are left behind. Do not fall asleep. Try the twelve-page memoranda.

Filling in the lines will be an excellent way of finding out how much or how little is remembered of the work done; it will also test our grasp, and reveal to us whether we have been reading words or thoughts. If the blanks are not filled as a book has been read, an opportunity will be offered for a rapid re-reading that cannot fail to be advantageous. Look not on the matter as a task; make it a pleasure; put aside your spare time for two weeks after the reading of each book for this purpose, and have a feast of good things with the authors whose acquaintances you have made. Books are like some kinds of tree mosses that in a dry time seem to be dead, but on the approach of the first shower regain their usual size and open up to the world about them as lively as ever. If our Chautauqua volumes seem dry, it is because we ourselves are dry; household cares and business perplexities bring the drouth sometimes. Let us end the drouth by striving for another White Seal, and in so doing find that our books open out as fresh and inviting as ever.

THE Olympians unfurled a new banner at Chautauqua this year. It is of a rich white silk, painted with a wreath of the class flowers, the laurel and white rose, and is emblazoned with appropriate symbolism. Principal Hurlbut kindly made the presentation speech at the class reception held on the eve of Recognition Day.

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.
First Vice-President—Prof Lewis Stuart, Mich.
Second Vice-President—F. W. Gunsaulus, Ill.
District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. E. P. Brook, N. Y.; Issa Tanimura, Japan.
Secretary—Miss Jane P. Allen, University of North Dakota, Dak.
Treasurer and Member of Building Committee—Lewis E. Snow, Mo.
Class Trustee—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

BY the report of the Ground-Breaking for the Union Class Building, printed in the '90 Class column, it will be seen that one class reports $1,500 raised. It will be welcome news to '92 that this class is The Columbia. It should be added that the greater part of this sum is the gift of the President, Col. Logan H. Roots.

BISHOP VINCENT is said to be already preparing plans for the Chautauqua season of 1892. These plans comprise historical studies, historical tableaux, courses of lectures, orations, prize poems, prize papers, commemorating the discovery of America by Columbus in 1492, and a full discussion of all the other early American exploring expeditions. It is not too early for The Columbia to begin similar plans for its graduating year. The occasion will give rare opportunity for blending historical lore with class enthusiasm.

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS.

President—The Rev. R. C. Dodds, 33 Oak St., Buffalo, N.Y.
Vice-Presidents—Mrs. S. M. I. Henry, Evanston, Ill.: Miss Kate McGillivray, Port Colborne, Province Ontario, Canada; The Rev. D. T. C. Timmons, Tyler, Texas.
Secretary—Mrs. L. L. Rankin, Room 3, Wesley Block, Columbus, Ohio.
Treasurer—Miss Julia J. Ketcham, Plainfield, N. J.
Building Committee—Mr. Dodds; Mr. Rankin.
Assembly Treasurer and Trustee for the Union Class Building—Mr. George E. Vincent.

EMBLEM—THE ACORN.

THE Athenians have chosen a forcible motto; to understand how forcible consider it beside some familiar quotations.

"A man may smile and smile and be a villain."

"All that glitters is not gold,
Gilded tombs do worms enfold."

"Not always actions show the man: we find
Who does a kindness is not therefore kind;
Who combats bravely is not therefore brave—
He dreads a death-bed like the meanest slave;
Who reasons wisely is not therefore wise—
His pride in reasoning, not in acting, lies."

THE reports from the Assemblies printed in the present impression of THE CHAUTAUQUAN show that '93's are springing into life on all sides. Let 30,000 be the goal, and every Athenian strive to reach it.

THE body chosen to preside over the Class of '93 is especially strong. The Rev. Mr. Dodds is an enthusiastic and active leader, and his associates are all full of interest and willingness. The Class can congratulate itself on having Mr. George E. Vincent, Chancellor Vincent's son, as one of its ruling force. Mr. Vincent will be sure to work both energetically and sympathetically with the Athenians.

AT the New England Assembly the Class of '93 elected a full board of officers for local work. This is an excellent plan and will be followed wisely at each Assembly by every class. Only by formal organization can efficient work be accomplished. The '93's at Framingham sent two or three excellent suggestions to the class at Chautauqua, where the final action on all matters are of general interest.

GRADUATE CLASSES.

CLASS OF 1889.—"THE ARGONAUTS."

"*Knowledge unused for the good of others is more vain than unused gold.*

OFFICERS.

President—The Rev. J. H. McKee, Olean, N. Y.

Vice-Presidents—Miss M. A. Gage, Concord. N. H.; Mrs. M. D. Taylor, Bethel, Conn.; Mrs. S. S. Pierson, Newark, N. Y; Miss Fannie Steele, Newark, N. J.; Miss Georgie Griffin, Philadelphia, Pa; Miss Kate M. Fish, Frederick, Md.; Miss M. S. Allison, Wheeling, W. Va: Miss Mary Wright, Louisville, Ky.; Rev. M. Swadner, Marion, Ind.; Mrs. J. R. Hawes, Mendota, Ill.; Mrs. C. E. Dickinson, Marietta, O.; Mrs. Emma Estee, Buchanan, Mich.; Mrs. C W. Ferguson, Brandon, Wis.; Miss Mary Clenahan, Cedar Rapids, Ia.; Miss H. N. Miller, Topeka, Kan.; the Rev. M. B. Chapman, Hannibal, Mo.; the Rev. F. E. Lawler, Clarksville, Tex.; L. C. Robbins, Washington, D. C.; Miss S. C. Brackbill, Ridgeway, Canada.

Recording Secretary—Mrs. E. N. Lockwood, Ripon, Wis.

Corresponding Secretary—Rev. S. Mills Day, Honeoye, New York.

Treasurer—Rev. R. H. Bosworth, Brooklyn, N. Y.

Assistant Treasurer—Geo. A. Brashear, Pittsburg, Pa.

THE summer of 1889 has witnessed the gathering of more than forty Chautauqua Assemblies all over the land, from Monterey, on the Pacific Coast, celebrating her decennial, across the continent to Chautauqua "the gracious all mother," and around the world to Japan. In South Africa the patient labors of five years bore the first fruit and the first C. L. S. C. Recognition Day held in the Eastern Hemisphere was celebrated on the first of July. Twelve graduates of the Class of '89 were recognized at that time and received the diplomas sent out from America. The Class of '89, in Japan, numbered more than a hundred graduates, and in addition to the diplomas given to these students, special certificates were awarded to several hundred others who have pursued an elective course in political economy. Mrs. Drennan, the secretary of the Japanese branch writes, "There will be no difficulty in distributing the diplomas to those entitled to them, because examinations have been made every year, and the names of those passing, published with their grade." At Chautauqua there were present to receive diplomas 470 persons. Diplomas were presented at other Assemblies as follows: Acton Park, Indiana, 9; Bay View, Petoskey, Michigan, 29; Bluff Park, Iowa, 3; Colfax, Iowa, 12; Connecticut Valley, Northampton, Mass., 33; Southern California, Los Angeles, Cal., 5; Hedding Assembly, East Epping, N. H., 16; Island Park, Rome City, Ind., 11; Lexington, Ky., 10; Lakeside, Ohio, 28; Mahtomedi, Minn., 5; Maplewood Park, Waseca, Minn., 34; Mt. Lake Park, Md., 5; Monteagle, Tenn., 8; Mt. Grove, Berwick, Pa., 23; Monona Lake. Madison, Wis., 49; Warrensburg, Mo., 8; Crete, Neb., 17; South Framingham, Mass., 147; Fryeburg, Me., 26; Ocean Grove, N. J., 60; Ottawa, Kan., 47; Monterey, Cal., 21; Puget Sound, Wash. Ter., 4; Round Lake, N. Y., 26; Key East, N. J., 1; Silver Lake, Perry, N. Y., 25; Winnepesaukee Lake, Weirs, N. H., 26; Winfield, Kans., 3; Niagara, Canada, 18; Topeka, Kan., 8; Piedmont, Ga., 1; Williams Grove, Pa., 12; Ocean City, N. J., 14; Ocean Park, Me., 26; Piasa Bluffs, Ill., 3; Lake Bluff, Ill., 31; Council Bluffs, Iowa, 10; River View, New Richmond, Ohio, 5; Rocky Mountain Assembly, Glen Park, Colo., 2; Long Beach, Cal., 6. The full list of graduates in the Class of '89 will appear in the April, 1890, issue of THE CHAUTAUQUAN.

THE landing of the Argonauts in the Amphitheater at Chautauqua was greeted by the new Chautauqua yell—C-h-a-u-t-a-u-q-u-a. C. L. S. C. F-s-s-s-s—BOOM—AH!!

Dr. H. R. Palmer has the honor of inventing this happy combination.

THERE was, no doubt, many a sailor on the good ship *Argo*, who back in Thessaly spent the rest of his life telling of the time when "I sailed with Jason to Colchis after the golden fleece." How is it to be with the latter-day Argonauts? Is one voyage sufficient to satisfy them? Are they to spend the rest of their lives contemplating what they have done? There is a strong temptation, no doubt, to stay ashore now they are there. Many good people do so. Thousands of college graduates never have anything to tell of on the line of study but "when I was in college." Thousands of C. L. S. C. readers are satisfied with the one achievement of earning a diploma. But is this the test of an "able-bodied seaman"? Not at all. The Argo into port, he should choose at once a vessel sailing for some new and distant land, and with no delay board her. Not a voyage, but voyages, makes the sailor; not a course, but courses, of study makes the scholar.

THE Rev. Alexander McKenzie, who delivered the oration to the Class of '89 at the New England Assembly, in course of his remarks said: "You have completed a course of study. Your diploma does not mean anything if it is only a certificate of four years' work. It ought to mean

you are going to do forty years' work. Ten minutes saved out of a busy day's work in a few years will make us educated. If Erasmus had put clothes ahead of books, he would not have been Erasmus."

"WHICH course shall we take?" asks an Argonaut. That which suits best your special taste or needs. If you have developed no special bent, as yet, take the Graduate Course which is alluded to in the article to *Local Circles* in the present issue of the magazine. It is a wise and complete arrangement, and is under the direction of two of Chautauqua's ablest friends.

CLASS of 1888.—"THE PLYMOUTH ROCK."

"Let us be seen by our deeds."

OFFICERS.

President—The Rev. A. E Dunning, Boston, Mass.

Vice Presidents—Prof. W. N. Ellis, Brooklyn, N. Y.; Mrs M. S Case, Highland Park, Conn.; Mrs. D. A. Cunningham, Wheeling, West Va.; Mrs. Lillie H. Norton, Charlottesville, Va.; Miss C. E. Coffin, Brooklyn, N. Y.; Miss Mary E. Scates, Evanston, Ill.; Mrs. D. A. Dodge, Adrian, Mich.; Mrs. Jas. M. Hunter, Barre, Canada; Mrs. E. P. Hull, Washington, Ga.; Mr. W. E. Drake, Jersey City, N. J.; Mrs. Lucy B. Reeves, Seattle, W. T.; the Rev. L. A. Stevens, Perry, N. Y.

Secretary—W. McKay, East Norwich, Queens Co., N. Y.

Treasurer—Russell L. Hall, New Canaan, Conn.

Assistant Treasurer and Secretary—S. A. Espey, Allegheny City, Pa.

Class Trustee—W. McKay.

Committee on Union Class Building—R. L. Hall, W. S. Wight, W McKay.

CLASS FLOWER—GERANIUM.

CLASS OF 1887.—"THE PANSIES."

"Neglect not the gift that is in thee."

OFFICERS.

President—The Rev. Frank Russell, 42 Bible House, New York City.

Vice-Presidents—The Rev. Mr. Taft, Brooklyn, N. Y.; the Rev. G. R. Alden, Florida; the Rev. C. M. Westlake, Manistee, Mich.

Secretaries—Prof. H. E. Barrett, Syracuse, N. Y.; Mr. Barnett, Chicago.

Treasurer—Mrs. Julia Berry, Titusville, Pa.

CLASS FLOWER—THE PANSY.

CLASS OF 1886.—"THE PROGRESSIVES."

"We study for light to bless with light."

OFFICERS.

President—Mrs. S. Knight. St. Louis, Mo.

Vice-Presidents—Mr. J. H. Kellogg, Rochester, N. Y.; Mr T. Babbitt, Vt.; the Rev. B. P. Snow, Me.; the Rev. J. T. Whitley, Va.; Mrs. D. Brown, Ky.; Miss Florence Finch, Tex.; Mr. L. F Houghton, Ill.; Mrs. J. D. Merritt, Silver Creek, N. Y.; Mr. C. C. Benscoter, Pa.; Mrs. E. Persons, Col.; Miss H. P. Marsh, Conn.; Mrs. S. E. Middleton, Cal.; Mrs. T. F. Randolph, Toledo, Ohio; J. K. Darling, Chelsea, Vt.

Secretary—J. F. Scott, New York, N. Y.

Treasurer—W. L. Dunn, Pittsburg, Pa.

Treasurer of Class Building and Representative on Committee—Mrs. S. Knight, 414 Olive St., St. Louis, Mo.

CLASS FLOWER—THE ASTER.

CLASS OF 1885.—"THE INVINCIBLES."

"Press on, reaching after those things which are before."

OFFICERS.

President—Mrs. A. H. Chance, Vineland, N. J.

First Vice-President—Mrs. S. C. Abbott, Chicago, Ill.

Second Vice-President—Miss A. A. Hatch, Griggsville, Ill.

Third Vice-President—Mr. S. C. Borland, Chautauqua, New York.

Secretary—Mrs. P. J. Adams, Moravia, N. Y.

Treasurer—Mrs. S. C. Borland, Chautauqua, N. Y.

CLASS FLOWER—THE HELIOTROPE.

CLASS OF '84.—"THE IRREPRESSIBLES."

"Press forward; he conquers who will."

OFFICERS.

President—Mr. John Fairbanks.

First Vice-President—Mrs. S. J. M. Eaton.

Second Vice-President—Prof. E. A. Spring.

Third Vice-President—Mr. Geo. G. Miner.

Secretary—Miss Clara L. Smith.

Treasurer and Class Trustee—Prof. W. D. Bridge.

Executive Committee—Miss Nellie Stone; Mrs. Lucy J. Colby; Miss Rose L. Annowski; Mr. H. A. Strong.

CLASS FLOWER—THE GOLDEN-ROD.

CLASS OF 1883.—THE VINCENT.

"Step by step we gain the heights."

OFFICERS.

President—Miss Anna H. Gardner, 220 Northampton St., Boston, Mass.

Vice-Presidents—The Rev. Joseph Philip, Watford, Canada; Mrs. A. D. L. Parrett, South Salem, O.

Secretary and Treasurer—Miss Ann C. Hitchcock, Burton, O.

CLASS FLOWER—THE SWEET-PEA.

CLASS OF 1882.—"THE PIONEERS."

"From height to height."

OFFICERS.

President—Mrs. B. T. Vincent.

Vice-Presidents—Dr. J. L. Hurlbut; Mr. A. M. Martin; Lewis Peake; Mr. S. C. Bond; the Rev. John O. Foster; Miss M. F. Wells; Mrs. J. A. Bemus.

Secretary—Mrs. E. F. Curtiss.

Treasurer—Mrs. A. D. Wilder.

CLASS SYMBOL—A HATCHET.

LEAGUE OF THE ROUND-TABLE.

OFFICERS.

President—Mrs. W. H. Westcott, Holley, N. Y.

Vice-Presidents—Mrs. C. G. Stevens, Niagara Falls, N. Y.; Mrs. S. Knight, St. Louis, Mo.

Secretary—Miss E. E. Tuttle, Busti, N. Y.

Executive Committee—Mrs. J. C. Martin, New York City, N. Y.; Miss Adell Clapp, Albion, N. Y.; Mrs C. G. Stevens, Niagara Falls, N. Y.; Mrs. D. W. Hatch, Jamestown, N. Y.; Mrs. S. Knight, St. Louis, Mo.

ORDER OF THE WHITE SEAL.

OFFICERS.

President—Dr. Herron, Meadville, Pa.

Vice-Presidents—Mrs. D. W. Hatch, Jamestown, N. Y.; the Rev. C. G. Stevens, Niagara, N. Y.

Secretary—Mrs. S. Knight, St. Louis, Mo.

Treasurer—Miss E. E. Tuttle, Busti, N. Y.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." *"Let us Keep our Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
ADAM SMITH DAY—October 24.
BRYANT DAY—November 3.
ROMULUS DAY—November 18.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

TWO thousand and more Local Circles of the Chautauqua Literary and Scientific Circle will be in course of organization—or re-organization—when this issue of THE CHAUTAUQUAN reaches its readers. The purpose and plan of each are matters for serious consideration, for without an honest determined purpose to do thorough intellectual work, the best plans will "gang a-gley"; without a suitable plan, the noblest purpose will be fruitless. The first is matter for the individual members. They alone can resolve. The foundation for the second may come from anybody within or without, but it must be molded to suit the peculiar need of the body which is to use it. No two circles are exactly alike, and when one adopts another's suggestions it must make them *fit*. With this understanding the Scribe ventures on two or three hints for the coming year.

The first of these is an ambitious one, but there are many circles which are able to accomplish ambitious things. It is that in those circles—and they are many—where the plan is adopted of taking up one subject only of the course for circle work, that a series of special lectures on the subject follow the discussion of the text-book. This suggestion has been made before in THE CHAUTAUQUAN, but no lecture bureau has existed to which circles could be referred for obtaining material for such special work. This difficulty has been conquered. Chautauqua has added to her many-halled structure an English plan for carrying University-instruction to the people, known as the University-Extension Scheme. The methods of work in this scheme are thus described in the prospectus which the committee recently has issued:

1. University-Extension work will be under the management and supervision of a Central Committee, who are advised and assisted by a General Committee selected from representative College and University Professors, who will nominate candidates for itinerant lectureships from among the younger specialists who are personally known to be fitted for the task of popular teaching. A faculty of University-Extension Lecturers will be gradually formed, from which local demands for lecture courses will be supplied when possible.

2. The courses consist of twelve weekly lectures, each occupying about an hour. For about three-quarters of an hour, preceding or following each lecture, a class is held for those students who wish to study the subject more thoroughly. The object of the class is to give the students an opportunity of coming into personal contact with the lecturer, in order that they may, by conversation and discussion with him, the better familiarize their minds with the principles of the subject, and get their special difficulties explained. The teaching in the class is conversational.

3. In order to enable the students to follow the lecture readily, and to carry away the substance of it, a printed Syllabus, usually in pamphlet form and interleaved, is prepared beforehand by the lecturer for the use of his students.

4. Printed questions are provided for each lecture, which may be answered by the students in writing at home, and submitted to the lecturer for correction and comment.

5. At the end of the course an examination is held, under the authority of the Central Committee, and only those students are admitted to the examination who have attended the lectures and classes to the satisfaction of the lecturer, and have done such an amount of weekly exercises as the lecturer may have required. The examination is not compulsory, but it is desirable that as many students as possible should present themselves.

The advantage to a circle of such a lecture course need not be emphasized. But it should

not be undertaken until a careful study of the text-book has been made. The way to go to work to arrange for a course, the cost, and who can be obtained, may be learned by addressing *Frederick Starr, Secretary, New Haven, Conn.* Something can be learned, too, by pondering the experience of a circle of C. L. S. C. graduates in PORTAGE, WISCONSIN. These graduates organized last fall a separate circle, and took up the study of Germany—its history, literature, art, biography, and geography. Topics for study were carefully arranged in advance, and printed upon a leaflet with desirable books of reference. A course of stereopticon lectures was suggested as an aid to study, and almost unawares the society found itself carrying out a broad educational scheme which embraced a large portion of the intelligent part of the community. The Opera House was secured for a course of lectures, a stereopticon and slides were rented, and all available local talent, clergymen, lawyers, and teachers of the city pressed into the service as lecturers. Season tickets were sold at a dollar each, entitling the holder to twenty lectures illustrated by from twenty to fifty views, at an expense of five cents for each lecture. Single tickets were sold at fifty cents each, and though the expense of the course amounted to nearly four hundred dollars, the circle closed the season free of debt. Increased interest in the lectures was manifested as the season advanced, and many weary and burdened men and women came to look forward to the lecture evening as the one bright spot in their lives. The influence upon the community was very marked, and the members of the circle were so encouraged by their success that a similar plan for the study of the British Isles has been suggested for this year. The undergraduate circle worked heartily with their comrades in pushing the enterprise, at the same time keeping up their regular meetings, while the graduates met once a week and studied up the topic for the coming lecture. It was a fine example of what co-operation will do.

Current news and fresh matter bearing on the readings are always a help to a circle, and a systematic plan for gathering and presenting such items will be found advantageous. The Scribe knows of no better plan than to keep on one's reading table a quantity of thin paste-board cards about 5x2 inches in size and ruled with a red line 1½ inches from the end. In reading, use these cards for taking notes. Thus the circle is reading Political Economy and the principle of co-operation is before it. A member finds a report from the Pillsbury Mills in Minneapolis showing how co-operation worked there in the last year. He cuts it out for his scrap-book, and on a note-card writes:

Co-operation. See Scrap-book. Page ——.	Report of Pillsbury Mills in Minneapolis for year 1889.

In a month he will accumulate several of these notes on co-operation. He can then put his material together in a paper or a verbal report and carry it to the circle. The cards should be saved and arranged in alphabetical order. References to points in books can be easily found in this manner. Where the book is not one's own the particular point can be copied into a blank book (every reader should own such a book for saving matter, just as he should own a scrap-book). Matter will accumulate pertaining to every subject which comes before the circle, and the half-hour devoted to a report of what the members have picked up during the week, of current news bearing on the subjects in their course, will become one of the brightest and most profitable of the meetings.

The attention which will be given to art in the coming year opens a fine opportunity for the illustrated scrap-book maker. The better class of illustrated newspapers print wood-cuts of the best pictures at every French *salon* and English and American exhibition, and by saving these with the explanation attached, a good idea of the best pictures of the day and familiarity with artists can be obtained. Illustrated catalogues of the expositions are also obtainable at a small cost. Illustrated magazine articles on the works of the old masters are not hard to secure. Indeed by thrift and ingenuity a very complete and respectable art collection can be made.

The department of Local Work will be continued during the year under *Local Circles.* Last year most of the reports were on Local Charities. The range, however, is not limited. Local Dialect, History, Charities, and Laws are all welcome. Many readers in following Prof. Shaler's studies of the physiography of the fields about him, will gather interesting notes on plants, animals, and the soil. These very properly belong to Local Studies and will be given a place there if sent to THE CHAUTAUQUAN.

A charming example of what one may do in local work, in even so narrow a limit as one's door-yard, was shown the Scribe last summer at Chautauqua in the class cottage of the Irrepressibles. From an '84 in Hiawatha, Kansas, had come a herbarium of the flowers—wild and cultivated—in her garden. The portfolio contained some seventy-five specimens beautifully

mounted on separate sheets. It was a delightful souvenir for the class and a stimulating example to those who realizing that their range in the world is narrow, would get as much from it as if it were wide.

The number of local circles made up of graduates of the Chautauqua Literary and Scientific Circle has led to the arrangement of a special course for them. The "General Announcement" sent from the Plainfield Office says: "The plan of study of the Chautauqua Literary and Scientific Circle embodies two elements: first, a preliminary four years' course in science and general literature, designed to give, in some degree, the general college outlook; and second, advanced work in special lines, to be continued as long as the student desires to work under the direction of his *alma mater*. The first part of this plan has been developed with marked success, and with the close of the year 1889 the graduates of the Chautauqua Circle will number more than twenty thousand. Many of these students have already taken up special lines of work, but it is believed that this graduates' organization is now strong enough to support a definite course of advanced study, and that the necessary development of the higher work of the C. L. S. C. demands special provision for this need. The Chautauqua Circle therefore offers a special advanced three years' course in English History and Literature. This course is intended for all graduates, but those who prefer other lines of work will have the privilege of choosing, as heretofore, from the Seal courses given in the C.L.S.C. hand-book. This three years' course will be followed by similar courses in other subjects. The plan is to mark out a three years' course in the history and literature of England, to specify the books required, to expand the course by recommending other books for those who have much time, to furnish helps and suggestions by instructors who are specialists in their departments, to make full tests and reviews, and to adapt the course and suggestions to circle work. The readings of each year will be so arranged that graduates of later classes will be able to fall in with the work of the year then current. The course in general will be adapted (1) to those who wish simply to read; (2) to those who have time and inclination for thorough study." The directors of the course are, in History, Prof. H. B. Adams, Ph.D., of Johns Hopkins University, and in Literature, Prof. W. D. McClintock, A.M., of Chautauqua College.

The readings for the coming year include Green's "Short History of the English People"; Stubbs' "Early Plantaganets"; Poole's "Wycliffe and Movements for Reform"; Ward's "English Poets"; "Typical Selections from English Prose Writers"; Introduction to Minto's "Manual of English Prose Literature"; Scott's "Ivanhoe"; THE CHAUTAUQUAN, which will contain special required articles.

This course will be welcomed, we are confident, by many circles. The Graduate Circles will be given a department in *Local Circles*, their reports appearing together, as do those of the Chautauqua Literary and Scientific Circle.

It has been customary in local circles to celebrate certain special occasions called Memorial Days. At the head of this department a list of the fixed Memorial Days stands from month to month. This list also contains two special Memorial Days chosen from the names of those persons who are particularly celebrated in the subject which is most prominent in the readings. Thus for the present month Adam Smith is suggested, because of the place Political Economy takes in the month's reading. Next month we shall have a Romulus Day; in December a Brutus Day; and so through the year. This gives circles a subject for an entertainment or special program without taking them too far from their readings. To aid in preparing for these Days, the *Suggestive Programs* will always contain something suitable for the occasion, and in *The Question Table* will be found a set of questions calling out the leading points in the man's life. It must not be concluded that because so many Days are proposed, circles are supposed to celebrate all or even a majority of them; one or two celebrations in a year, carefully planned and executed, are worth more than a dozen inferior ones. The LOGANSPORT, INDIANA, Circle did a much more valuable piece of work last year in their "Penelope's Symposium" than if they had held monthly unimportant celebrations; that is, one "big thing" is worthy several small ones. It will be found a good rule for circles to observe only such special occasions as their time and taste enable them to observe on a generous scale and with hearty co-operation.

THE SUMMER ASSEMBLIES.

SEASON OF 1889.

Chautauqua, New York. A retrospect of the sixteenth Chautauqua session is a pleasant and inspiring task. The opening—July 2—was encouraging. Those present remarked after a first walk, "How things are improved!"—and they were. The grounds were clean, flowers, walks, and shrubbery were in good condition, new and elegant cottages and improved old ones were conspicuous, a large and elegant new office building devoted to THE CHAUTAUQUAN and the *Assembly Daily Herald* was a marked improvement, the Kellogg Memorial Building, built by Mr. J. H. Kellogg, of Troy, N. Y., in honor of his mother, made a fine addition to the more pretentious architecture of the grounds and gave excellent accommodations to the various departments of children's work, to the art and industrial classes, and to the Woman's Christian Temperance Union. Chautauqua beamed with beauty and fresh attractions. Those for whom all this had been prepared, responded generously. July has been considered the quiet month of the season, but this year it was difficult to distinguish it from August. The cottages were all open and the boarding places and hotels full. In whatever way measured, the attendance was unprecedented.

The surprising increase in attendance was well illustrated in the College where over five hundred students were enrolled, nearly forty per cent more than in any previous year. This enrollment had a wide territorial variety, thirty-five states being represented, twelve students coming from Canada, two from China, and one from Bulgaria. The prosperity of the college had other signs than numbers; one of them was the growth of the reference library. Over one thousand volumes are now on the shelves, and the beginning of a library fund has been made by a generous friend from Illinois, who has placed a considerable sum at the disposal of the college to be used for historical works. The Museum has grown so that it was possible to use it largely this summer in illustrating historical lectures. The rare lot of antiquities received from the Egypt Exploration Fund through Miss Amelia B. Edwards was particularly valuable. The splendid teaching force was at its best and was made still stronger than had been promised, by drafting into service during their visits many eminent lecturers, notably the distinguished foreign guest of the Assembly, Prof. J. P. Mahaffy of Dublin University—who during his visit devoted an hour each day to a Greek class, the Alcestis of Euripides being read. The enthusiasm and self-congratulation with which the College body closed the season was entirely justified. The session was in every respect remarkable.

The Rev. A. E. Winship, editor of the New England *Journal of Education*, remarked while at Chautauqua, "The summer school life promises to be as much a benefit to the schools as the introduction of the normal school. Many towns raise the pay of those teachers so much per month for the year who attend summer schools. Other school boards pass a vote in commendation of the teachers who attend, putting their names on record." The attendance at the Teachers' Retreat was a proof that Mr. Winship's theory is believed by teachers—and a sign too of the high regard in which they hold Dr. Dickinson and his assistants' work at Chautauqua, for it never before was so large—three hundred eighty-four persons being enrolled. The usual work on pedagogy was done. An especially delightful feature of the Retreat was the Tourist's Conferences conducted by Mr. G. E. Vincent.

The elaborate platform work announced in the spring issues of this magazine was carried out almost without a break—a great feat of organizing and executive ability. The credit of the program and its execution are largely due to Mr. Geo. E. Vincent, Chancellor Vincent's son, popularly known as George I. Mr. Vincent really holds the position of vice-chancellor at Chautauqua. His ideas for the Assembly are always high and advanced. His insight into popular taste and a student's needs is keen and correct, and he has the executive force to carry out what he attempts. The most interesting and suggestive feature of the lecture season was the tendency to lecture courses and the evident satisfaction the thoughtful listeners took in this arrangement. Several notable series were delivered by eminent persons, including Donald G. Mitchell, H. H. Boyesen, Miss Mary E. Beedy, Dr. H. B. Adams, Dr. F. W. Gunsaulus, Dr. R. T. Ely, Miss Jane Meade Welch, Prof. J. P. Mahaffy, and Washington Gladden. The opportunity this gave for following through several days the development of a line of strong thought by one man—and that one eminent as a scholar and man of achievements—was heartily appreciated. Prof.

Ely's course was conducted on the University-Extension plan, a syllabus of each lecture appearing beforehand in the *Assembly Herald* and an examination being conducted at the close. The lighter platform work was excellent. The plan inaugurated last year of putting on an entertainment each day was continued this year, and a concert, reading, or stereopticon lecture relieved the serious daily work. One brilliant entertainment not advertised beforehand occurred the night of August 30, a fire which swept away a block of buildings owned by the Assembly. The fact that the fire did not spread and that there was no loss of life or limb caused more rejoicing over the escape than regret over the loss. The Great Days of the year were immense successes—characterized by great crowds, great speeches, and great fun.

The most ambitious new feature of the season was the school of Music. The result justified the pains taken to organize this school. In class work all departments of Vocal Music, not only voice culture, reading, sight-singing, but also composition in music and harmony were included. Elocution, as it applies to music, was taught by Prof. Cumnock. The Normal department instructed those who teach in public schools and elsewhere. Private lessons were given by such eminent specialists as Profs. Ellis, Wheeler, Flagler, Sherwood, and Palmer. The music at the Amphitheater was in itself so good that it was an education. One especial advantage was the presence of that almost faultless pianist, Mr. W. H. Sherwood, whose recitals created great enthusiasm. The number of public readings was increased though it would not be possible to improve the quality. Besides Prof. Cumnock, Messrs. Cable, Riddle, and Burbank, who have read before at Chautauqua, Richard Malcolm Johnston and Leland Powers were present.

The Chautauqua Literary and Scientific Circle was an active force throughout the entire two months, and during the weeks of the Assembly proper from August 6–27, it carried everything before it. Great numbers of members were present, many circles sending representatives, and many clubs and excursions coming; the largest of these was the Brooklyn Assembly excursion composed of some three hundred C. L. S. C. members. Class Headquarters were opened promptly and the whole number from '82 to '93 were thoroughly organized for social enjoyment and C. L. S. C. agitation. The eve of Recognition Day was taken for class receptions. A more delightful custom could not be imagined. Each class was the center of a thoroughly congenial and happy company of classmates. During the evening Chancellor Vincent and Principal Hurlbut with their wives and a few others interested in the C. L. S. C. made the rounds of the receptions, at each leaving a few words of congratulation and encouragement. The great success of this Reception evening ought to lead to its incorporation into the festivities of Recognition Day. Of that day it is hardly necessary to speak. It was as always full of the best things and ended with a new feature, a banquet for members of the S. H. G. This idea comes from the Framingham Assembly where the graduate banquet for several years has been a feature of Recognition Day.

The social side of all departments of Chautauqua life was noticeably quickened. This came largely from the fact that as years go by, each particular interest is gathering close to it more and more who are in sympathy with its object and who draw in others. The increasing number of "headquarters" help social life no little. The recognition of this fact is leading to the establishment of large numbers of such places. The Presbyterians have taken steps to erect a building before the coming season—and it will probably be in stone. The Episcopalians started a building fund, which grew sufficiently to warrant the beginning of a building. Another year will see probably the new Union Class Building for the C. L. S. C. and a chapel for the college. One of the best results of this increase in accommodations will be the increase in social life.

With all the hard work of the Assembly there was large attention given to wholesome, out-of-door life. The classes in Physical Culture were never so large and the department was strengthened by adding instructors in the Delsarte system, in Swedish exercises, and in swimming. Tennis and base ball "raged"; the tournaments and matched games being as popular as Gunsaulus himself. The authorities at Chautauqua, believe thoroughly in the "Gospel of fresh air" and are striving to provide such a variety of intelligent sports that nobody will have an excuse for omitting daily exercise.

Under all the diversified interests of the great Assembly was a deep, genuine spirituality. The work was all pre-eminently God's work. Prof. Mahaffy said in a Sunday evening talk to a great Amphitheater audience, "I asked to do only one thing when I consented to come to Chautauqua — to speak once on a religious theme." Like him the workers of the entire force asked one thing before anything else, each to put the stamp of religion on his work. Dr. Dunning said in talking of the movement, "The heart of Chautauqua is the study of the Bible."

It has never been so true as now, for never has so much and so intelligent thought been given to the place the Bible shall occupy in the Chautauqua Movement.

Bay View, Michigan. The fourteenth Bay View season is reported the largest and most successful ever known at that favored place. It opened on July 16 and closed August 14, and Assembly workers of wide acquaintance, who were there, commented on its completeness and excellence. Its public buildings are built for permanence, and are admirably planned, home-like, and elegant. Indeed the entire place has the appearance of a solid, well-built summer city of three hundred fifty cottages. Bay View is in a thrifty condition. Wild and expensive schemes have been avoided and a good credit maintained from the outset.

This year the erection of Hitchcock Hall, the finest building for the purpose at any Assembly, gave impetus to the Sunday-school Normal department in charge of the Rev. Horace Hitchcock, of Detroit. A fine public library and museum were also added this year, and for next season a $5,000 W. C. T. U. building, the gift of Mrs. R. G. Peters, of Manistee, is announced.

Of the nine departments in the Bay View Summer University, foremost has been the Literary department with sixteen courses, large attendance, and the highest order of work, under Prof. David Howell. Another decided success was the new School of English Bible, and an advance step has been the unification with it of all classes in Bible instruction, from the children's classes upward.

The C. L. S. C. meetings were a prominent feature all the season. Daily Round Tables and other characteristic meetings filled the 5 o'clock hour, and the beautiful Chautauqua cottage was always a popular resort.

Recognition Day was a notable occasion, and thirty-five diplomas were delivered. President L. R. Fiske, of Albion College, gave the address. The Rev. Dr. James A. Worden stated from the platform that he had been to thirty Assemblies, and the general program at Bay View was as complete, varied, and as fine as any seen.

Drs. Gunsaulus and Henson were there, and so were Miss Frances Willard and Mrs. Angie F. Newman, Mr. Leland Powers, Frank Beard, Philip Phillips, Prof. E. E. White, Prof. J. B. DeMotte, the Rev. Dr. S. L. Baldwin, Mrs. S. M. I. Henry, the Rev. J. A. Worden, Mr. C. E. Bolton, and Prof. C. C. Case in charge of music, Mrs. Alice J. Osborne, soloist, from Boston, and the Alma Band.

A W. C. T. U. School of Methods with eminent workers in charge, ran through one full week, and likewise a Missionary Institute with signal success.

It is said that although Michigan is one of the smallest states in population, it leads all others in Chautauqua work, in proportion to population, having nearly one-fifteenth of all the Chautauquans. This is in a large measure due to the energy of Mr. John M. Hall, of Flint, Michigan. Mr. Hall paid the original Chautauqua a visit after the close of this year's session, that he might catch whatever new ideas were to be found there.

Beatrice, Nebraska. The first meeting of the Beatrice Assembly closed July 8 after a session of ten days. From the beginning to the end it was a demonstration of what energy and enterprise can accomplish. The many who were present went away only to speak in its praise, and its success predicts still greater success for future years. To those having the matter in charge great credit is due for the fine program presented both as regards lecturers and instructors.

Beatrice is one of the most enterprising and beautiful young cities of south-east Nebraska. On the banks of the Big Blue River, a mile or less from the city, is a fine park of ninety acres which has been dedicated to the intellectual, religious, and moral advancement of the people. A Tabernacle capable of seating 3,000 people, three excellent study halls, a dining-hall, and tent accommodations for 2,000 people, with other accommodations in abundance, represent the amplitude of the provision made for the outer man.

Dr. John E. Earp, president of the South-west Kansas College, was Superintendent of Instruction and teacher of the Senior Normal class. He succeeded in placing over the various departments of instruction capable teachers who held the interest of the classes throughout the session. In the music presented, the young city showed that it possessed talent of a high order.

The platform talent was represented by Dr. J. B. De Motte, Dr. G. W. Miller, Dr. J. B. Young, Dr. Geo. P. Hays, Peter M. Von Finkelstein, Dr. Creighton, Robert McIntyre, Sam P. Jones, Dr. H. D. Fisher, and others, representing several social and religious organizations, of special excellence in their several lines of work.

July 5 was Recognition Day, on which occasion seven graduates, after passing through the Golden Gate, received their diplomas. Addresses were made to the class by Dr. Young and Dr. George P. Hays. The day closed with a Camp-Fire, around which a circle was formed and a praise service held.

Connecticut Valley, Northampton, Mass. For the benefit of the many who were debarred from attending any of the regular Assemblies, a few active and earnest men planned a Chautauqua gathering for the western part of Massachusetts. The first session was held at Laurel Park, Northampton, in 1887, and was a success. The second in 1888, met with a still better reception. And the third, from July 17–24, has just closed with larger receipts than ever before, and with bright prospects for its future career.

The lecture platform for the present year needs no comments since it comprised such men as Geo. Makepeace Towle, Robert Nourse, C. E. Bolton with stereopticon, J. H. Mansfield, Charles Parkhurst, Pleasant Hunter, C. T. Winchester, Alexander McKenzie, all with their D.D.'s and other honorable titles. Moreover the directors were peculiarly fortunate in having in their own body minute-men fully able to meet any emergency. If an advertised lecturer was compelled at the last moment to cancel his engagement, Prof. Pillsbury, of Smith College fame, stepped in and made up the deficiency.

The Normal Hour, Teachers' classes, Recognition Day, Temperance Day, with evening bells and concerts and fireworks, gave a taste to all in the western part of the state, of the original article, with all the flavor and freshness pertaining to youth.

In the entire management of the undertaking the Rev. George H. Clark, President, and the Rev. George H. Johnson, Treasurer, proved themselves practical business men, and to them the Assembly feels greatly indebted. All interested wish to join in efforts to make this newcomer in the list of Assemblies a worthy associate of all her older sisters.

Council Bluffs and Omaha, Iowa. The reports from the first session of the Council Bluffs and Omaha Assemblies, held June 13 to July 4, are most encouraging. All feel assured that its good success leaves no doubt as to the permanency of the institution. The management was pronounced excellent, nothing having been left undone which could add to the comfort and the pleasure of the visitor. The location is all that could be desired, and the large grounds comprising 127 acres are finely laid out and finely kept.

Among the speakers who helped make the program, as it was reported "the best possible to be devised," were the Hon. Will Cumback, Frank Beard, Peter Von Finkelstein, Prof. Cooper, Dr. Donald Macrae, Dr. George P. Hays, the Hon. G. W. Bain, Dr. W. L. Davidson. The beautiful and commodious Amphitheater, which has a seating capacity of 6,000, was often put to a test to provide room for all who wished to hear the entertainments offered. Among special days during the session were Temperance Day, Independence Day, and Grand Army Day, all of which were celebrated with imposing services.

On Recognition Day, June 24, the usual exercises were observed and diplomas were presented to ten graduates. As is always the case, this was looked upon as the great day of the season, and enthusiastic Chautauquans, auguring from its success and delights, look forward to its arrival in future years with hope. Larger classes will be expected on each ensuing year.

Dr. Gillet, the Superintendent of Instruction, made at the close the following statement of the number of classes, entertainments, etc., that have been enjoyed by the Chautauqua visitors this season. The summary is as follows: fifty-one lectures, fifteen sessions of first year Normal class, thirty sessions of Boys and Girls' class, thirty chorus rehearsals, eleven Assembly Bible class meetings, eleven meetings of Greek class, ten meetings of Voice Culture class, eighteen meetings of Elocution class, thirty Concerts, five Literary lectures, eight Medical lectures, fourteen meetings of C. L. S. C., two Vesper meetings.

At the final meeting of the C. L. S. C. Round Table, a branch of the Council Bluffs and Omaha Assembly was formed, composed of four officers, seven executives, one organizing secretary, and thirty county secretaries. It is to be the work of this branch assembly to organize local circles throughout the adjacent towns and townships. A resolution also passed by this executive committee to aid, in every way possible, its Chautauqua Assembly.

Crete, Nebraska. Before the eighth annual session of the Crete Assembly had closed, active preparations were making for the ninth—a fact which tells the whole story as to the successful outcome of the present season. The Assembly opened on June 27 and for the thirteen days of its continuance all those present congratulated themselves on their good fortune in being there. The platform program is pronounced the most superior in every respect of any yet presented. The music under Dr. Palmer more than met even the high expectations regarding it. And in all of the Chautauqua work proper—the Sunday-school and C. L. S. C. departments which form the foundation of the entire enterprise—the highest satisfaction was expressed. Dr. Dunning as Superintendent of Instruction kept every part of the work well manned and spared no pains in order that all requirements should be met.

Among the propositions made for the next session was one for holding a Teachers' Retreat of

two or three weeks. It met with general favor and may be regarded as one of the regular features of the Assembly hereafter. A committee, consisting of Dr. Duryea, President Foss, Prof. Sweezey, and Prof. Bessey, was appointed to arrange a course of study and provide instruction.

On Recognition Day thirteen graduates passed through with the customary regulations and received the C. L. S. C. diplomas. A finely adapted address was made to the class by Dr. Alexander McKenzie, of Harvard University. Much enthusiasm was shown in the organization of the Class of '93. The Chautauqua spirit proved contagious and over fifty names were enrolled, with the prospect of a large increase.

Island Park, Indiana. The eleventh session of this Assembly was held July 31 to August 12. There was a larger daily attendance, probably by one-third, than at any former Assembly. This gave not only encouragement to the management, but an inspiration to all the the workers, both on the platform and in the classes. The devotional meetings each morning were seasons of great religious interest, and were well attended by the residents. The Class Department was characterized by large attendance and intense interest.

Dr. M. M. Parkhurst daily conducted the Ministers' Institute; Mrs. D. B. Wells and Miss C. B. Sharp, the Woman's Work Institute; Dr. A. C. Barnes, the Chautauqua Normal; and the Rev. J. E. Irvin and Miss Lura Love, the Boys and Girls' class. The special classes were: Kindergarten, taught by Miss Lottie Daniels; Physical Culture, Miss M. Scidmore; Wood-carving, Miss Dill; and Painting in oil, Mrs. C. B. Hare. The platform was a scene of continual attraction. The Otsego Cornet Band discoursed first-class music. Its reputation led to great expectations, and the audience was not disappointed. Prof. S. H. Blakeslee, music director, has few equals. The concerts he gave with the special talent, assisted by his large chorus, were complimentary to his ability as an organizer and instructor.

Lectures were delivered by Joseph Cook, Gen. O. O. Howard, Gen. W. H. Gibson, Sam W. Small, M. M. Parkhurst, L. A. Belt, A. J. Fish, R. M. Barns, Geo. P. Hays, J. A. P. McGaw, Prof. J. B. DeMotte, Prof. C. E. Stokes, Francis Murphy, A. C. Barnes, T. C. Read, Professor Underhill, Dr. J. B. Stemen, H. S. Gekler, T. C. Jackson, and others.

The great days were Grand Army with Generals Howard and Gibson speakers; W. C. T. U. Day, with Sam W. Small and A. J. Fish; and Temperance Day, with Francis Murphy, Generals Howard and Gibson, and A. C. Barnes.

Recognition Day was unusually interesting. The attendance was very large, many members of the C. L. S. C. being present from Indiana, Michigan, and Ohio. The orators of the day were Dr. Geo. P. Hays and Dr. C. H. Payne. Eleven graduates received their diplomas at the hands of the superintendent, the Rev N. B. C. Love, who presented them with well chosen words.

A Union C. L. S. C. organization was perfected; and thorough work in the interests of the C. L. S. C. will be done in the patronizing territory of this Assembly.

Already the program for 1890 is being prepared. The Rev. N. B. C. Love holds the positions of President and Superintendent of Instruction, and he has been secured in the same positions the ensuing year. The Rev. L. J. Naftzger, the Secretary and Assistant Superintendent, has done excellent service, and will retain his positions another year. The management is congratulating itself upon its financial success this year. The receipts very considerably exceed the expenditures, and there is great hopefulness for the future.

Kansas, Topeka. A most attractive program was presented at the Kansas Assembly during its session from June 25 to July 4. The lecture corps included Bishops Vincent and Ninde, Robert McIntyre, the Rev. Drs. Geo. C. Lorimer, J. L. Hurlbut, Wm. Butler, G. W. Miller, J. B. Young, President McVicar, of Washburn College, and other well-known speakers.

June 27, Recognition Day, found over 10,000 people on the Assembly grounds. The C.L.S.C. procession escorted to the Golden Gate the graduates who then passed through the Arches to the Hall of Philosophy for formal Recognition by Chancellor Vincent. Passing next to the Tabernacle, the address to the graduates was delivered by Bishop Vincent, and fifty-five diplomas were conferred. Many of these diplomas were well decorated with seals, one alone bearing twenty-eight. A Camp-Fire and a "ghost procession" were features of the evening.

June 29 was Oxford League Day, and July 2 was devoted to the interests of children. The orators on Independence Day were Dr. Jesse Bowman Young, who gave "Chapters from a Story: What a Boy saw in the Army," Robert McIntyre, whose subject was "The Iliad of America," and Dr. G. W. Miller, who told some of his experiences in the "Shadows and Sunshine of the War."

The special classes were well attended. They included Sunday-school Normal, Greek, Oratory, and Vocal and Instrumental Music. Woman's

missionary work was a prominent feature of the Assembly. This department was in charge of Mrs. Bishop Ninde, assisted by active leaders in home and foreign fields.

Lake Bluff, Illinois. The Assembly—July 24 to Aug. 6—was a success. Hitherto not much stress has been laid upon the Chautauqua features of the work. This year, for the first time, the Arches were erected and graduates of '89, as well as many former graduates of the C. L. S. C., passed through the Golden Gate.

The Normal department registered more students than any previous year. The Senior class was instructed by the Rev. C. M. Stuart; the Bible section, the Rev. H. G. Jackson; the Teachers' section, the Rev. H. W. Bolton. Graduating exercises of this department were held. Short speeches were made by representatives of each class; and prizes and diplomas presented.

At the Devotional Hour the Rev. W. H. Holmes gave a series of twelve carefully prepared Bible readings on the subject of the Redemption.

Among the speakers were Bishops Ninde and Fitz Gerald, Dr. J. P. D. John, J. M. Foster, the Rev. R. McIntyre, and G. W. Platt.

The new features of the year were schools in Photography and Microscopy. A special building was provided for their work, and it was filled to overflowing with enthusiastic students. The devotees of microscopy included many school teachers desirous to learn enough of it to use in their own work.

The Round Tables were inspiring. At some of the meetings the members gave their "experiences" in the form of written reports.

On Recognition Day services were held under the auspices of The Chautauqua Illinois Union. The address of the day was by Dr. H. G. Jackson. The Assembly graduated thirty-one persons, nineteen of whom were present. A Camp-Fire was held and speeches made by Dr. Patten, the Superintendent of the Assembly, and by others.

The work at Lake Bluff seems to be shaping in the direction of Summer Schools for teachers in the line of Science, Art, and Language.

Lakeside, Ohio. A large increase of attendance over previous years is reported from this session which was held from July 22 to August 4.

The usual work was done in the Boys and Girls' meetings, Normal classes, Primary Teachers' Conferences, under the direction of the Superintendent, the Rev. B. T. Vincent, aided by the Rev. H. M. Bacon, D.D., the Rev. C. W. Taneyhill, Mrs. B. T. Vincent, and others. Elocutionary instruction and kindergarten class work were added this year and were successful. Congresses were held in the interests of general church work and special Sunday-school advancement. The Sunday-schools, one under the superintendency of the Rev. W. F. McMillen, and the other under that of Mr. W. M. Day, were models of order and of instructive value.

The sermons by Bishop Vincent, the Rev. Drs. Buckley, McGaw, and Dowling were all able, and were listened to by great audiences.

The lecture course this year exceeded that of any previous year in brilliancy. Bishop Vincent, Joseph Cook, and Dr. Buckley were at their best in lectures and in answering the questions with which they were flooded. Other lecturers, such as Drs. Gunsaulus, Ladd, McGaw, Dowling, Grennell, Messrs. C. E. Stoakes, G. W. Edmundson, Leon H. Vincent, and Dr. L. B. Sperry gave able discourses on their respective themes.

The music was of an unusually fine character. Prof. B. M. Myers had charge, and with a most excellent band of wind and stringed instruments, able vocal soloists, among whom was Miss Genevra Johnson, of Chicago, and a well drilled choir, the best of work was done in this line.

The C. L. S. C. work greatly advanced. The presence of the Chancellor himself added great interest. He conducted Round Tables and Vesper Services. He delivered the oration on Recognition Day and presented the diplomas to the goodly number of the Class of '89 who were present. The procession was the largest in the history of Lakeside. The Arches were passed, the song and greetings followed; a vast audience filled the spacious Auditorium and thousands felt the uplifting influence of the Chancellor's able address.

It is probable that a Hall will be built during the coming year as headquarters for the C.L.S.C. and Normal alumni; and enthusiasm for advancement in these and in all lines is great. These charming grounds with all their provision for the best recreative and culturing benefits are being more appreciated and crowded year after year, promising a brilliant and profitable future.

Long Beach, California. July 18 was observed as Recognition Day at Long Beach. The Rev. Dr. Hirst, President of the Pacific Coast C. L. S. C., the Rev. Dr. Sinex, of Monterey, the Rev. A. J. Marks, of Chicago, and Mrs. M. H. Field, Secretary of the Pacific Branch, addressed the graduating class. The floral decorations of the arches and platform were elaborate and beautiful.

At the Round Table held in the afternoon it was found that twelve circles were represented from California, three from Kansas, two from Michigan, Wisconsin, and Iowa, one from New York, Ohio, Pennsylvania, Massachusetts, and Oregon, twenty-six in all.

The committee of the circles of Southern California appointed to draw up resolutions regarding next year's Assembly, declared it their earnest wish that a yearly session be held at that place in co-operation with the officers of the C. L. S. C. of the Pacific Coast.

Mahtomedi, Minnesota. The Assembly this year was held from July 24 to August 6, and was divided into three parts: July 4 to 16 preliminary session with a Prohibition rally, July 4, with address by M. J. Fanning, a concert and elocutionary entertainment July 13, under the direction of Mrs. T. J. Preece; July 16 to 24, Bible School, under the auspices of the Y. M. C. A., with T. Gratton Guiness, of London, and others as instructors; July 24 to August 6 the Assembly, with the usual Normal, Primary Teachers, Physical Culture, Voice Culture, Elocution, Mental Training, and C. L. S. C. work, with lectures and concerts.

Dr. J. E. Gilbert and Miss Ida Anderson had charge of the Normal and Primary classes. Miss Esther Pugh, treasurer of the National W. C. T. U., directed the W. C. T. U. School of Methods. Prof. Schram conducted a Mental Training School. Mrs. T. J. Preece had classes in Voice Culture and Physical Training under the Delsarte system. Prof. Weston directed the Gymnasium and Swimming School. Mrs. C. H. Smith conducted a Jenness-Miller school.

The lecturers were Dr. Talmage, Peter F. Von Finkelstein, Prof. W. M. R. French, Prof. Freeman, Dr. L. G. Hay, the Hon. H. S. Fairchild, Prof. Hillman with the phonograph, and others. We also had Signor G. Vitale, the violinist, and the Mendelssohn Quartet, besides our local talent.

The C. L. S. C. interests were well taken care of, and at the close of the Assembly a movement for a Hall in the Grove was inaugurated with a subscription for nearly one-half the amount necessary to complete the building. The whole amount will be raised before January 1.

They made a little innovation in the manner of conducting the candidates through the Golden Gate on Recognition Day. They had four Arches with the Golden Gate in the last one. Through the first gate all Chautauquans passed; through the second only those of '89, '90, and '91; through the third only those of '89 and '90; and through the Golden Gate, of course, only '89's passed.

The C. L. S. C. interests are growing rapidly in Minnesota, and the Assembly management propose to push the work of circle formation this fall and winter.

Considering all the circumstances and the obstacles we have to contend with, we feel very much encouraged and are already planning for '90.

Missouri, Warrensburg. As the result of much energetic work the third session of the Missouri Assembly from July 17–27 was a great success. It reports that the state is awaking to the importance of the work done at this meeting.

Every morning four Normal classes were held. The Advanced Normal under the direction of Dr. Jesse B. Young; the Biblical, Dr. Russell; the Young People's, Mrs. S. Knight; the Little Folks, Mrs. M. E. Steele. Fine work was done in these classes. A class chorus under the efficient direction of Dr. Herbert furnished excellent music. A series of lectures devoted to the study of English Literature was given to a large class, by Prof. J. W. Ellis, and was deservedly popular.

The following interesting lecturers were present: Dr. J. D. Hammon, the Hon. Will Cumback, Dr. Jesse Young, Dr. Willetts, Chas. W. Stevenson, the Rev. B. F. Boller. Dr. M. B. Chapman gave a number of interesting talks on missionary topics. A *Daily Assembly Herald* was published throughout the session and was found a great help in the work.

Round Tables were presided over by Dr. Russell, the Conductor of the Assembly, and things Chautauqua were discussed with much spirit. Dr. Russell, if possible, was more enthusiastic and earnest than ever before.

The Recognition Day services were led by Dr. Russell and the address given by Dr. Geo. P. Hays, on the subject "Sentiment in Education." Eight Missourians were given diplomas. A Camp-Fire closed the Assembly. Dr. Young was elected President of the Missouri Chautauqua Association. There are now two thousand Chautauquans in the state, and their organization is very efficient, and as a result circles are rapidly increasing.

Monona Lake, Wisconsin. The two weeks' session—July 23 to August 2—at the Monona Lake Assembly was characterized as most successful.

There were lectures from Dr. Raymond to the clergy; from Dr. Gladden on economic questions; popular lectures by Dr. Talmage, Dr. Gunsaulus, Joseph Cook, General Howard, Prof. De Motte, Frank Beard, and others. Dr. Palmer was the musical director. The Normal department was under the charge of Dr. J. A.

Worden, and Mrs. Knox was at the head of the Primary Sunday-school work. Thus equipped, every division of the Assembly work was most ably and satisfactorily carried forward, and resulted in great good to all in attendance.

On Recognition Day the Class of '89, numbering fifty-one persons, passed between the open ranks of the undergraduate classes, through the Golden Gate and under the Arches, receiving the tributes of the flower misses. As the head of the Class of '89 came through the arches the choir sang "A Song of To-day." The class took seats in the temple and were formally recognized by Professor Shearer. Marching from the Rustic Temple to the Tabernacle, the graduating class took seats upon the platform with the officers and directors of the Assembly. The Rev. Joseph Cook, of Boston, delivered a thoughtful address, which was full of prophetic interpretations of the religious cause.

The prospects for the Class of '93 are reported as very good, and everything possible is to be done to increase the number of local circles in that region. The Hon. Elisha Coleman, of Fond du Lac, was chosen President of the State Association, and Miss Manning, of Oshkosh, Secretary.

Mountain Grove, Pennsylvania. August 7th, Recognition Day at Mountain Grove, was bright and cloudless, and Chautauquans were jubilant. At ten a. m. songs and responsive reading began the services. The Rev. B. B. Hamlin, D. D., of the Central Pennsylvania Conference was the speaker of the morning, his topic, "Learning to Read."

At one o'clock Chautauquans, preceded by flower girls, formed in a grand march, passing under the Arches according to rank, and filling the space assigned them in the audience. A quartet of vocal music followed the opening devotions, and the class poem was read by Prof. Will S. Monroe, a member of 1889. Rev. Dr. J. S. Judd, of Lewisburg, Pa., made the address to the class, and among other good things advised all to "learn *something* of *everything* and *everything* of *something*."

He presented diplomas to twenty-four graduates who were recognized by loud applause and the Chautauqua salute. In the evening the first Camp-Fire was held and it was a brilliant success. Short services, followed by remarks from members, reports of committees, and spirited songs closed the first hour; and then came the corn-roast, which delighted all. Several recruits for '93 were mustered in.

Mountain Lake Park, Maryland. The Chautauqua of the Alleghanies lies in that picturesque belt of mountain glades and atmospheric pleasures, three thousand feet above the sea, on the line of the Baltimore and Ohio Railroad between Baltimore and Wheeling. The great Park of nearly one thousand acres wooded by ancient white oaks is laid out in broad avenues, and studded everywhere with beautiful cottages. The water is abundant and delicious, the wild flowers bloom everywhere in nameless varieties, and the air is a positive and exhilarating tonic.

The session held from July 30 to August 12, was a success. The Normal work was maintained by the Revs. J. B. VanMetre, George Elliot, and W. H. Leatherman. The Kindergarten, schools of Photography, Art, and Vocal Music were in the hands of eminent instructors.

Grand Army Day was graced with the presence of President Harrison.

Popular lectures were delivered by Drs. Van Metre, Scott F. Hershey, C. E. Bolton, Col. Alex. Campbell, and others.

Recognition Day was a prominent feature. The day itself was perfect. The C. L. S. C. Classes gathered under the big trees and had the march, under Marshal Armstrong. The Auditorium was handsomely decorated. The songs, responsive readings, and class poem, contributed to the occasion. The Rev. Mr. Elliot said words of recognition to the Class of '89 composed of ladies and gentlemen. The Rev. H. C. Pardoe delivered the graduating address on "The Trend of Anglo-Saxon Civilization during the present Century." The diplomas were presented, the Chautauqua salute given to the class, and blank applications for membership handed to each person in the audience. The day closed with a Camp-Fire, roasted corn, songs, etc.

The Round Table exercises during the Assembly were full of interest, and among other good things recommended the management to construct a real "Round Table" for 1890, and the organization of classes in botany and geology. President C. W. Baldwin is greatly encouraged at the outlook of the Assembly.

New England, Framingham, Mass. The tenth session of this Assembly was most prosperous. The program was brilliant, the classes well manned, and the C. L. S. C. largely represented. It was held from July 16–26.

One of the pleasantest days was that given to the children; exercises by Miss Lucy Wheelock's class took place in the Auditorium, followed by Dr. Dunning's lecture to children on "The New Pilgrim's Progress"; in the afternoon a children's meeting in charge of the W. C. T. U. was held; the evening concert was followed by a bonfire for the especial benefit of the little folks. Christian Endeavor and Fra-

mingham Normal Union Day had an appropriate program, with addresses by the Rev. F. E. Clark and the Rev. Dr. R. S. MacArthur. Gen. O. O. Howard and Gen. G. L. Swift were the orators of Grand Army Day. Musical Day closed the season, with a grand concert in the afternoon and another in the evening.

Four hundred thirty-one graduates marched to the Hall on Recognition Day where they were received by Principal Hurlbut. The commencement oration was then delivered by the Rev. Dr. Alexander McKenzie. Class reunions filled the remaining hours of the afternoon, and at six o'clock four hundred C. L. S. C. alumni sat down to a banquet in the Hall. Toasts and music added to the delights of the occasion. At a later hour a procession of ghostly beings took possession of the Auditorium and created much amusement until diplomas were awarded to them, when they disappeared as mysteriously as they came.

The Sunday-school Normal classes were instructed by Drs. Dunning and Hurlbut and the Rev. R. S. Holmes. Prof. Schauffler conducted the chorus drill. Meetings were held daily by the W. C. T. U. and a short address given at each one.

The list of popular lecturers was a long one, and included Robert Nourse, Jahu DeWitt Miller, R. S. Holmes, and J. M. Buckley. The elocutionist George Riddle gave two very acceptable entertainments.

Ocean City, New Jersey. The Ocean City Chautauquans had a most delightful season together, from July 9–14. Every one present was interested and all were sorry when the end came.

Recognition Day will long be remembered as a most delightful occasion. Ten of the fourteen graduates were at the entrance to the Golden Gate under the arch of history. At the proper signal, the graduating class passed through the gate, and under the remaining arches of science, literature, and art. The last was adorned with the daisy, mingled with the evergreen. At the close of the Recognition Service, the C. L. S. C. march was conducted by the President. The Class of '89, followed by undergraduates and former graduates was the order. The Rev. C. B. Ogden, Class of '89, then read the class poem. The address was made before the graduates by the President, the Rev. J. S. Parker, and the C. L. S. C. diplomas were awarded by Mrs. L. H. Swain.

The Rev. C. B. Ogden represented in chalk the story of the Argonauts in their sail for the golden fleece. The subject was happily applied to the Class of '89, just graduating, who have attained the Golden Fleece of knowledge, the result of their four years' toil.

The following letter from Chancellor Vincent, written especially for the Ocean City Assembly, was read by the President:

DENVER AND RIO GRANDE R. R., July 2, 1889.

Hearty greetings from the Wasatch Mountains on this glorious summer day to the members of the C. L. S. C. who gather for rest, rejoicing, and refreshing by the shores of the Atlantic!

Amidst the glories of nature, as revealed by the side of the restless sea, or on the summits of the towering hills, we Chautauquans think of Him to whom we give all glory, and from whom we receive all grace, grace fuller and wider than the ocean, and loftier far than any mountains.

To Him let us open our intellects that He may fill them with His wisdom, and our hearts that He may flood them with His love.

Yours in C. L. S. C. bonds,

JOHN H. VINCENT.

"The Lighting of the Camp-Fire," a special service prepared by the President, and followed by the usual Camp-Fire service, was made doubly attractive by the lighting of the fires by three young ladies, who gave appropriate selections.

Ocean Grove, New Jersey. The first two days of Ocean Grove Assembly were devoted to the Societies of Christian Endeavor. The Rev. F. E. Clark, founder of the society, and many others actively engaged in the work, delivered the addresses. The Normal classes began on the third day and continued throughout the session.

A peculiarity of this Assembly was that all days were special days; they followed those of the Christian Endeavor in this order: Teachers', Home, Temperance, Superintendents', Missionary, Teachers', Baccalaureate, Examination, and Commencement. The evenings were given to popular lectures and entertainments, among which were "The Natural History of an Idea," by Dr. Merritt Hulburd; three Oriental entertainments by Peter Von Finkelstein, of Jerusalem; a stereopticon lecture on "The Pharaohs," by the Rev. Henry A. Starks; "From Dan to Beersheba," by Dr. S. S. Vernon; and several concerts by the chorus and the Syracuse University Quartet. The Baccalaureate sermon was preached by the Rev. Dr. C. H. Payne.

Sixty graduates were present to receive diplomas from Dr. E. H. Stokes, President of the Assembly. Many of these diplomas bore from three to seven seals. The orator of the day was Dr. Payne. The afternoon meeting of Ocean Grove alumni called together a large number. A reception in the parlors of the Arlington and

a C. L. S. C. Camp-Fire on the sea-shore closed the pleasantest Commencement Day in the Assembly's history.

Ocean Park, Maine. The ninth annual session of the Ocean Park Assembly opened on July 25, and continued until August 3. A very delightful occasion these opening exercises proved, with the bright and spicy speeches and the inspiring music. Every one felt that the session was well launched, a prediction fulfilled by the successful days that followed. Among the lecturers who interested and instructed the audiences assembled in the Temple were the following: Prof. T. L. Angell, Prof. Southwick, the Rev. J. R. Crosser, Dr. Summerbell, the Rev. A. E. Winship, the Hon. J. W. Patterson, Dr. B. F. Hayes. The concerts and all the music of the session were highly enjoyable. The instruction in the different special departments was ably conducted and all who tested it declared themselves greatly pleased and benefited by it.

Recognition Day, August 1, was the great day of the C. L. S. C. There was a procession of the members of the C. L. S. C., headed by a band. Behind the band and before the Chautauquans marched twenty flower children, decked with garlands, and bearing the spoils of woods and gardens. The graduates passed through the Golden Gate beneath the flag-draped arch that represents history, then through the evergreen arch of science, and an arch of beautiful ferns representing literature, and lastly beneath the floral arch of religion. This last was a mass of flowers. The flower children strewed the way with their treasures. After a brief parade, and the private Recognition services held in the chapel, the address was delivered in the Temple, and diplomas were conferred upon twenty-six graduates. The recognition address deserved the high appreciation it received. The Rev. Alexander McKenzie, D. D., was the orator. The Temple was beautifully decorated with flowers and mottoes. It was a bright and successful day.

Ottawa, Kansas. This last season was distinguished by the perfect weather, good attendance, admirable entertainments, and beneficial work done.

The educational department was well kept up. It was estimated that perhaps two thousand persons, including children, were instructed. A Little People's Class and a Children's Class were under the wise guidance of Miss Carrie Brooks.

A Ministers' Institute was held; and a series of morning talks given at each session by Dr. Hays attracted a great many listeners.

Music abounded. Dr. Palmer was the director and instructor, and led a large chorus and taught a harmony class. The chorus wisely formed itself into a permanent musical association, including members from Kansas and western Missouri. Miss Park charmed the audiences with her cornet.

The lecture course embraced the Rev. Wilbur Davidson, Dr. Henson, the Hon. Geo. W. Bain, Prof. Radford, Dr. J. T. Edwards, Peter Von Finkelstein, Dr. Geo. P. Hays, Dr. Geo. W. Miller, and Mr. Noble Prentis.

Special Days were observed. On G. A. R. Day Senator Ingalls and Corporal Tanner made stirring addresses. On Temperance Day the W. C. T. U. held a conference and the Hon. G. W. Bain lectured. Children's Day was a happy time.

The "event of the season" was the arrival of Bishop Vincent, who was royally welcomed. He lectured on "Among the Heights" and gave the address on Recognition Day. Diplomas were granted to fifty, the largest number ever given at Ottawa.

In the brief talks around the Camp-Fire the past of Chautauqua was discussed by Dr. Henson, and its future by Dr. Hurlbut.

Pacific Coast, Monterey, Cal. The tenth anniversary of the founding of this Assembly was celebrated as a jubilee year by the large number of C. L. S. C. members on the Pacific Coast. Bishop Vincent, who visited California ten years ago, and organized the Pacific Branch, returned to assist in the celebration of the decennial. Other friends from east of the Rockies were Bishop Warren, Col. L. T. Copeland, and the Rev. A. J. Marks, whose names appeared frequently on the program. The length of the session was from July 1–15, and each day's program was rich and full. The recently dedicated Assembly Hall was crowded daily to its utmost capacity.

Commencement Day was attended with the usual pleasant features,—the procession, music, flower girls, a gayly decorated hall. The class was addressed by Dr. A. C. Hirst, President of the Assembly, and by Chancellor Vincent. The banquet and reunion of alumni in the evening brought together nearly two hundred fifty members and friends of the C. L. S. C. The Rev. Dr. Sinex responded to the toast "The Alumni," Dr. Hirst to that of "Our Tenth Anniversary," and Bishop Vincent, "Chautauqua National and International."

The daily Normal classes enrolled over a hundred students and the thorough work done was very gratifying to the instructors. The other departments were well attended. They offered opportunity for the study of Structural and Systematic Botany, Marine Botany, Conchology, Art, and Music. Plans are making for adding to these

branches next year. A popular feature of several days was the science excursion; the teachers conducted their pupils to the beach and hills to study nature in her own abodes. The wealth and beauty of life in the bay and ocean about Monterey furnished an unfailing delight to the students. Other excursions left the grove daily for the many points of interest within a few hours' ride.

The Vesper Service was introduced at Monterey this year under the leadership of Dr. Hirst. The daily Round Tables proved helpful to Chautauquans, giving them a broader knowledge of the Chautauqua institutions and its practical work.

Pertle Springs, Missouri. One of the most successful events in the history of the Sunday-school work of the Cumberland Presbyterians is reported as having occurred at the eighth annual session of the Pertle Springs Assembly held for two weeks in August last. The projectors of the enterprise were overwhelmed, as the attendance went far beyond their expectations and consequently the preparations fell far short of what was demanded in the way of hotel accommodations. The crowding, however, only served to call out the good traits of character and to dispose every one to cheerfully make the best of the situation. The management declare that another year they will be ready for all who may come.

Ample preparation, however, had been made for all the services of the Assembly. The best talent of the church had been obtained for both the lecture platform and for the different departments of instruction. Among those who spoke were the following persons: Dr. Foster, the Rev. J. M. Hubbert, Prof. A. R. Taylor, the Rev. R. G. Pearson, Mrs. Ewing, and Mrs. Foster.

The reception and recognition of members at the opening was a unique affair. Each school having fifteen or more delegates present was allowed five minutes. This time was occupied, as each might choose, in speeches, songs, or otherwise. Odessa came to the front with the largest delegation, it being more than fifty strong. Others worthy of note were Kansas City, St. Louis, Knobnoster, Kirksville, Warrensburg, and Sedalia. As each delegation marched to the platform, music was rendered by the Warrensburg band. The evening's exercises were conducted in the happiest manner by the President, A. C. Stewart, of St. Louis, who is universally recognized as the right man in the right place. The report of the statistical secretary showed the total number of scholars in the state to be 7,173.

Piedmont, Atlanta, Ga. A correspondent thus describes the grounds of the Piedmont Assembly: "The distances here, like those in Washington, are magnificent. One of the engineers who planned the original Crystal Palace in London laid out the grounds. The Tabernacle is an amphitheatral structure of vast dimensions, but the finest acoustic properties. Another building, colossal in size, is crowned with a Moorish dome, while another, a huge, white, wooden edifice, with here and there a row of Oriental windows, porticoes, and balconies all around its façade, sends up a slender minaret above the forest growth into the blue Southern sky. What with the flower beds, the emerald green lawns, the winding, pebbly, yellow-sanded walks, the fountains, the domes, the towers, and white gleaming walls, and the swell of the music, I felt as if I had stepped from New York to Bagdad, and time had rolled backward in its flight to the days of good Haroun Alraschid. Now, when all this is lighted with electric arcs in colored glass cups around every flower bed, and all over the minarets, towers, and domes, the resemblance to an 'Arabian Night's' dream are still further enhanced."

The prospectus announced that the session would continue from July 10 to August 21, but the management decided to extend it to August 31. The list of lecturers included Counselor J. H. Carlisle, Bishop Joyce, the Hon. G. W. Bain, the Hon. J. C. C. Black, Drs. P. S. Henson, Geo. P. Hays, A. N. Willitts, J. D. Miller, Robert Nourse, J. B. De Motte, Earl Cranston, and others.

Normal classes and Round Tables were held daily, and there was a large number of special classes. Much of the success of the session is due to the untiring work of Dr. A. H. Gillet, the Superintendent of Instruction, who was the first to organize a Southern Assembly, and has taken charge of three in that part of the Union.

Henry W. Grady, editor of the *Atlanta Constitution*, and Vice-president of the Piedmont Association, says of the Assembly: "We have the endorsement of the very best people, and every leading influence in the state sustains us. Governor Gordon and our Senators have spoken here, and we command just what talent we want from any part of the Union."

Riverview, Ohio. The rich program and numerous special classes of the first session of Riverview Assembly, called there thousands of people from all parts of the Ohio Valley. The Teachers' Retreat opened June 7 and provided a three weeks' course of instruction for Sunday-school and secular teachers. The state superintendent of schools was present to deliver the address of welcome.

A platform meeting on the evening of July 2 opened the Assembly. The special days observed in the three weeks following were: Grand Army Day, with a parade, an oration by General B. R. Cowen, and the evening given to music on the river, an illuminated fleet, and fireworks; Missionary Day, with a missionary conference led by Miss Isabella Thoburn; Educational Day, on which Dr. J. C. Hartzell discussed "The Educational Problem in the South"; Y. M. C. A. Day, providing for a conference conducted by Mr. George Houser; College Fraternity Day, on the evening of which a banquet was tendered to the Press Club and members of college fraternities; and, lastly, Recognition Day, observed with all the usual ceremonies, Jahu De Witt Miller delivering the oration.

Among the other program attractions were lectures by Dr. M. C. Lockwood, W. G. Warner, W. L. Davidson, J. A. Green, C. E. Stoaks, Peter Von Finkelstein, Dr. P. S. Henson, Dr. A. S. Dobbs, the Rev. B. F. Dimmick, Dr. J. B. De Motte, B. E. Hellman, and Joseph Cook, and several concerts and other entertainments.

Round Tables met daily for an hour and the interests of the C. L. S. C. were well cared for. It is hoped that this new Assembly will become a permanent institution.

San Marcos, Texas. This session of the Assembly was by all means the most successful one of the five thus far held at this place. The attendance largely exceeded any previous time, and the program of platform exercises was universally declared by all attendants to be the best ever had. The management are highly elated at their success.

There was a course of lectures, extending through the term of thirty days, by the President, the Rev. John E. H. Galbraith, on Grecian History, with reference to mythology and the earlier periods; and by the Rev. H. M. DuBose, the Superintendent of Instruction, entitled "Half Hours with English Authors"; and other short lectures on such subjects as "English and American History," "Electricity" with experiments, "Physiology," etc.

The meetings of the Round Table were uniformly well attended; the minimum attendance being much in excess of the maximum of any former session, evidences a growing interest in the work.

On July 30, a large number were present to take part in the Recognition Services. The platform was tastefully decorated with appropriate arches and mottoes. An essay was read by a lady of the Class of 1890. At the Camp-Fire C. L. S. C. songs were sung and toasts proposed and responded to.

The C. L. S. C. received an impetus at this session of the Assembly, and it is the opinion of all who have expressed themselves, that the work not only is a source of great pleasure, but that it affords most valuable opportunities for the cultivation of heart and mind.

Silver Lake, New York. The dedication of the new Hall of Philosophy at Silver Lake Assembly was the pleasant ceremony on the morning of Opening Day, July 16. The building contains a music hall and eight large class rooms, and is beautifully located in the new St. Paul's Grove.

On the following day the classes began their three weeks' work. The attendance was large in the many departments. Courses were offered in eight branches of Bible study, in Language, Music, Art, Oratory, Stenography, Typewriting, Penmanship, Memory, and Physical Culture. During the Woman's Foreign Missionary Society Institute, which was in charge of Mrs. Wm. Butler, one of the founders of the society, two courses of lectures on missions were given.

The attendance on Grand Army Day was about 5,000. Bishop Newman delivered an address on Grant and Logan, after which a Silver Lake Veterans' Association was formed to meet at the Assembly grounds from year to year. Young People's Society Day was another grand success. The program for the session included many able speakers, among whom were Bishops Vincent and Mallalieu, Drs. J. L. Hurlbut, Wm. Butler, D. W. C. Huntington, J. W. Bashford, the Hon. Will Cumback, H. H. Ragan, the Revs. Sam Jones and Sam Small, and Sau Ah-Brah. The music was of a high order, and the elocutionists were all Chautauqua favorites.

Recognition Day was a special excursion day and brought a great crowd to witness the celebration. The decorations, music, banners, and general air of festivity made it a day long to be remembered. Principal Hurlbut delivered the address to the graduates and awarded the diplomas.

Texas, Georgetown. The session of the Texas State Chautauqua was this year held at the new home in Georgetown. The grounds contain two hundred acres of woodland on an elevation overlooking the San Gabriel River. The land was donated by the citizens of Georgetown, together with $10,000 in cash, so thoroughly are they in sympathy with the enterprise. A large Tabernacle was erected in time for Opening Day, the grounds were amply supplied with water, a dining-hall was built, numerous tents were pitched, and cottages built. The

attractions of boating, fishing, and other recreations were many. The exercises opened July 2, and continued until July 20. Much attention was devoted to the C. L. S. C., and daily Round Tables were held. The Sunday-school Normal department offered a thorough course of instruction. The Teachers' Normal was of especial advantage to secular teachers. Departments of language and literature were also organized.

Two days of the session were devoted to the Young Men's Christian Association and the Woman's Christian Temperance Union, when the platform was occupied by prominent workers in those fields. July 15 was celebrated as Recognition Day.

A rich treat was offered in the lectures. The list of speakers included many Assembly favorites, among them being the Hon. Will Cumback, the Rev. Atticus G. Haygood, Col. G. W. Bain, Jahu DeWitt Miller, Dr. D. H. Snowden, Dr. B. F. Rawlins, Prof. A. H. Merrill, Dr. J. S. Moore, Dr. S. M. Luckett, and Dr. J. J. Tigert.

Waseca, Minnesota. The Assembly grounds were in fine condition, sewerage and water systems greatly improved, several fine new cottages, a Hall in the Grove very complete and delightfully located. This latter was paid for by the Chautauquans of the Waseca Assembly Branch.

The Sunday-school Normal class numbered over fifty. A special course was prepared and taught by the Rev. F. M. Rule. A unique feature of this department was a half-hour conversation on practical Sunday-school work, each day at the close of the Normal lessons conducted by the Rev. H. C. Jennings. This plan was rated a great success. The Young People's department was conducted by Dr. W. L. Davidson. The Kindergarten Normal was well attended.

There were successful schools in French, Old English, Memory Training, Shorthand, Elocution, Microscopy, and Astronomy. The Itinerants' Club held its first session for the Northwest. Fifty Ministers were present and carried out a program for five days. The Christian Endeavor Day brought six hundred young people together from various parts of the state.

Among those who appeared on the platform were Bishops Newman and FitzGerald, Ignatius Donnelly, the Rev. E. L. Eaton, C. E. Bolton, C. F. Underhill, J. C. Ambrose, Leon H. Vincent, Frank Beard, Dr. J. E. Smith, Dr. Washington Gardner, Prof. C. C. Case, Mrs. Jordan, and the St. Paul Ladies Quartet.

Chautauqua had a special Headquarters. The Round Table was held every afternoon, and was a practical school of Chautauqua methods. The attendance at these meetings was double that of any former year. The Vesper Services were regularly held, and were delightful.

Recognition Day was July 18. Forty graduates received their diplomas, the largest class so far graduated in the North-west. The Class of '93 received a large contingent at Waseca, and we confidently expect one thousand new readers within our territory as the result of the stimulus there given.

The management are greatly encouraged by the attendance and enthusiasm this year and have no doubt of our future growth and influence. Many improvements are projected, and several additions to the program for next year are already taking shape.

Williams Grove, Pennsylvania. The season opened July 15 with representative men from the various churches upon the platform and with speeches and music conducted by President W. D. Means.

The week's program consisted of lectures, concerts, Normal work, Round Table exercises, and Primary Teachers' meetings.

Dr. P. S. Henson, of Chicago, good-humoredly and instructively dwelt on "Grumblers" and "Backbone"; Dr. Theo. V. Clark led the crowd on "A Knapsack Tour from New York to India"; Mrs. Mary T. Lathrap broadened the Prohibition horizon by a masterly discourse; Dr. C. S. Robinson spoke on "Illustrations in Reading" and "Fresh Bible Evidences"; Dr. Everett on "What is Your Ambition?" Professor Bailey on the "Mythology of the Heavens," and Drs. J. D. Phillips and J. P. Landis respectively on "Mission Life in India" and "Success."

Recognition Day was largely attended and the exercises greatly appreciated. Marshal T. S. Wilcox had the procession well in hand and the whole service in the Auditorium was sprightly and enthusiastic. Addresses were delivered by Dr. Charles S. Robinson, the Rev. Theodore F. Clark, and the Rev. Hiles C. Pardoe. The latter gentleman presented the diplomas to thirteen members of the Class of '89.

The Camp-Fire built in the center of the stream was a new feature and much enjoyed. Much Chautauqua literature was circulated during the Assembly, with the ultimate purpose of intensifying the interest in the C. L. S. C. work throughout central Pennsylvania. Mr. Pardoe in his speech gave a new rendering to the cabalistic words, viz.: Courage—Light—Success—Continue.

Winnipesaukee, Weirs, N. H. The graduates at Weirs had the pleasure of listening to an address by Counselor E. E. Hale on Recognition Day, July 24, and receiving their diplo-

mas from his hand. The class numbered twenty-six, several of whom had taken Seal courses. A Round Table with a Camp-Fire, music, and illumination closed the day. Dr. Hale had on a previous occasion offered a prize for the best translation of Simondes' epitaph on the Three Hundred at Thermopylæ. Thirty-one versions were given him, the prize being awarded for the following rendering:

"Go say to Sparta, stranger, here we lie,
Her loyal sons; she taught us how to die."

On Missionary Day Dr. M. H. Bixby, who has devoted twelve years to mission work in Burmah, lectured on "Facts from Foreign Mission Fields." On Temperance Day two ringing addresses for the cause of temperance were the special features. There was a large attendance on Young People's Day, and the speakers presented the work and methods of the Young People's Society of Christian Endeavor.

The classes in Normal work were in charge of the Rev. A. L. Gerrish and C. B. Stout; Mrs. M. D. Shepard conducted the department of Music; Charles H. Wilson had the Art and Literary department; and the Rev. E. E. Hale cared for the C. L. S. C. and conducted the daily Round Tables.

Among the popular entertainments were Shaksperean Readings by Prof. James E. Murdoch, a stereopticon lecture by the Rev. E. P. Gilman, an account of "A Trip Around the World" by Dr. Knox, two lectures by Mr. Hamlin Garland, and the Rev. Robert Nourse's discourse on "Dr. Jekyll and Mr. Hyde." Two days of the session were devoted to excursions on the lake and to the White Mountains.

Blackpool, England. The National Home Reading Union, of England, opened its first summer Assembly, on the 17th of July, at Blackpool, a popular English sea-side resort. The likeness of this Assembly to Chautauqua is even more striking than that of the Oxford Summer School. In organization it is identical with, and in methods and aims very similar to, Chautauqua, and finds in the latter a very encouraging and hopeful model. The chairman in opening the first meeting said: "This Home Reading scheme has been tried in the United States with the greatest possible success. In America, in 1874, some few hundreds of school teachers met together at Lake Chautauqua, in New York State, to refresh their bodies, weary with long work, and also to amuse and instruct their minds. From that Assembly an organization has grown up which is now flourishing and fulfilling an important function. Its educational force has come to be admitted by the most distinguished men of every shade of thought in the United States." This experiment at Blackpool has as its promoters some of England's best scholars and thinkers in educational matters, and it is believed and hoped that great good will come from it. The founder of the National Home Reading Union, Dr. Paton, is at its head. An action was taken at the late meeting in regard to the University-Extension Scheme which might be wisely followed at the American Assemblies. The following resolution was proposed and unanimously carried: "That the reading circle to be formed in connection with the Home Reading Union may render important service to the cause of higher education, not only by taking their members through the course of study prescribed by the Union, but by stimulating their interests in intellectual pursuits and encouraging them to take advantage of the assistance offered to students by the local lectures of the University-Extension movement.'

Oxford, England. The Oxford Summer School, which was last year instituted with such success, was continued this year. The session, however, was much longer, extending over some four weeks, three of which were devoted largely to regular class work conducted by course lectures. The remaining days were given up to entertainments and popular lectures. This school is similar in aim and method to the Chautauqua Summer School, and owes to the Chancellor of the latter in a measure its origin. Its objects are to give students direction in study by means of lectures, to extend to them for a time the advantages and attractions of a residence at a great university, and to encourage definite and systematic home study. Lectures were given on history, literature, science, and art; in introduction to courses of reading; before university lecturers; and, lastly, of a general and popular nature. Conferences were held for the consideration of various subjects. Varied means for recreation were provided.

Prof. J. D. McClure, of Trinity College, Cambridge, England, and also local lecturer at Queen's College, London, has been active in aiding the Oxford School, and visited Chautauqua in the past summer expressly for the purpose of studying the Chautauqua Movement. Visits of friendship and a desire to see the country were also in his mind, but the root idea with which he started was Chautauqua. He was invited to aid the Blackpool gathering in their enterprise, but when he sent them word he was going to America, they said, "Go, by all manner of means, learn all you can, and come back and help us." In speaking of his impressions at Chautauqua, he said, "You have the great advantage here, that Chautauqua sprang from a religious organization, and you breathe here a pure re-

ligious atmosphere. Our summer schools and meetings are thus far purely secular, and we have not yet been able, as you have, to base our work on a religious ground."

Acton Park, Indiana. The Class of '93 formed at Acton Park, bids fair to be the banner class of that Assembly. The other classes were largely represented; they met daily at the Round Tables for an hour of counsel.

The session lasted from July 24 to August 15, closing with the exercises of Recognition Day, on which occasion eleven diplomas were presented. On that day at 2 p. m. a procession of Chautauquans, consisting of all the graduates and undergraduates, formed at the band-stand and marched to the Tabernacle. On the east side of the Tabernacle had been located a gateway, and two arches covered with oak leaves. Under these the Class of '89 passed. The graduating address was delivered by Chancellor Creighton, of Nebraska University. His subject was "Education." He quoted Pope Gregory's statement, "Ignorance is the mother of devotion," adding, "He told the truth when all knowledge was centered in a few brains and all government in a few hands. In a monarchy it has never been found necessary that the people should have much brains, or that the same should be cultivated. But in a republic, from the very nature of the government, all this is changed." The C. L. S. C. met again at the five o'clock Vesper service, and at six o'clock at a banquet where congratulations were exchanged and farewells said.

The management decided to enrich next year's program with many popular features.

Colfax, Iowa. The first Colfax Assembly was held at Colfax, Iowa, July 9–19. The Rev. S. N. Vail, Assistant Superintendent of Instruction, was prominent in the work. The Normal class was conducted daily by the Rev. J. C. W. Coxe, D.D. The Rev. Dr. S. E. Wishard, Iowa correspondent of *Herald and Presbyter*, gave daily lectures upon the Bible. Prof. M. L. Bartlett had charge of the chorus and gave two concerts. Prof. Frank Beard was as usual happy in his Chalk-Talks.

Among the lecturers were President Yates, of Grinnell College, the Rev. Alexander McKenzie, of Cambridge, Dr. Dunning, of Boston, Mass., and Mrs. Aldrich, of the W. C. T. U.

Temperance Day was observed by several lectures. On Young People's Day three hundred thirty societies of Christian Endeavor were represented, conducted by the Rev. J. B. Donaldson, of Minneapolis.

The exercises of Recognition Day, July 15, were conducted by Dr. McKenzie. There were nine members in the graduating class.

East Epping, New Hampshire. The Hedding Academia, or Summer School, at East Epping, August 2–24, was a most gratifying success. It was under the general management of the Rev. O. S. Baketel, of Portsmouth, N. H., who labored indefatigably not only during the session of the school and Assembly, but for months previous that he might secure for the different departments the best talent available. The Sunday-school Normal work was most efficiently conducted by Miss J. B. Stuart, who had charge of the Primary department and the Look-about Club, and Miss Nellie M. Brown, who directed the studies of the advanced Normal and the first year's course. The Music class, taught by Mrs. Mitchell, was large and enthusiastic, and gave surprising results.

Dr. Rodemann, of Howard College, gave instruction in French and German, and Prof. Hamlin Garland gave a very interesting series of talks upon American Literature. The Art department in charge of Miss Folsom and the Cooking School under Miss Nichols were largely attended. The department of Christian Work held a three days' session in which subjects of vital interest and importance to Christian workers, both ministers and laymen, were discussed by leading minds of different denominations.

During the School and Assembly there were four concerts, fifteen lectures, five illustrated with stereopticon, readings by Prof. Garland and Mr. Fred D. Losey.

Recognition Day was warm and pleasant. The procession, headed by the band, wound through the avenues to the campus, thence to Chautauqua Hall, where the address was given by the Rev. O. P. Gifford, D.D., upon "The Secret of Contentment." At the close of the address the Rev. O. S. Baketel presented diplomas to twenty graduates of the Class of 1889, four to graduates of the Chautauqua Normal Union, and forty-three certificates to members of the Summer School, who had attained a rank of 80 per cent or more in their examinations. Members of the Art, Literature, and Cooking classes did not take examinations, and hence received no certificates.

Saturday was set apart as Ramble Day. Excursions could be taken any day at reduced rates to Old Orchard, York, or Hampton beaches, and to the Shoals. The closing day of the Assembly there was a grand excursion to the Shoals, attended by a large number.

TALK ABOUT BOOKS.

Autobiography of Frances E. Willard.

It has been said that if Frances Willard should push a plank out into the ocean and should beckon the white ribbon women to follow her to the end of it, they would go without question. Their answer to this is that her planks have always proved to be bridges across to delectable islands, and their faith in the future is justified by the past. It is not surprising that the life of a woman who has this power to lead others, who by her enthusiasm carries them along with her, and whose undertakings success has so often crowned, should be of surpassing interest to her devoted followers and that they should ask her to tell the story of her life,* that it might be an inspiration to them. This last Miss Willard has done with a frankness that suggests Boswell's "Life of Johnson," but with the underlying motive that it might give pleasure and do good—both of which it will doubtless do. Never have we seen an autobiography that revealed more completely the inmost thoughts and purposes of a life and the influences that shaped it. In the record of her childhood, school-girl, and schoolma'am days, one traces the same characteristics and sees the same vim and hard work that make her to-day the leading temperance worker and organizer. It is interesting to compare her first beginnings in this line with her present status, to follow her development into the leader of the temperance hosts, and from this, one more step —the plunge into "a woman in politics"—which last has brought so much criticism—but when one takes a position, as she does, on the ground, "I can do no other, God help me," who is the one to decide upon the wisdom of the act? The strong point made and emphasized throughout the book, is work and pray and the result must be success.

Memories of the Crusade.

The labor and weariness of philanthropic effort are vividly set forth in Mrs. Stewart's "Memories of the Crusade."† It was eminently fitting that the leader in that great uprising against the wrongs inflicted by the liquor saloons, should have been chosen to write its history. This she has done with the simple directness and the lack of self-consciousness which characterized all her public speeches. It is the record of a warfare unique in its methods and far-reaching in its results, of incidents of thrilling interest and fraught with deeply instructive teachings. Not the least of its lessons is that taught by this noble woman's life of Christian heroism and self-denial.

Lodge's Washington.

A new work on Washington is as severe a test as any to which an author could subject himself; that Mr. Lodge stood it well a reading of his book* will show. The work is presented rather in the form of a character study than of a personal history; what the man was in himself and not what he did, is the main object sought. Myths, traditions, and much that has been commonly reported as truth are brusquely set aside, and the sparsely traced events are well chosen and brought out in strong high lights. From a close study of the times and the surroundings, the author draws the lessons which he thinks Washington—the silent man who never revealed his thoughts—must have drawn, and in them seeks the motive powers which governed him in active life. Emphasis is laid on the fact that he never showed himself a novice in anything, but as warrior and statesman from the beginning of his difficult career was always equal to the occasion. In establishing a new government among a people freed from monarchic rule, and with no model to follow, he steadily guided them and held in check all such wild dreams as swayed the liberated Parisians and led to the Reign of Terror. Washington thus pictured seems as some great prophet who saw in all the events of his time the vast meaning which they held for the future. The interest awakened at the beginning of the book increases as the reader feels that he is following the lead of a dauntless champion, although he is one who occasionally shows the bad traits of a hero worshiper. The author's zeal occasionally leads him too far, as is shown in his trying to prove groundless every adverse criticism however trivial. He frequently takes issue over unimportant matters in no kindly spirit with leading historians and writers as loyal as himself to Washington. He is, besides, more than once guilty of dwarfing other characters in order to throw Washington into greater prominence.

---

*Glimpses of Fifty Years. The Autobiography of an American Woman. By Frances E. Willard. Published by the Woman's Temperance Publication Association. Chicago, Philadelphia, Kansas City, Oakland, Cal.: H. J. Smith & Co.

†Memories of the Crusade. By Mother Stewart, the Leader. Columbus, O.: William G. Hubbard and Co. 1889.

*George Washington. By Henry Cabot Lodge. In the American Statesmen Series. New York: Houghton, Mifflin and Company. Two vols. Price $2.50.

Historical Studies.

The religious and political beliefs of men and their play upon each other are the subjects of Mr. Fiske's historical study into the Beginnings of New England.* He dwells upon the convictions, ambitions, and characters rather than deeds and thus gets at the causes which produced that peculiar early history of New England. The perspective he gives in introducing the subject is sufficient to help the reader to a good understanding of the growth of the opinions of the times and to put him on his feet for walking with the commonly misunderstood Puritans. The treatment is clear, precise, and interesting. Mr. Fiske regards his subject as "perhaps the most significant among the significant events which prophesied the final triumph of the English over the Roman idea" (of conquest), and he handles it with the dignity and care which become so important a theme. It is the kind of historical study which arouses a human interest in a period.

A new volume in the series of "English History from Contemporary Writers" is "The Crusade of Richard I."† As implied in the name given to the series, this book is made up of extracts from the literature of that time. All sources have been thoroughly searched and made to contribute their share, and the selections are so arranged as to carry the history forward in a connected narrative. That this could have been done so smoothly and in such a satisfactory manner forms one of the pleasant surprises of the work. It impresses one as a skillfully arranged puzzle—very complete when once it is all put together. The variety in authorship offers a fine opportunity for the study of literature, and also gives views of the Third Crusade and its leaders obtained from all stand-points, those of friends and foes, and indifferent lookers-on. It is a store-house of anecdotes and quaint expressions.

"The Story of Vermont,"‡ "The Leading Facts of French History,"‖ and "Burgoyne's Invasion of 1777"⁋ are new books from three separate series of publications. Mr. Heaton, the author of the first, had a wide and rich field in which to labor and his work shows that he justly estimated it. Vermont has a history full of tales of war and glories of peace, of industrial developments and social institutions, all of which have been depicted in a truthful and popular manner.—— Among the good points to be noted in Montgomery's French History, which does not pretend to be anything more than an outline, are the fine topical analysis of the subject, and the clear and compact summary which follows each chapter.——The author of "Burgoyne's Invasion" clearly appreciates the rank this remarkable campaign held in the Revolutionary struggle and proceeds in a masterly manner to give the details of the event. His accurate description is supplemented by numerous maps and diagrams.

Biography.

A just and impartial history of the Irish patriot Henry Grattan,* is the one written for the series of the "International Statesmen." A simple and straightforward narration of the events crowding that noted period, in which Grattan was a conspicuous leader, forms the bulk of the book. The author avoids taking the part of a controversialist, and he does not extol the man about whom he writes or censure his opponents; actions and words are related in full and the reader is left to draw his own conclusions concerning them. Very seldom does the author express opinions in regard to a question, one exception being his consideration of the union of England and Ireland, and this shows him to be clear-sighted, candid, unprejudiced, capable of weighing both sides of a question and deciding fairly.

Two useful and interesting books have been added to the lists of educational works—the "Life of Pestalozzi"† and the "Autobiography of Froebel."‡ The former is a new translation of the well-known work written by De Guimps, which did so much to awaken popular interest in its subject. It tells in a direct and agreeable manner the story of the great philanthropist who led a life of self-renunciation in order that he might teach the poor and ignorant and lead them into better ways of living. Froebel, the founder of the kindergarten system, evidently wrote the history of his own life, dwelling at length upon his sad childhood, in order that its mistakes might be avoided in the case of other children. He was for some time a pupil of Pestalozzi whose name became the watchword of his life, and he

*The Beginnings of New England or the Puritan Theocracy in its Relations to Civil and Religious Liberty. By John Fiske. Boston and New York: Houghton, Mifflin & Company. 1889. Price, $2.00.

†The Crusade of Richard I. Selected and arranged by T. A. Archer. New York: G. P. Putnam's Sons. Price, $1.25.

‡The Story of Vermont. By John L. Heaton. Boston: D. Lothrop Company. Price, $1.50.

‖The Leading Facts of French History. By D. H. Montgomery. Boston: Ginn & Company.

⁋Burgoyne's Invasion of 1777. By Samuel Adams Drake. Boston: Lee and Shepard. Price, 70 cents.

*Life of Henry Grattan. By Robert Dunlop. Philadelphia: J. B. Lippincott Co. Price, 75 cents.

†The Life of Pestalozzi. By Baron Roger De Guimps. Translated by Margaret Cuthbertson Crombie.

‡Autobiography of Friederich Froebel. Translated and Annotated by Emilie Michaelis and H. Keatley Moore. Syracuse, N. Y.: C. W. Bardeen.

gives at length the methods employed by the latter in his work. Both books are among the best that could be added to a teacher's library.

In "Every-Day Biography"* a bright thought has taken form in a reference book which will be found useful to teachers and others who may desire to select Authors' Days or Memorial Days. Under each day of the year is placed a list of eminent persons whose birth-days fell on that date, and with each name the bare outlines of biography are given. The book is valuable in that it gives one a good clue to needed information.

Helps for Bible Students.

An exhaustive Bible study on a plan quite out of the usual course is undertaken in "Bible Work."† It is a vast system of compilations made from the eminent Biblical scholars of the world. Volume III. treats of the books included between the Pentateuch and Ezra. After two preliminary chapters considering the Scriptures in general, and the books included in this volume taken collectively, the work proceeds to the detailed study of the separate verses and chapters, taking them up after the manner of a commentary. These comments, gathered from such wide and various sources, focus upon each point under consideration the highest written thoughts concerning it, and the reader cannot fail to be impressed with the unanimity in the conclusions reached. Full explanations and descriptions are given, and there are numerous maps, pictures, and helpful tables.——The new edition of Professor Kurtz's "Church History"‡ has been carried forward through the second volume, which covers a period extending from the tenth to the sixteenth century, or from the Crusades to the establishment of the Reformation. As in the first volume, so much has been attempted that each subject is necessarily dealt with in a most concise manner, but the treatment is so incisive and graphic that clear general views are obtained. A man of decided opinions, the author so freely expresses them in this work as to leave no doubt regarding his own predilection for the Lutheran church.——Dr. Parker has carried his great work, "The People's Bible,"‖ through the tenth volume. Every successive number adds to the admiration awakened by the undertaking, and the whole is fast making itself a necessity to those who have examined any part of it. It has been aptly described as "a cross between a commentary and series of sermons without the technicalities of the one and the tediousness that sometimes attaches to the other." Volume X. contains those inimitable discourses of the author upon the Scriptures included between 2d Chronicles, xxi., and the book of Job.——"New Notes for Bible Readings"* is a complete work. A full index enables one readily to turn to all the subjects, each one of which will be found to be prefaced with all needed definition and exposition. Then follow in a tabular form all the Bible references bearing upon the leading thought and all of its ramifications. It is a work of research and labor excellently carried out.

Missionary Works.

The Centenary Conference on Protestant Missions held in London, June 9–19, 1888, at which 1,600 members were enrolled, was one of the great events in recent ecclesiastic history. A minute account of it is embodied in the very able Report† made by the Secretary. No expense of money or of labor has been spared in making this published account complete and accurate, and at the same time instructive and interesting to the general reader. We know of no stand-point where can be obtained a better and clearer view over the whole missionary field and an insight into all its departments of work than from the two volumes comprised in this Report.——The Missionary Year-Book,‡ the first volume of which is now published, grew out of a suggestion made during the Centenary Conference. The need of such a work is very apparent and the able manner in which the initial volume has been prepared leaves no doubt that the project will continue, and that each succeeding year will see a similar publication. A brief history embracing all leading facts and the present status of all the principal Protestant missionary societies in America and Europe are given. Maps, tables of statistics, and a remarkably full index complete the work.

Poetry.

The much be-poemed "King's Daughter" sets her name to the opening verses of a collection by Rebecca Palfrey Utter.‖ The author's work is of very

* Every-Day Biography. By Amelia J. Calver. New York: Fowler & Wells.

† Bible Work. Prepared by J. Glentworth Butler, D.D. New York: Funk & Wagnalls. Vol. III. Price $4.00.

‡ Church History. By Professor Kurtz. Translated by the Rev. John Macpherson, M.A. In three volumes. New York: Funk & Wagnalls. Price, per vol., $2.00.

‖ The People's Bible. By Joseph Parker, D.D. New York: Funk & Wagnalls. Price per vol., $2.50.

* New Notes for Bible Readings. By S. R. Briggs. New York and Chicago: Fleming H. Revell. Price, $1.00.

† Report of the Centenary Conference on the Protestant Missions of the World. Edited by the Rev. James Johnston, F. S. S. New York and Chicago: Fleming H. Revell. Price, $2.00.

‡ The Missionary Year-Book for 1889-90. American Edition. Edited by the Rev. J. T. Gracey, D.D. New York and Chicago: Fleming H. Revell. Price, $1.25.

‖ The King's Daughter and Other Poems. By Rebecca Palfrey Utter. Boston: J. Stilman Smith and Co.

unequal merit. Notably bad is the second of "Four Valentines," in which the absent friend is addressed alternately as *thou* and *you;* unusually bright, original, and well-written are "The False Alarm," "Three O'Clock in the Morning," and "The Conspiracy of the Weathercocks"; a few read as if penned when not in writing mood; but nearly all are cheerful, a good thing to be able to say about a book of poems. ——"Our Glorified"* is a collection of poems of consolation for parents who have been bereft of children. The selections are those that have sprung from personal sorrow and are full of tenderness and beauty. Among them are Riley's "When Bessie Died," Stoddard's "A Household Dirge," and "When first He Died," "Our Angels," by Helen Hunt Jackson, "Little Hands" by Swinburne, and many others that have awakened a response in aching hearts, and brought to them comfort and strength. The volume is daintily bound and recommends itself as a gift-book.——Selections from "The Poems of Landor"† form a recent addition to "The Canterbury Poets" series. The Introduction by Ernest Radford gives a brief statement of the poet's work with a critical estimate showing a keen appreciation of its beauty which, however, has not blinded him to its defects. What he calls "the hard task of an editor" has been very successfully done; the scenes taken from the dramas are the strongest ones and show to best advantage Landor's wonderful genius of language; the verses reveal varying moods and are uniformly charming and finely wrought. The book is a praiseworthy effort to present to the public a poet who is too little read.——The following lines show the character of Mr. Rice's book of one hundred forty-two pages of alleged "Verses":‡

"Just why I love thee it is hard to tell;
Thou art not handsome in the strictest sense."

"Waste not fine marble o'er my grave;
. . . . . .
I only wish two slabs of modest size,
To mark my length and tell the name I bore."

"For what are mere scratches here, when at the fountain's end
The pure, crisp honey clogs and over fine expression tips?"

*Our Glorified. Edited by Elizabeth Howard Foxcroft. Boston: Lee and Shepard.

†The Poems of Walter Savage Landor. Selected and edited by Ernest Radford. New York: W. J. Gage and Co.

‡Through Broken Reeds. Verses by Will Amos Rice. Boston: Chas. H. Kilborn.

Miscellaneous Notes.

Two books of importance in view of the churches' newly revived interest in the work of deaconesses, have been issued recently.* The action of the General Conference of the Methodist Episcopal Church of 1888 in providing for the appointment and oversight of deaconesses, showed a deep appreciation of the value of woman's work in the church. That this new force may achieve the greatest amount of good as an evangelizing power, just such a clear exposition of its aims, methods, and successful organizations as is here set forth is needed. Both books are able and comprehensive, and with their fertility of suggestion will help to a wise guidance of the cause which they advocate.

Louise Manning Hodgson in her "Nineteenth Century Authors"† is a wise guide to the inexperienced in the fields of literature; and how valuable the information given only those whose advantages are limited, can know. For instance, she selects some noted English or American author and gives a list of the biographical writing about him, significant facts in his life, a group of contemporary authors, indicates important selections from his works, gives a list of his friends and numerous books of reference. An additional and useful feature would be to give in connection with the author and title of these works, the name of the publisher.

Enthusiasm for Chautauqua reaches a climax in "Counting the Cost," but it usefully takes a practical form, making plain the Chautauqua way to the uninitiated. The guide has left nothing unsaid that could be said of this charming place. How to get there, what it costs, what to do when there, the advantages of a season spent there, are told in detail.

In 1887 Dr. Brandes, the Danish scholar and writer, was invited by the Russian Authors' Association to deliver a course of lectures in St. Petersburg and Moscow. Accepting the invitation, and, after his duties were finished, traveling through other parts of Russia, he had a fine opportunity for studying the land and the people. The results of this visit he has embodied in a

*Deaconesses Ancient and Modern. By Rev. Henry Wheeler. Price, $1.25. Deaconesses in Europe and their Lessons for America. By Jane Bancroft, Ph.D. Price, $1.00. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

†A Guide to the Study of Nineteenth Century Authors. By Louise Manning Hodgson, Professor of English Literature in Wellesley College. Boston, New York, and Chicago: D. C. Heath & Co.

‡Counting the Cost, or a Summer at Chautauqua. By Cornelia Adele Teal. Illustrated. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, $1.10.

book called "Impressions of Russia." * It shows the author to be a man of keen observation and of good judgment, one who investigated for himself and never accepted assertions and theories simply because they had been of long standing. His statements are unhackneyed, his reasoning original, his conclusions reliable. His style of writing, when translated into English, is a little abrupt and jerky, but forcible, and not unpleasant. A good portion of the book is devoted to Russian authors and their works.

The list of valuable compilations known as the "Camelot Series" is lengthened by adding Lord Chesterfield's famous letters to his son.* They are prefaced by an admirable essay on that worldly-wise oracle of politeness.

*Impressions of Russia. By Dr. Georg Brandes. Translated by Samuel C. Eastman. New York: Thomas Y. Crowell. Price, $1.25.

*Letters Written by Lord Chesterfield to his Son. Selected by Charles Sayle. New York: W. J. Gage & Co.

SUMMARY OF IMPORTANT NEWS FOR AUGUST, 1889.

HOME NEWS.—August 1. The national monument in honor of the Pilgrims dedicated at Plymouth, Mass.——Destructive floods in Pennsylvania, Maryland, and Virginia.

August 3. The Sioux chiefs at Standing Rock, Dakota, accept the Government treaty providing for the giving up of their lands.

August 5. The business portion of Spokane Falls, Wash., destroyed by fire; the losses amount to $10,000,000.——The President appoints Prof. Wm. T. Harris Commissioner of Education.——The Constitutional Convention at Olympia votes to submit the question of prohibition to the people of Washington.

August 6. The American Electric Light Association in annual session at Niagara Falls.

August 7. The Catholic Total Abstinence Union of America in session at Cleveland, Ohio. ——Bozeman is chosen as the capital of Montana at the Constitutional Convention.

August 10. An earthquake of forty-five second's duration is felt in the Adirondack region.

August 13. Over five hundred houses submerged by a flood in Lincoln, Neb.

August 14. Death of the Rev. Dr. Bayliss, editor of the *Western Christian Advocate*.

August 16. The North Dakota Constitutional Convention selects Bismarck as the state capital.

August 19. Extensive forest fires in Montana.

August 22. President Harrison delivers an address at the laying of the corner-stone of the soldiers' monument in Indianapolis, Ind.

August 25. Death of Henry Shaw, the millionaire philanthropist of St. Louis, Mo.

August 26. Opening of the Grand Army national encampment at Milwaukee, Wis.

August 28. The twelfth annual session of the American Bar Association opens in Chicago, Ill. ——Gen. Russell A. Alger elected commander-in-chief of the G. A. R., at the Milwaukee encampment.

August 29. Dr. Oliver Wendell Holmes celebrates his eightieth birthday.——The Republicans of South Dakota in convention at Huron, adopt resolutions in favor of prohibition.

FOREIGN NEWS.—August 2. Emperor William lands in England and visits Queen Victoria at Osborne.

August 3. Gen. Grenfell routs the dervish army near Toski.——An encounter in Crete between the insurgents and the Turkish soldiers.

August 5. Emperor William reviews the British fleet.

August 6. Alfred Tennyson celebrates his eightieth birthday.

August 8. Gen. Boulanger's trial before the High Court of the Senate begins.

August 12. Emperor Francis Joseph visits Emperor William at Berlin.

August 13. The French Senate Court finds Gen. Boulanger guilty of conspiracy and an attempt at treason.

August 16. The Czar confers the cross of St. Stanislaus upon ex-Capt. Grueff, the abductor of Prince Alexander of Bulgaria.

August 17. Prince Bismarck and Count Kalnoky modify the Austro-German treaty.

August 19. King Humbert confers the title of count on Thomas A. Edison.

August 23. Strike of forty thousand dock laborers in London.

August 24. Hippolyte's triumphant army enters Port-au-Prince, Legitime having left the city after accepting Hippolyte's terms.

August 26. Thousands of other laborers join the striking dockmen in London.

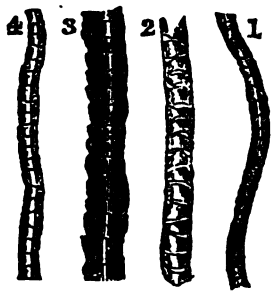
August 27. The American Association for the Advancement of Science meets in Toronto.

August 30. The Queen prorogues the English Parliament until Nov. 16.

A NEW FABRIC FOR CLOTHING.

THE usefulness of the Camel as a beast of burden has always been recognized. His great strength and his ability to endure long marches without food and drink make travel and commerce possible in regions which would otherwise be inaccessible. For this reason the Camel has not inaptly been called "The Ship of the Desert."

known to the Arab for centuries, and the Camel's-Hair blanket has been his constant companion in his tent life, and in his journeys across the pathless desert. It is the common belief of the Arab that it adds to his health, bodily vigor, and length of life. He claims that he feels more animation and courage and can endure more hardship and fatigue when



1. RUSSIA WOOL; 2. CAPE WOOL; 3. CHINA WOOL; 4. CAMEL'S WOOL.

The important part which the Camel has played in furnishing clothing for mankind is not so well understood. The art of spinning and weaving the hair of the Camel has been

clothed in Camel's Hair than in any other material. It is alike a shield against the scorching blasts of the day and the chilling winds of the night. Nor is this claim alto-

gether without foundation, for an examination of Camel's Hair shows that it possesses the essential qualities of perfect clothing in a higher degree than any other known fabric.

Recognizing the extraordinary merit of Camel's Hair for clothing, many efforts have been made to adapt it to the wants of civilized life, but the coarseness and harshness of the fabric as heretofore manufactured have prevented its general introduction.

TWO MATERIALS IN CAMEL'S HAIR.

A close examination of the hair of the Camel shows two entirely distinct materials. The outside and most prominent portion consists of long, harsh fibres which are irritating to the skin, but underneath this is a small amount of a soft, downy substance which is finer than the softest wool. The coarse fabric is used for Camel's-Hair shawls and coarse blankets; the finer portion, when perfectly separated from the coarse, furnishes a new fabric for clothing, superior to Silk, Wool, Llama, Alpaca, or any other known material.

SOUTHDOWN FLEECE WOOL.

DIFFERENCE BETWEEN HAIR AND WOOL.

Hair and wool are only modified forms of the same animal fibre. The chief difference is that wool is more crinkly than hair, and has serrated or jagged edges, so that the filaments of wool readily adhere to each other in the process of spinning or felting. Wool is also finer than most varities of hair, but to this rule the finer portion of Camel's Hair is an exception. This is finer than Merino wool, and resembles it somewhat under the microscope.

The jagged edges of the wool filaments explain why it is that woolen garments full up or shrink when wet and rubbed. The process of rubbing causes the fibres to cling more closely together and thus diminishes the size of the garment. For this reason great care should always be exercised in washing any garment that contains wool.

THE MOST PERFECT CLOTHING.

Camel's Hair can either be used alone in the manufacture of clothing, or it can be combined with silk or wool. Experience proves that the most valuable and serviceable garments are made by mixing it with about equal proportions of the finest combed Australian wool. Both the Wool and the Camel's Hair are used in their natural state, without dyes or adulterations of any kind. This gives a light fawn-colored fabric, very pleasing to the eye, which cannot fade, is softer than wool, and very durable.

It is suitable for clothing of all kinds, but is especially adapted for Underwear for Men, Women, and Children.

BEST WINTER CLOTHING.

The materials commonly used for clothing are Linen, Cotton, Silk, Wool, and, to a limited extent, Camel's Hair. Of these fabrics Camel's Hair is about 10 per cent warmer than the same weight of wool, 50 per cent warmer than Silk, and 100 per cent warmer than Cotton or Linen. It will thus be seen that Camel's Hair and Wool are the best articles for clothing for cold weather with the advantages somewhat in favor of Camel's Hair.

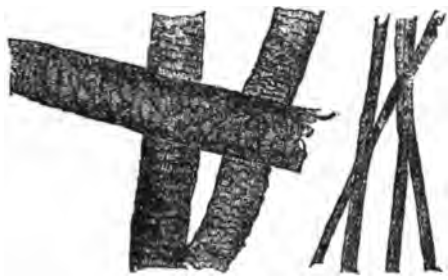
PROTECTION AGAINST COLDS.

One reason for the superiority of Camel's Hair and Wool is that they are more porous to moisture than Silk or Cotton. If a person wearing Silk or Cotton underwear perspires, the garment is soon saturated with moisture, so that he feels wet and uncomfortable.

Under these conditions, if a draft of cold air strikes the body, the result will be a cold, neuralgia, rheumatism, or perhaps pneumonia. With Camel's-Hair underwear the perspiration is carried *through* the garment and evaporation goes on from the *outer surface*, the garment itself remaining dry. This preserves an even temperature of the body and prevents taking cold.

BEST SUMMER CLOTHING.

This property of Camel's Hair and Wool makes them valuable for summer clothing as well as winter. In summer the body is kept cool by free perspiration from the skin, and this is less interfered with by light garments of loose texture like Camel's Hair and Wool than by those of Cotton or Linen. They are



HAIR.

especially important for invalids, whose very life often depends upon their ability to keep free from colds. Soldiers, sailors, engineers, firemen, and others who have to endure great hardships or exposure always dress in flannels.

SOFTER THAN WOOL.

The Camel's-Hair fabric makes a softer garment than those made entirely of Wool. Many persons, especially ladies, are so sensitive that they find it almost impossible to wear all-Wool garments. Such persons can usually wear the Camel's Hair without difficulty, especially if they will persevere in its use for a few days until after it is washed.

CAMEL'S HAIR NOT LIKELY TO SHRINK.

Camel's-Hair garments are also less likely to shrink in washing than those made of all-Wool, though great care is always needed in washing any garment which contains wool. It is well known that a mixture of Cotton and Wool shrinks less than all-Wool. This is equally true of a mixture of Camel's Hair and Wool. The objection to the Cotton mixture is that the presence of the Cotton is a detriment to the fabric, while the cheapness of Cotton is a constant temptation to the manufacturer to increase the amount, so that the so-called mixtures of Cotton and Wool are usually three-fourths cotton. In the mixture of Camel's Hair and Wool, each product contributes to the value and usefulness of the garment.

ELECTRIC QUALITIES.

Camel's Hair possesses higher electric properties than any other fabric used for clothing, ranking in this quality with the fur of a cat. It is both a generator and a non-conductor of electricity. Through its generative properties the friction of the Camel's-Hair garment against the other clothing constantly produces electricity, and this serves to stimulate the healthy action of the skin and to increase the vital forces of the body. As a non-conductor of electricity, Camel's Hair tends to retain in the body its natural electric forces. These properties make Camel's Hair very serviceable to persons suffering from nervous complaints, and probably in some measure account for its beneficial effect upon those suffering from rheumatism and neuralgia.

LIGHTER GARMENTS NEEDED.

Persons wearing Camel's Hair require much less weight of clothing than those wearing the ordinary underwear. More warmth is secured from a Camel's-Hair garment weighing eight ounces than from a

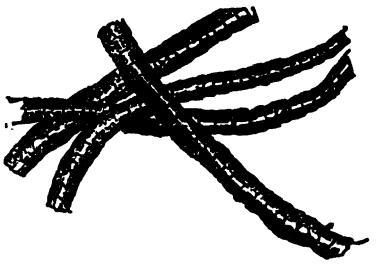
garment made of other materials weighing twelve ounces. This is a decided advantage in favor of Camel's-Hair underwear.

THESE GOODS ARE NOT MEDICATED.

They depend for their merit upon the healthful qualities of pure undyed, unadulterated Camel's Hair and Wool—the materials which Nature has provided from the earliest history of the world.

In purchasing Camel's-Hair garments care should be taken to get those which are genuine. Some goods are sold as Camel's-Hair which are only wool or wool and cotton dyed to imitate Camel's Hair. Some also are made in which the coarse hairs have not been properly removed, so that they are very irritating to the skin.

By purchasing the goods manufactured by Warner Bros., you may always be sure of getting the genuine article manufactured in the best style known to the art. They make not only the usual styles of underwear, but also Night Dresses for Men, Women, and Children, Combination Suits for Women and Children, Tourists' Shirts, and Ladies' Underskirts.



SPANISH MERINO WOOL.

They also manufacture a line of very superior Pure-Wool Underwear in both white and light gray. The latter is made by mixing about 10 per cent of the Wool of Black Sheep with the finest combed Australian Wool.

This Underwear is kept by most first-class merchants, but if you do not find it readily, send for a catalogue direct to the manufacturers, Warner Bros., 359 Broadway, N. Y., or 203 Jackson St., Chicago.

THE CHAUTAUQUAN.

VOL. X. NOVEMBER, 1889. No. 2.

OFFICERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JOHN H VINCENT, *Chancellor*. LEWIS MILLER, *President*. JESSE L. HURLBUT, *Principal*. *Counselors:* LYMAN ABBOTT, D. D.; BISHOP H. W. WARREN, D. D.; J. M. GIBSON, D. D.; W. C. WILKINSON, D. D.; EDWARD EVERETT HALE, D. D.; JAMES H. CARLISLE, LL. D. MISS K. F. KIMBALL, *Office Secretary*. A. M. MARTIN, *General Secretary*.

REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE BURIAL OF ROME.

BY RODOLFO LANCIANI, LL. D.

Of the University of Rome.

BEFORE the beginning of the present century, archæological excavations in Rome amounted simply to acts of plunder; the idea of discovering an antique building and its contents for their own sake, or with the scope of leaving exposed to view a permanent subject of investigation for historians and archæologists, was absolutely unknown. They were considered as mere quarries (*petraje*) from which building materials, decorative marbles, and decorative works of art could be extracted. The annals of destruction in Rome have not yet been written; the memoir of Carlo Fea*, entitled *Istoria della rovine di Roma*, gives but a faint perception of the acts of vandalism perpetrated by the great men of the Renaissance upon the treasures of the ancient city.

The building of St. Peter's alone has caused the disappearance, more or less complete, of the monuments of the Roman Forum, and of the neighboring district, between the Quirinal, the Capitoline, and Viminal Hills; and when we consider that there is not one inch of marble or stone in the numberless modern churches, palaces, and villas, which has not been stripped off from the remains of Imperial Rome, we wonder how there should be comparatively so much left. See what I have written on this subject in chapter VI., page 157 of my "Ancient Rome."

I may simply recall to the reader that between the years 1540 and 1550 the temples of Antoninus and Faustina,* of Julius Cæsar, of Vesta, of Castor and Pollux, of Augustus, the triumphal arches of Fabius Allobrogicus† and of Augustus, the Regia,‡ the shrine of Vortumnus,‖ and many other buildings, were partially or totally destroyed by the contractors for the building of St. Peter's. In some cases the antique marbles have been differently used three or four times. Thus the tower built by Belisarius ⁋ on the Tiber, as an outwork for the defense of the city, was constructed with beautiful blocks of alabaster found in the imperial warehouses close by. The tower was demolished under Pope Julius the Second, and the blocks of alabaster were used again to decorate the tomb of Raphael¶

*(1753-1834.) An Italian antiquary.

*The wife of Titus Aurelius Antoninus. Her life was a profligate one, but, notwithstanding, her husband loaded her with honors. This temple named after both was built by the emperor for her.

†Same as Fabius Maximus. He received the surname Allobrogicus from a victory gained over the Allobroges in Gaul in the year 121 A. D. while he was consul. His father was the adopted son of the Fabius Maximus referred to in the "Outline History of Rome."

‡The royal castle of Numa, situated on the Sacra Via close by the temple of Vesta, used subsequently for a papal residence.

‖The name is more commonly spelled Vertumnus. It belonged to an Etruscan divinity whose worship in Rome was introduced by a Vulsinian colony. He was the god of plants and watched over their progress from blossom to fruit. Budding flowers and the first produce of the garden were the offerings made him. The Vortumnalia was a festival held annually in his honor on the 23d of August.

⁋See "Outline History of Rome," p. 233.

¶(1483-1520.) One of the most illustrious of Italian artists. Many of his paintings in fresco adorn the Vatican,

in the Pantheon.* Thus also some columns of that rare *breccia*, called *verde antico*,† were used by Queen Zenobia‡ in the building of the sulphur baths near Tivoli. Pope Nicholas V. removed them to the Vatican, and Pope Julius III. removed them from there to his own villa, outside the Porta del Popolo.‖ Another act of brutality of which the Romans of all ages have been guilty, is the practice of making lime, and of building foundation walls with statues and other works of sculpture, sometimes signed by names famous in the history of Greek art. I say Romans of all ages, because we have instances of the wanton practice dating as far back as the empire of Septimius Severus. The propylæa (main entrance) of the Portico of Octavia were restored by that emperor with architectural marbles collected from monuments damaged, or ruined, during the fire which ravaged Rome under Commodus. The upper stories of the Coliseum were likewise restored by Severus Alexander and by Gordianus the Younger, with materials collected here and there, columns, capitals, pedestals, tombstones, and so on. One of the most interesting instances, which I quote because it is unknown to the general public, is that of the Triumphal Arch of Constantine near the Coliseum. This arch looks so neat and perfect from the outside, that no one would suspect the mystery of its origin; but let the authorities give you the permission of ascending to the hall which opens on the attic floor, by the inner staircase, and you will see a large percentage of the marble blocks, showing the inside surface inscribed with beautiful epitaphs or worked by a clever chisel. Considering that all the outside decorations of this arch were stolen from the one raised two centuries before in memory of Trajan, we may safely assume that the S. P. Q. R.* did not overtax themselves or ruin the finances of the city in celebrating the victory of Constantine over Maxentius.

As far as private constructions are concerned, it seems that as soon as the foundation trenches were opened, men were sent around the district to pick up as many statues as they could secure from the ruins of ancient monuments.† The statues having been brought to the edge of the trench, the wholesale slaughter was accomplished. Small figures were hurled down entire; big ones were split into fragments. Between 1872 and the present year, more than two hundred fifty statues and busts have been found on the Esquiline alone, buried in this way. As a rule every portion of them is recovered. The "Hercules and the Horse," one of the finest groups of the new Capitoline Museum, was recalled to life out of seventy-two pieces. It happens sometimes that the torso is found in one place, and other fragments of the statue many hundred feet, I may say miles, apart. Well known is the fate of the Farnese Hercules, the torso of which was discovered in the baths of Caracalla, the head at the bottom of the well in the Trastevere, the legs at Bovillæ (le Frattocchie), ten miles from Rome. It is only fair to say that we have evidence of statues used as building materials under the Emperor Aurelian, that is to say during one of the most splendid periods of the Roman Empire.

In cutting open a new gate through the walls of the city, between the third and the fourth towers, south of the old Porta S. Lorenzo, we discovered that only the outside face of the said walls of the city was built by the Emperor Aurelian; and that the inside face belonged to an earlier building of which Aurelian had taken advantage, as it fell exactly on the line of his projected ramparts. This earlier wall—the enclosure of a garden, handsomely ornamented with a rustic kind of mosaic, made of shells, colored stones, and pieces of enamel—had rows of niches for statues; three of these niches were discovered by us in cutting the new gate in October, 1882, and in front of each one, the corresponding statue lay embedded in the nucleus of the

among them, the School of Athens. The Transfiguration is generally considered his master-piece in oil painting: it also is in the Vatican.

*In general this is the name of a temple dedicated to all the gods (from the Greek word *pan*, all, and *theos*, a god); but it is commonly applied to the temple at Rome which is the most celebrated of all such structures. It was built by Agrippa, 26 B. C., and is the best preserved of the monuments of ancient Rome.

†A species of marble used in sculpture.

‡A queen of Palmyra, noted for her beauty and learning as well as for her political and martial ability. She understood the Greek, Latin, Syriac, and Egyptian languages; and is said to have marched on foot at the head of her army. She was conquered in battle by the Roman Emperor Aurelian, and was compelled to march in his triumphal procession through Rome. (See "Outline History of Rome," p. 221.)

‖One of the gates of Rome.

*See foot-note on p. 53 of "Outline History of Rome."

†I speak of course of the period dating *from* the first barbaric invasions.—*R. L.*

wall. One represents a sitting Venus, the second and the third represent fauns fighting against a giant, bright and spirited in their attitude, well chiseled, and beautifully preserved. These sculptures have been lately illustrated by Professor Eugene Petersen.*

In February 1888, a foundation wall built with fragments of statuary was discovered in the grounds of Madame Flickson Field on the Esquiline, from which more than one thousand pieces were extracted; among which twenty statues, or pieces of statues, signed by famous Greek artists from Aphrodisius.

But it is time that I should return to my principal subject, that is to say, to a brief account of what the new generation has been able to accomplish in the archæological department, since Rome became the capital of the United Kingdom.

The first step taken in 1871 by the municipal authorities, was the institution of a special committee of eminent archæologists, to whom the care of watching the excavations, of collecting their produce, and of exhibiting it properly in the old and new Capitoline Museums was intrusted. To give an approximate idea of the results obtained during these last seventeen years, I will mention the fact that the Archæological Commission has already published seventeen volumes with the inventory and illustration of the objects collected, and of the discoveries made; and there is yet a large quantity of interesting material unpublished and unedited for sheer want of space and time. The National Government on its side instituted in 1876 a department for the supervision of antique monuments in Italy (*Direzione Generale delle Antichità*) to which the care of excavating the Forum, the palace of the Cæsars, the baths of Caracalla, the villa of Hadrian, the harbor of Ostia, etc., was entrusted.

The service is organized in the following way. The districts in which regular excavations or public works of any description are going on, are watched by day, and by night if necessary, by experienced and faithful guards, under the responsibility of a local inspector. The duty of the guards is to collect and secure every object or fragment of an object which comes out of the ground, no matter whether important or not. The duty of the inspector is to report to the higher authorities what happens, and to remove the objects with care from the place of discovery to the state or to the city museums. The hour when the inspectors muster at headquarters and make their written and verbal reports of what has happened during the preceding twenty-four hours is always a very interesting and exciting one, it is—to use a national comparison—like playing the lottery, with this difference, that one is sure every day of drawing some considerable prize. The guards or overseers of excavations all come from one single and very small district in central Italy lying between the sea-port of Rimini, and the rocky hills of S. Marino. These men living in four or five villages named Savignano, Sant' Arcangelo, la Cattolica, Riccione, etc., have been engaged in the excavating business from time immemorial, and they have the instinct, as it were, of archæological blood hounds. Illiterate as they are, they possess a wonderful perception in discovering signs that escape often more learned persons' eyes of what is lying underground, or at anyrate they can tell at a glance if a piece of ground is archæologically promising or not. When a coin falls into their hands, they are certainly not able to read the name of the emperor, the empress, or the consul to whom it belongs, but they seem to feel whether it is a rare or an ordinary coin. Their fidelity is above suspicion.

I was once overtaken by a storm on the high lands of the Esquiline, when its transformation into a built quarter had just begun. Sheltering myself under some planks put across an open trench, I noticed one of my guards, some forty paces off, who had sought refuge under the same circumstances. He was occupied in scraping the ground with his fingers, and finally I saw him pick up an object, at which he seemed to look with admiration. He had not detected, however, my presence. The shower being over, I moved to meet the man, who handed over to me the beautiful imperial gem, or cameo, with the bust of Sabina the wife of Hadrian, the value of which has been established at about ten thousand francs.† The best testimonial I can offer to the efficiency, honesty, and energy of these men is that their number has never increased. Eight they were at the beginning of their mission, eight they are now, notwithstanding that the city has so greatly increased in size and population. Their names ought to be

* See *Bullettino della Commissione Archæologica*, January, 1889, p. 17.—*R. L.*

† About $1,900.

engraved in golden letters over the main gate of the new museum.

The interest of the archæological world has been raised of late more by the scientific than by the material results of Roman excavations. I mean to say that the extraordinary increase in the number of our statues, busts, coins, and bronzes, beautiful and valuable as they are, seem almost forgotten, or cast into the shade by the light which has been thrown at the same time on the history and topography of Rome. This explains the fact that nearly every year a new standard volume is issued on the subject, which soon, however, grows old and behind the times, and a new publication is called for. I think it will please American scholars to have the names of some of these books of reference, because it is not possible to give an account of the progress made by our favorite science, in so short and and concise a paper as mine.

In 1871 the Imperial Academy of Berlin published the first volume of the *Corpus Inscriptionum Latinarum:* Latin inscriptions collected from the entire Roman world, comprising only those dating from the republican period. A few years later, Raffæle Garrucci published a new volume with the latest discoveries on pre-Augustean epigraphy. Both volumes are now antiquated, and the Berlin Academy is contemplating the publication of a new one. The same thing may be said as regards the sixth volume of the *Corpus* issued in 1876, and containing 3,925 inscriptions of the Imperial Era. Since that time I have myself discovered and published more than one thousand inscriptions. An equal number has been edited by others. To keep students *au courant** of fresh epigraphic finds, a permanent appendix to the *Corpus* has been instituted under the name of *Ephemeris Epigraphica.* (Berlin: Reimer.) The remedy, however, is not thoroughly efficient. As regards the topography of Rome, I can safely assert that a book published this year would be sadly lacking in information after the lapse of a few months. I do not exclude from this criticism the *Topographie der Stadt Rom in Altertum* by Heinrich Jordan (1871–1885), Middleton's "Ancient Rome in 1885" (and 1889), and the contemporary volumes of Burns, Reber, Ulrich, etc. The latest publication is the *Topographie Der Stadt Rom,* published at Nördlingen by Otto Richter in 1889, but if things go on in Rome as fast as during the last few years, it will soon share the fate of its predecessors.

My advice to young students is this. Build the foundations of your knowledge on first-class books, no matter how antiquated they may appear. I include in the list, besides these already mentioned, Bunsen's *Beschreibung der Stadt Rom;* Canina's *Edifizi di Roma antica;* Nibby's *Roma nel 1837;* Becker's *Topographie;* Ulrich's *Codex topographicus,* etc. Then follow the times and keep informed on latest discoveries by consulting four or five leading archæological periodicals, especially, and above all, the *Bullettino della Commissione archaeologica comunale di Roma,* issued on the first day of each month.

I will bring this paper to a close by mentioning some of the many finds which have taken place in Rome and its neighborhood since the beginning of the present year, of which no account has been given, except by one or two of the periodicals I have just mentioned.*

Let us begin with the forum of Augustus which more than a forum was a museum of statuary, and a gallery of pictures, and the archives for the written history of Rome. Its enclosure wall was ornamented with busts or portrait statues of the leading Roman generals who had actually increased the boundaries of the empire by their military exploits. On the pedestals supporting the statues and busts, the records of these exploits had been engraved—concise biographies dictated by Augustus himself. Of this forum only a small portion was known, the picturesque ruin called *Arco de' Pantani* (engraved on page 84 of my "Ancient Rome"). The municipal authorities, acting on my suggestion, have bought a considerable portion of the area, and have excavated some of it to the ancient level. Although the work is only begun, still many first-rate documents have already been found. A pedestal which once supported a vase of pure gold weighing a hundred pounds, offered to Augustus by the inhabitants of Spain; a pedestal revealing for the first time who the Emperor Nigrinianus was; short biographies of Fabius Maximus,

* To the present time; constantly advised.

* Besides the *Bullettino,* see the *Notizie degli scavi* edited by Guiseppe Fiorelli, senator of the kingdom and chief of the department of antiquities; the *Mittheilungen* of the German institute of archæology; the *Bullettino of archæologia Cristiana,* edited by de Rossi; and the *Ephemeris Epigraphica.*—*R. L.*

Sulla the Dictator, of Appius Claudius, Cæcus, engraved on marble plinths; two unknown marble statues; two fluted columns of *giallo antico*, and beautiful architectural fragments of the Temple of *Mars Ultor*, which stood in the very center of the Forum.

On the Esquiline Hill, in opening a new street called the *Via dello Statuto*, the remains of two patrician houses have come to light, the first belonging to Lucius Mummius Faustianus, a magistrate of the time of Septimius Severus, the second to Flavius Lollianus, who was prefect of the city in the year 355 of the Christian era. Both houses were handsomely decorated with frescoes, mosaic pavements, columns, sculpture of various kinds, and pedestals on which the names of the owners were engraved.

In the plain of the Campus Martius in cutting the avenue which leads to the new bridge Garibaldi, an ancient square (*compitum*) made by the junction of four streets, has been found. In the center of the square stands a marble altar dedicated to the gods, protectors of the adjoining quarter. The name of the ancient *carrefour* was *Vicus Æsculeti*. The bas-reliefs which ornament the four sides of the altar are of exquisite workmanship.

In the course of some restorations made to the modern façade of the capitol, it has been found that when Michael Angelo* and his pupils changed the architectural lines of the palace, they did not destroy the mediæval one but satisfied themselves by concealing it without touching or injuring a single stone. We are indebted to the precaution of the great master, for the privilege of looking again at the mediæval capitol as it were through the veil of the modern changes. The old façade must have looked like the Bargello† in Florence, and it is studded with coats of arms and with mottoes of mediæval knights and magistrates, and with paintings of the Renaissance, among which is a Madonna and Child in the style of Giotto.‡

From the bed of the fruitful Tiber the dredges have brought to the surface the following monuments: a fragment of the triumphal annals which were engraved on the walls of the Regia in the Forum. The new fragment belongs to the years 576–579 of Rome, and mentions the triumph of Gracchus over the Spaniards, the one of Albinus over the Lusitanians, the one of Claudius over the Istrian and the Ligurians, another of Gracchus over the Sardinians, and a fifth of Titinius over the Spaniards. The second fragment records the institution of a special committee to watch over the embankments and the navigation of the river, made by Tiberius in the year 15 B. C. The committee was composed of five senators, under the presidency of an ex-consul. The chairman mentioned by this new document is Lucius Caninius Gallus, who had been consul seventeen years before.

About one mile outside the Porta del Popolo, on the right hand side of the Via Flaminia, the famous basilica of St. Valentine has been unearthed, together with the adjoining cemetery, dating from the fifth century of our era. More than three hundred inscriptions engraved on tombstones and sarcophagi have been brought to light, together with rare specimens of Byzantine jewelry in enameled gold. One of the tombstones deserves a special notice. It is a marble slab removed or stolen from the temple of the Dea Dia,* at the fifth milestone of the Via Campana, inscribed with the *compte rendu*† of the sittings held by a religious association (*Collegium Fratrum Arvalium*) on January 11 of the 21st year after Christ, and on May 27 of the following year.

The most important find of the season is perhaps the one made at Ostia, the Gravesend‡ of ancient Rome. East of the Forum, and a few steps from the quay, or embankment, of the river, the barracks of the police have been discovered, a brick building 150 x 250 ft., capable of containing four companies (*centuriæ*), that is to say, a body of six hundred men.

---

*(1474–1564.) An eminent Italian painter, sculptor, and architect. His work decorates the ceiling of the Sistine Chapel in the Vatican, the master-piece being The Last Judgment. He was the architect of St. Peter's Church to which he devoted his life, but did not live to see it finished.

†One of the two most notable palaces of Florence, the other being the Palazzo Vecchio.

‡(1276–1336.) (Jot'to.) A noted Florentine artist.

*A goddess to whom the *Fratres Arvales* (a brotherhood imported into Rome from Alba) sacrificed. It was their duty to offer sacrifices on various days and months of the year to a goddess called Dea Dia, to implore the blessings of heaven on the produce of the soil.

†Report.

‡A town of England on the right bank of the Thames, twenty miles south-east of London. It is the limit of the port of London, just as in ancient times Ostia, at the mouth of the Tiber, was the port of Rome. But the deposition of the river filled up the port, and Ostia is now three miles inland.

The building, besides a large court for drilling, officer's lodgings, dormitories, prisons, etc., contains an *Augusteum*, or temple, dedicated to deified emperors and empresses. Here sixteen marble altars were found, inscribed with historical records and with the praises of Hadrian, Lucius Verus, Ælius Cæsar, Marcus Aurelius, Septimius Severus, and others. The excavations, suspended at the beginning of the hot and malarious season, will be resumed in October, and will prove, I am sure, as successful as of the past years.

(*The end.*)

THE POLITICS WHICH MADE AND UNMADE ROME.

BY C. K. ADAMS, LL. D.
President of Cornell University.

SECOND PAPER.

EARLY POLITICAL MODIFICATIONS.

SCARCELY had the early Roman constitution assumed definite form when signs of discontent began to be evident. The sources of dissatisfaction were chiefly three in number. These were, first, the irresponsible power of the kings; second, the exclusive legislative authority of the nobility; and third, the non-citizenship of the plebeians. Let us briefly consider these in their order.

The power given to the early kings was greater than human nature could bear. Though all authority emanated theoretically from the body of citizens, yet it was still true that when once the kingship had been conferred, it could not, under the constitution, be either limited or taken away. The king could not be formally impeached; and, as his office was for life, he could not be held accountable to public opinion. The temptation to exercise undue authority was irresistible. Revolution was inevitable. In the reign of Tarquin the Proud the people not only overthrew the king, but expelled from the state every member of his clan. The intolerable nature of the abuses that had come to prevail is indicated by the simple fact that every citizen was required to take solemn oath never to tolerate kingship again.

The substitute adopted for the kingship was a singular political device, which, so far as we know, is unique in the history of political forms. Two colleagues (*consules*) were appointed, each having kingly authority, and each ruling for one year only. These consuls, for such they were generally called, were entitled to exercise substantially the same functions as those exercised by the kings. But upon the exercise of this authority there were two important checks. In the first place one consul was a check upon the other. When they could not agree, nothing was done. Commonly one consul exercised authority outside of the city, and the other inside, but this arrangement was not obligatory, nor was it universal. At times, the embarrassment arising from conflicting authority was very considerable. The saving element in the arrangement was the fact that it prevented over-legislation and over-action. It seems to have had an influence akin to that of the bi-cameral system in our legislatures. This double executive system continued for about five hundred years; and in view of this historical fact, we may well hesitate to assert that its disadvantages were greater and more numerous than its advantages. It must be remembered that the consul's duties were largely legislative, as well as executive. In the second place, the consuls could be held accountable for their acts, whereas the kings could not. At the end of their term of office the consuls could be put on trial for the abuse of their power.

It ought also perhaps to be noted that in one other respect the power of the consuls was less than the power of the kings. The kings had the right of appointing the priests; the consuls had not. Vacancies in the college of priests were henceforth filled by the priests themselves. One of the results of the revolution, therefore, was the separation of the religious from the civil authority of the state.

The second great change in the constitution was in the position of the nobility. As we have already seen, all authority in the early history of the state was in the hands of the patricians. None but members of this class were admitted to the senate or to the

comitia curiata. Moreover, there was no way by which the class could be recruited by the ingress of new members from without. To use a figure once used in the English parliament, the only door of admission led through the tomb of a dead ancestor. The consequence was that as the state increased its territory and population, the relative number of the patricians became less and less. But this was not all. According to the early constitution the patrician class not only enjoyed all the political privileges, but also carried all the political burdens. They alone were admitted to the army; they alone in theory at least paid all the taxes. But this was an arrangement which, logical as it was, could not continue. As the state grew, its battles could not be fought, its revenues could not be kept up without help from the plebeians. What is known as the Servian constitution was the result of this necessity.

The nature of the change wrought by the Servian constitution is deserving of the most careful attention, for we now see the admission of a new principle into Roman politics. A new classification of all the male inhabitants within the city was made, and in this classification an ingenious method was adopted by which at once all the people had a voice in the control of affairs, and at the same time the predominant influence was left in the hands of the rich.

The plan, briefly described, was this: The very richest men in the state made up the cavalry and were known as knights. The others were divided into five classes, the classification being made on the basis of wealth. Each class was again subdivided, each subdivision forming the military and political unit of the new organization. The number of these units or centuries,* as they were called, was a hundred ninety-three.

Now observe the significance of this enumeration. The knights were formed into eighteen centuries. The first class, that is to say, the class next to the knights in wealth, contained eighty centuries. Adding these together, we see that the men of wealth counted as ninety-eight centuries, whereas all the other four classes together counted as only ninety-five. Thus we see that while all classes were included, the men of wealth had a clear majority. All questions submitted were voted upon by centuries, hence it was always possible for the men who bore the principal burden of taxation to decide the questions submitted. This influence of property was a permanent factor in the future history of Roman legislation. The new organization was known as the *comitia centuriata*, and by us may be conveniently called the centuriate assembly.

At the first the Servian classification was purely military in its purpose. But it soon came to have a political influence of the greatest importance. The change came about in a very natural way. As the classes contained plebeians as well as patricians, it was found convenient to hold the meetings outside of the city walls. From the first it was held to be reasonable that the men who fought the battles should determine all questions of war and peace. When, therefore, it was found necessary to enlarge the army by including in it others than members of the old patrician families, it was but logical that the legislative body should be correspondingly enlarged. The principle of representation in the modern sense of the term was not a part of the Roman system. From military affairs it was easy for the new assembly to pass to civil affairs. Gradually it extended its functions, and before very long it superseded the old *comitia curiata* altogether. But it never gained the privilege of discussion. It simply had the right to vote on questions submitted to it. The first classes were always first called upon for their vote, and thus questions were generally decided before the voting reached the inferior orders.

A change somewhat analogous to this, also took place in the senate. Though theoretically this august body continued to be composed exclusively of patricians, still a number of non-patricians were added to the senate-roll. These were denominated *conscripti*, or conscripts. But they were not placed on a footing of equality with the patrician members, nor do they appear to have had the right to speak. By the proud patricians they were contemptuously denominated *pedarii*, men

* The century, at the time the word was adopted, probably included a hundred men; but under the Servian constitution it seems to have had only a conventional significance. We are led to this belief by the fact that the first class, which was made up of the largest land-owners, was divided into eighty centuries, whereas the fifth class, which was made up of the non-freeholders contained only five centuries. It is impossible to believe that the richest class was sixteen times as numerous as the non-freeholders. We are forced, therefore, to believe that under the Servian constitution, the word century did not even at the first mean strictly a hundred. It must have meant simply the military and political unit.—*C. K. A.*

who voted with their feet. But the fact of their having a vote gave them considerable influence. That they were admitted at all reveals the irresistible power of the plebeian element of society.

The powers of the senate were somewhat enlarged by the new constitution. In addition to its old right of confirming or rejecting resolutions adopted by the popular assembly, it could now accept or reject the magistrates elected by the same body. Its right of veto was absolute, and this right was often exercised. The senate thus became the real governing power of the state ; and this it continued to be for nearly five hundred years.

From what has been said, it will be seen that the real nature of the Roman government in all its essential characteristics is revealed by the organization and powers of the senate and the centuriate assembly. At a little later period another assembly came into existence, but, as we shall hereafter see, this new assembly served to protect one of the classes, rather than to change the fundamental character of the government. It is quite correct then to regard the Servian constitution as having fixed the essential nature of the government for the whole of what is called the republican period. It was to the form of government provided by that constitution and by the revolution that immediately followed, that the development of Roman power and greatness was chiefly due.

The third element in the great revolution was the establishment of the tribal assembly and the tribunate of the *plebs*.

It was only fifteen years after the expulsion of the kings when the *plebs* decided to throw themselves into revolt against the existing order of affairs. In the year 494 B.C. they withdrew in a body to the Sacred Mount and elected two persons whom they charged with the duty of protecting them against the injustice of their oppressors. These new officials were authorized to interfere with the execution of any law or order that threatened the interest of any individual plebeian. They could not veto any legislative act as a whole, but were limited to securing exemption from the operation of the law upon individual persons. The extraordinary nature of these powers reveals to us the fact that the political discontents were of the most serious and alarming nature. Otherwise the enactment would not have been permitted, or if permitted, the functions of the newly appointed officers could not have been performed. But the enactment, as finally sanctioned by the senate, went so far as to make permanent provisions for the appointment of such officials. From the judgment of the tribunes there was to be an appeal to the plebeian assembly, just as there was an appeal from the judgment of the consuls to the assembly of the centuries.

Here, then, was a setting up of a government within a government, each holding analogous powers, one of them having authority over a certain class of the people, the other holding at least theoretical authority over the whole. The existence of such a system affords extraordinary evidence of the capacity of the Roman people to exercise the privileges of unusual political authority with moderation and wisdom.

The tribunes of the *plebs* not only came to be regularly appointed, but their powers came to be considerably enlarged. Their duties were soon so numerous that the number of tribunes was increased, first to five, and afterward to ten. It was soon found to be a waste of effort to pass measures in the senate which were liable to be vetoed by the plebeian tribunes ; and, therefore, it was thought best that the opinions of the tribunes should be ascertained in advance. To this end, the tribunes were admitted to the senate. Practically, therefore, the ten tribunes when elected, were elected to the senate as well as to the tribunate. In this way the masses of the plebeians had direct and authoritative representation in the most important of the legislative bodies.

Another feature of this movement was the establishment of the whole body of the plebeians into a species of legislative assembly. As we have seen, the *plebs* not only appointed tribunes with extraordinary powers, but also established the privilege of appeal from the orders of the tribunes back to themselves as a body. It was necessary, therefore, that the appointing body should have permanent organization. At first the voting had been by *curiæ*, as in the older assembly. But soon the voting came to be by tribes, the basis being the four tribes into which Servius had divided the city. A little later, seventeen further divisions were added from the territory added to the city, and thus the number of the tribes became twenty-one. The new assembly was known as the assembly of the tribes.

The authority of this new assembly soon came to be greatly enlarged. By the Icilian

law* of 492 B. C. the right of the tribunes to hold assemblies of the people was especially guaranteed. It was by the Publilian law † of 471, that the *comitia tributa* was regularly established. In the reorganization, by which the votes were cast by tribes, one peculiarity is worthy of note. The new assembly was composed exclusively of freeholders. Thus not only the patricians, but also a vast majority of the freedmen and clients were excluded. From this we see that the *comitia tributa* was an assembly of the independent middle class. But notwithstanding this fact, the resolutions of the assembly of the tribes, if approved by the senate, were as binding on the whole people as the resolutions of the assembly of the centuries. The two assemblies had co-ordinate and co-equal authority; but both of them, for the validity of their laws, required the sanction of the senate.

From these characteristics we are forced to conclude that the Roman government was strongly aristocratic and conservative in its character. What may be called the masses of the people never once got the control of affairs during the whole of the republican period of about five hundred years. They were never, however, without a powerful influence.

The Roman political constitution, as thus outlined, remained substantially the same in all its fundamental characteristics till the fall of the republic. The essential characteristics of this remarkable constitution may be summed up thus:

1. An executive officer of large powers. His powers, however, were at once under constant check by his colleague during his administration, and subject to review when the administration came to a close.

2. A senate made up of representatives of the oldest and most influential families. The position of senator was held for life; and to the senate all executive officers of high grade were admitted at the end of their term of office. Although non-patricians were enrolled and had a right to vote, their power and influence continued to be of a subordinate nature. The senate theoretically was in constant session and was really the great regulating and controlling power of the state.

3. To the popular assembly all classes were admitted; but the classification was such, and the votes were counted in such a manner, as to give predominant influence to citizens of wealth. The poor were not excluded from power, but their power was carefully limited.

4. The tribal assembly with the tribunes as executive officers furnished a constant means of expression to the middle classes.

5. All parts of the government were pervaded by a system of checks which made difficult any undue exercise of authority.

6. And, finally, it may be added that the higher officers were chosen by such methods as almost invariably to bring the men of foremost character and ability into power.

We shall hereafter have to see how these constitutional peculiarities and methods were applied in the development of the Roman political system.

* This law took its name from Icilius, one of the three envoys sent by the plebeians after their revolt and withdrawal to the Sacred Mount, to treat with the patricians in the senate.

† So called from Publilius Volero, one of the tribunes who made the motion for the law. (See "Outline History of Rome," p. 68.)

HIDDEN JOYS.

PLEASURES lie thickest where no pleasures seem:
There's not a leaf that falls upon the ground
But holds some joy, of silence or of sound,
Some sprite begotten of a summer dream;
The very meanest things are made supreme
With innate ecstasy. No grain of sand
But moves a bright and million-peopled land,
And hath its Edens and its Eves, I deem.
For Love, though blind himself, a curious eye
Hath lent me, to behold the heart of things,
And touched mine ear with power. Thus far or nigh,
Minute or mighty, fixed or free with wings,
Delight from many a nameless covert sly
Peeps sparkling, and in tones familiar sings. —*Laman Blanchard.*

THE LIFE OF THE ROMANS.

BY PRINCIPAL JAMES DONALDSON, LL. D.
Of the University of St. Andrews, Scotland.

PART II.

AN examination into the history of the component elements of the family was proposed at the end of the last chapter. We commence with the wife. Accurate information in regard to early Roman marriages does not exist. There is no early literature to throw light on the subject. We have merely tradition, which coming down through centuries found record only at a late period. But we can gather this much with some probability that at the earliest period the services of women who had been trained in household and agricultural work were valuable and that therefore the husband had to pay for his wife. Instead of getting anything with her, he gave the father a price to induce him to part with his daughter. She then passed from the family of her father into that of her husband. If her husband was the head of the family, then she entered into a legal relation with him the same as that of a daughter. If the husband's father happened to be alive, then she and her husband were equally under the despotic government of the head of the house.

While this purchase of wives continued and when probably after this stage the husband paid nothing for his wife, but received nothing with her, the wife was under the complete control of the father of the family, who was most usually her husband. He had power of life and of death over her. He might do as he liked; she had no right to interfere. He might be licentious and cruel; her only course was to submit and bear with him patiently. She could find help only in one quarter. In all matters that related to unions between two families, a council was formed consisting of the principal members of each, and she could appeal to this council. But the sentiment of this council was all in favor of the wife's submission to her husband, in all circumstances. Yet this possibility of reference had no doubt a mollifying effect and in addition to this there was the considerate character of the Romans; though rough and rude they knew how to make allowances for human nature and they had great self-respect which extended its sphere to everything related to themselves. And thus they respected their wives, these were Romans like themselves.

The Roman wife was not relegated like the Greek wife to a separate room. She dined with her husband and with his friends. She walked out with her handmaidens, veiled indeed, but the veil covered only part of the face and did not prevent her from seeing or being seen. She shared her husband's counsels. They both acted as instructors to their children. She had rule over her women slaves. Indeed, take it all in all, her lot must have been tolerably happy. She did plenty of work; so did her husband. But her work was not menial; she employed her slaves for all those services which were deemed unworthy of a Roman wife; and in course of time the power of the husband was lessened. He could not kill his wife under all circumstances nor could he sell her.

With the advance of conquest came an influx of wealth and with this influx the condition of women completely changed. Fathers no longer received payment for their daughters or left their maintenance to the husband, but settled a sum on each, which would be sufficient to keep her comfortable for life. No free woman now married without a dowry. The dowry was given to the husband, not that it might become part of his property, but that he might have the use of it, so long as the marriage subsisted. If he dismissed his wife without good reason, he had to pay back the dowry.

The wife in these circumstances did not go into the family of her husband unless by an additional legal form he adopted her as his daughter. She remained in the family of her father and was under his control. Marriage thus came to be a contract, arranged by the parents, but with the consent of the marrying couple. This consent did not always count for much; for the girl often married when she was not more than fourteen years old. But still it now became a principle of Roman law that there could be no marriage without consent. Being a contract it could also be dissolved by the desire of either party. No rea-

son had to be assigned. In earlier days a dissolution of marriage was not possible. The wife had no rights as against the husband and could not divorce him; and the husband could punish her for any act of disobedience and could put her to death for unfaithfulness.

Divorces came into vogue in the third century B. C. Some have represented this as a degradation of morals, but it really implied a growing respect for the feelings and rights of women. When marriages became mere contracts, divorces increased in number. But a very exaggerated idea of the prevalence of these is generally found in books on Roman manners.

During the civil wars of Cæsar and Augustus an intense dislike to marriage seized hold of the upper classes. They preferred courtesans to wives. They did not wish to marry poor women, because that would narrow their power to indulge in luxury, and they did not care to marry rich women, because, as the wealth remained under the control of the women, they were humiliated by having to humor them in order to obtain the enjoyment of their riches. It is from men that shared these sentiments that our accounts of the prevalence of divorce have come down to us.

They mention one or two cases where women had many husbands in a short period of years, but there cannot be a doubt that these cases were very exceptional. Generally wives were strongly attached to their husbands, as the statement of Velleius* proves, and their attachment was partly due to the circumstance that they were not bound by an indissoluble legal bond, but were left to the impulses of their hearts. It is characteristic of the Romans that they did not permit actions for breach of promise. The betrothal was an important and solemn ceremony with the Romans, but they considered that it was not wise to compel people to marry when there was not a full and unfettered love of each other at the time.

There was not the same development of freedom in regard to the sons. The father to the last days of the republic held sway over the son. The son might occupy a high position and and be a distinguished man, but if his father were alive, he was not entirely independent. And this condition of affairs was all the more galling that the state and the parents looked to the males as the support of the commonwealth. Every father had the right to destroy his children, to refuse to take them up, as the phrase was, and to separate them entirely from himself. In the exercise of this right many daughters were exposed to become the prey of wild beasts or ravenous birds or to be picked up by the wayfarer who generally devoted them to prostitution. There thus arose a scarcity of women. And it is likely that every free-born woman in the first five centuries of Rome was married at an early age. But the father rarely exposed his sons. He regarded them as likely to be a help to the state and a prop to his own old age. In fact he failed to discharge his duty, if he did not produce male offspring. He was bound to marry. At the census every Roman was asked if he had married that he might have children, and the censor could impose a penalty on any one who neglected this duty. Special care therefore was taken of the boy.

Both boys and girls received their names at a gathering of friends, convened the eighth day after birth when the child was a girl and on the ninth when the child was a boy. During his infancy and boyhood the lad wore suspended by a chain round the neck a *bulla*, or little case, generally made of gold, rarely of silver, when the parents were rich, and of leather when they were poor. This *bulla* contained an amulet in it or attached to it and indications of his parentage. He also wore a white robe variegated with a red band from top to bottom.

Sometime between the ages of fourteen and sixteen years he put aside the *bulla* and the pretty robe and assumed a simple robe all white, the manly gown, as it was called. This crisis in the boy's life was celebrated with much festivity. His friends held a feast and they marched in procession to the capitol, offered up vows and prayers and sacrifices to the gods, and introduced him to the members of his family and clan. This was in all probability the occasion on which his father certified the boy's paternity and claimed for him all the rights and privileges of a Roman citizen. He then entered on his military training and after that he strove to be elected to the various offices of state which lay open to

*(About 19 B. C.—31 A. D.) The author of a work professing to give a view of universal history, but devoting special attention to Roman affairs included between the Trojan war and the year 30 A. D. He was also a distinguished soldier; he accompanied Cæsar in his Eastern expedition and served under Tiberius in Germany, as præfect or legatus. (See allusion to him on p. 8 in the October number of THE CHAUTAUQUAN.)

him at different ages. As we have seen, he did not engage in any trade. He might be a merchant on a grand scale. But it would be more to his mind to amass wealth by pillaging provincials and to spend the leisure hours of his life in the senate at Rome or on his landed estates in the country.

Many stories are told of the sternness of fathers to sons who were grown up. Some of these are doubtless fictitious, but they reveal the Roman sentiment. Thus it is related that Brutus (consul in 509 B. C.), who delivered Rome from the tyranny of Tarquinius Superbus, ordered his two sons to be scourged, to be bound to a stake, and to be beheaded because they conspired to restore the monarchy. There are different versions of the death of Spurius Cassius who introduced an agrarian law* (486 B. C.), and according to some was the first to do this. One version makes his father summon a council of friends in his own house, try and condemn his son for having aspired to regal power, and order him in consequence to be scourged and put to death. Historians relate that Titus Manlius Torquatus,† when consul for the third time in 340 B. C., ordered his son to be executed because he disobeyed a command of the consuls not to engage in single combat with any one of the enemy.

The historical evidence for these three instances is not satisfactory, but similar stories are told of the strictly historical period. D. Silanus, a son of another T. Manlius Torquatus, was accused by his province, Macedonia, in 140 B. C., of having accepted bribes. The father asked permission of the senate to try his own son alone without any council of friends, and finding him guilty he ordered him to quit his presence forever. The son, stung with shame and agony, hanged himself the next night. And even in the time of Cicero, A. Fulvius commanded his son to be put to death for joining the Catilinarian conspiracy.

We cannot but believe that grown-up sons often resented the exercise of this arbitrary power, and that this resentment and unwillingness to submit to the paternal yoke explains the statement of Villeius that no son remained faithful to a proscribed father. At the same time Roman history supplies us with many instances of strong affection of father to son and of son to father. And among other proofs of this fact appeal can be made to the long continuance of the custom of sons living with their fathers after they had married and had in our sense of the term, families of their own. Thus Cato, the censor, shared his little house with his married son. The father of Marcus Crassus was censor and obtained a triumph, but he lived in a small house in which Marcus was reared, and in the same house were the two married brothers of Marcus, and they all dined at the same table. And Plutarch* and Valerius Maximus† mention in connection with the history of Æmilius Paulus‡ that sixteen of the Ælian *gens*, or clan, occupied one small house and lived on the productions of one farm, and they dwelt together in that house with their children and wives, among whom was the daughter of Æmilius who was twice consul and twice triumphed. This instance is adduced in proof of the economical and simple habits even of very noble Romans, but it also proves that they could live happily together.

The daily life of these noble Romans was, as we have seen, very simple in the earliest times. But when luxury set in, simplicity vanished. At first they lived mainly on the vegetables grown in their own gardens, but in the second and first centuries before Christ a Roman's table was furnished with rare and costly dainties from every part of the world. The hours of the meals were also

* The *Ager Romanus*, or Roman territory (*ager* meaning a field), was in the earliest times divided among the people; later the kings usurped the power of distributing it, and the patricians claimed the right of occupation. This led to dissatisfaction among the plebeians and they began to clamor for a share. When Spurius Cassius was consul he proposed an agrarian law for the purpose of dividing among the poorer citizens a part of the property of the state, and exacting of them for it a legal rent. For this he was accused in the following year by the patricians of aiming at regal power, and was condemned to death.

† He had himself won immortal glory by slaying in single combat a gigantic Gaul, taking from his body a gold chain, *torques* (whence his surname), which he put on his own neck. Shortly before a battle between the Romans and the Latins, the consuls forbade on punishment of death any single combats. The son of Manlius, provoked by the insults of a noble among the enemy, accepted a challenge made by the latter, slew him, and was put to death by command of his father.

* The greatest Greek biographer of antiquity. He lived probably during the latter part of the first and the beginning of the second century A. D. His leading work is his "Parallel Lives," in which the biographies of eminent Greeks and Romans are written in pairs and followed by close comparisons between the two men.

† The compiler of a large collection of historical anecdotes. He lived in the reign of Tiberius, but almost nothing is known of his personal history

‡ (About 230–160 B. C.) A Roman consul.

altered. Generally doctors approved of taking only two meals in the day; breakfast about ten or eleven o'clock and a dinner at three o'clock or later. But often people took a slight refreshment about eight or nine o'clock, a heavier meal at twelve, and the great meal of the day, the dinner, some time between three and four. And on rare occasions there followed a fourth meal as the evening wore on. The hours of meals, however, varied, and some took their dinner at a late hour of the day.

There were usually three courses, at least in later times, the first consisting of eggs, some vegetables that they supposed to be suitable for whetting the appetite, and small fishes—then the dinner proper, and then the dessert. The Roman bill of fare was most extensive. They used all the kinds of vegetables which grew in their own country. Every kind of four-footed beast was cooked up, especially boars and hares. They ate and reckoned as dainties animals which most of us would not like to dine on, such as dormice. And in the picture of a pantry which was found on a Pompeian wall among other things awaiting the palate of the master of the house, there is an animal which has a most striking resemblance to a rat. Among the birds the favorites were the pheasant, the Guinea hen, the thrush, the beccafico,* the woodcock, the turtle-dove, and even the flamingo. Sometimes rich men would place on the table a peacock in full feather—but the men who did so were reckoned to have more money than taste or wit. Among the fishes were the char, the turbot, the mullet, and some people used the sturgeon on account of its size and price, though the taste of it was not among the most delicate. All kinds of shell-fish were also eaten. And for dessert they had an endless variety of sweetmeats, cakes, and tarts.

Let us trace the progress of a Roman dinner. The guests invited take off their shoes on coming into the house and put on light sandals or slippers, and are then led to the dining-room. This dining-room was generally small, neatly painted and neatly furnished. The furniture consisted mainly of three couches, two of them at right angles to the third, and leaving one side of the square open. The guests reclined on these couches, three on each, arranging themselves according to rules of etiquette which seem to have been generally strictly observed. It was rare that numerous guests were invited—for they held to the rule of Varro,* that a dinner party should never consist of less than three, the number of the Graces,† nor more than nine, the number of the Muses.‡ The guests then place around their heads garlands of parsley or myrtle which they take down from the walls of the room. They also admire the profusion of roses and rose leaves which are scattered over the room for the sake of their fragrance. They now make ready for the dinner. They unfold the napkins which they have brought with them, or with which, perhaps, the host is generous enough to supply them. They will be very useful, as no fork is ever used except in kitchen work, and there is not much employment of the knife or of the spoon. The meat had already been carved for them, for every rich family had a slave whose special business was to carve. In very magnificent feasts these slaves sometimes carved to the sound of music, and the attendants would bring in the tables with the dishes on them, dancing and keeping time with the notes of the flute. The guests in eating use their hands much more frequently than is now the custom, wiping them on their napkins and having water to wash them whenever they might deem it convenient. At the commencement of the dinner the guests invoked the gods, and now when the principal part of it is over, a few moments are devoted to silence while an offering is made to the Lares.‖

The feast was accompanied with wine-

*(Bek-ka-fe'ko.) The Italian fig-pecker, a singing bird of the order *Sylviadæ* (warblers), found chiefly in Southern Europe. It is still eaten with delight by Italians, Greeks, and French; and an annual feast in which it forms the principal dish is called *beccaficata*.

*(116-28 B. C.) A celebrated author whose wide knowledge earned for him the title of the "most learned of the Romans." He held high command in the army under Pompey, and fought against Cæsar in the Civil War. (See reference in "Latin Courses in English.")

†They were goddesses presiding over all social enjoyments and elegant arts. Their names were Eu phros'y-ne (a Greek word meaning cheerfulness), Ag-la'ia (splendor, or brightness), and Tha li'a (bloom, or wealth).

‡They were the daughters of Jupiter and Mnemosyne (memory). Cal-li'o pe was the muse of epic poetry; Cli'o of history; Eu-ter'pe of lyric poetry; Mel pom'e-ne of tragedy; Terp-sich'(k) o-re of choral dance and song; Er'a-to of love poetry; Pol y-hym'nia of sacred poetry; U-ra'ni-a of astronomy; and Tha-li'a of comedy.

‖See note in October issue of this magazine, p. 89.

drinking, which continued after the substantial food had been taken. A little of the wine is poured out as a libation to the gods, and following a Greek custom the Romans of the later republic and empire appointed one of their number to be ruler of the drinking. They generally determined by a cast of the dice, which of the feasters was to exercise this power, and when once elected, every one had to obey his commands. No amusement could be introduced without his consent; he ordered the drink just as he liked, and all looked up to him for decision on any disputed point.

THE STORY OF SEJANUS.

According to Ben Jonson.

BY GEORGE PARSONS LATHROP.

THE Emperor Tiberius (A. D. 14 to 37), who, beginning his reign wisely, ended it in a terrible isolation of suspicious fear, frightful bloodshed, and (as some aver, though it has been much disputed) hideous debauchery, was a stern and austere man, unamiable, yet in many things judicious and even generous. But, surrounded as he was by the complexities of government over a vast empire, by conflicts of interest and numerous jealousies, ambitions, and political intrigues that worked into a tangled web around him, threatening his power and even his life, his finer traits were clouded, and he grew constantly more wary, hypocritical, and distrustful. Although when he came to power he was fifty-five years old, he perhaps never had put entire faith but in one man. That man was Ælius Sejanus, who was only a knight, born in Etruscan Vulsinium and the son of that Seius Strabo who, near the end of Augustus' reign, commanded the Prætorian Guard.* One reason for his raising such a man, of comparatively low station, to high place and authority, may have been to humble a powerful and dangerous aristocracy, by putting them below him. As prætorian prefect, Sejanus early gained the whole confidence of Cæsar, i. e., Tiberius, by extreme devotion, "indefatigable activity and wise counsels," as historians have borne witness. Bad men—and even men who set out with no clear intention of being bad and perfidious—often gain influence in this way, by real merit of service, and afterward treacherously abuse it. I am bound to say that Ben Jonson,† in his dramatic presentation of Sejanus, gives him no credit for any good trait or duty well performed. The story of Sejanus, according to him, is simply that of a monster of greed and disloyalty, coming into conflict with a monster of unredeemed tyranny, craft, and murder, who is Tiberius. We will follow this story in the main, but with some modification.

Arruntius, a noble Roman who was allowed to air his discontent unharmed, in order that Tiberius might point to him as an example of free speech, attributed to the basest means the advancement of Sejanus, whom he remembered as once "a mere serving-boy." Titius Sabinus, another eminent man, agreed with him and wrathfully contrasted Sejanus' early degradation with his later power, which made him "the partner of the empire," having his image reared equal with that of Tiberius and borne on ensigns. The statues of Sejanus did indeed receive divine honors, like Cæsar's; and he is said to have sacrificed to his own divinity. But it must be explained that the Roman idea of giving homage to the divinity of a hero or powerful person was not strictly the worship of a mortal. It was an attempt to recognize, revere, and propitiate that divine element in him which was supposed to have a virtue in itself, apart from his physical being. Still, such worship was apt to be debased into mere flattery of the man himself. Arruntius and Sabinus, and Caius Silius—a general who had done much for the empire by quelling the revolt of Sacrovir in Gaul—resented the worship given to the image of Sejanus, holding him unworthy of the power bestowed on him, by which, Sabinus said, "He commands, dis-

*See "Outline History of Greece." p. 187.

†(1574–1637.) An English dramatist. At the age of twenty he went upon the stage, but not meeting with success there, he left it and began writing plays, and in this achieved great popularity. It is said that in the tragedy "Sejanus," Shakspere took his farewell of the stage as an actor.

poses every dignity;—centurions, tribunes, heads of provinces; prætors and consuls." And, speaking of the fortified camp in which he had collected the scattered prætorian bands (between the Viminal and Colline gates), this same opponent continued: "There he courts every soldier by name. He woos and feasts the chiefest men of action, whose wants, and not their love, compel them to be his."

"Yet, hath he ambition?" asked Arruntius. "Is there any step in the state that can make him higher or more than he is?" "Nothing but emperor," replied Sabinus.

That was, in fact, his aim. But Tiberius, who had a faculty of seeing clearly, with his eyes, in dark night, apparently could not see clearly through the dark designs of his minister, at that time; and was persuaded to believe that the prætorian camp would make a good defense for him against the senate if that body should become rebellious and try to overthrow him. Silius and Sabinus, and their friend Cremutius Cordus—the honest historian of the civil wars—all believed that Tiberius had caused the poisoning of Germanicus, his own adopted son and a gallant general, out of jealousy lest that prince should displace him on the throne. Germanicus being dead, there remained between Sejanus and the emperor, the three sons of Agrippina, Germanicus' widow. A still more immediate obstacle was Tiberius' living son, Drusus, the heir of the empire. The wife of Drusus, however, was Livilla, or Livia, a woman of depraved character. Sejanus, by means of her physician Eudemus, who came to buy an office from him, established a guilty intimacy with Livia, and persuaded her to poison Drusus, who, be it observed, had also had the imprudence to slap Sejanus on the face and defy him. Having thus criminally disposed of Drusus—of course without the knowledge of Tiberius (to whom his son's death was really a bitter grief)—Sejanus next turned his attention to the removal of Agrippina's sons, Drusus junior, Nero, and Caligula (who afterward became emperor and a pest to Rome). He impressed on Tiberius the idea that they wished to be considered not only competitors for the throne, but immediate heirs to it.

"Cæsar, 'tis age in all things breeds neglect;
And princes that will keep old dignity
Must not admit too youthful heirs stand by;—
Not their own issue, but so darkly set
As shadows are in picture, to give height
And lustre to themselves."

Tiberius, accepting this view, proposed to imprison them; but Sejanus objected that that would now be too weak a measure. The better way would be to let them go on expanding in their unlawful pride; destroy some of their strongest supporters, on a pretext; and then slay the young princes.

"We would not kill, if we knew how to save;
Yet, than a throne, 'tis cheaper give a grave,"

was the yielding response of Tiberius, who straightway entered into the plot. Even while this conference went on between sovereign and minister, Caius Silius was saying to Agrippina, of Sejanus:

"He threatens many, that hath injured one . . .
No tree that stops his prospect, but must fall."

And Silius himself proved to be the very next tree that stopped the prospect. Sejanus caused him to be denounced, by another, because Silius, with his wife Sosia, had despoiled the province of Gaul, after conquering Sacrovir, and had boasted that his legions saved the empire. Silius defended himself in a burst of noble eloquence before the senate; but, seeing that he was doomed, he called upon all Romans who would know how to mock Tiberius' tyranny to look upon him (Silius) and learn how to die; then stabbed himself. Cremutius Cordus was the next victim; his crime being that in his history he had praised Cassius, and called Brutus "the last Roman." The laws of treason against the state in Rome, were exceedingly complicated, confused, and even vague. That of *læsæ majestatis** constituted it a crime against the sovereign to praise any one else. Words, nods, signs, were construed as treasonable; and hence a swarm of informers were constantly accusing men, either from enmity or jealousy, or from a desire of the immense wealth frequently heaped on the accusers. It was this state of things that Sejanus availed himself of to trap Cordus, who defiantly retorted that "posterity pays every man his honor" and would remember him as well as Cassius and Brutus. Being confined to his house until further disposition, Cordus in brave indignation escaped the tyrants by starving himself to death.

"This business hath succeeded well, Se-

* A betrayal of majesty or of the sovereign power.

janus," said Tiberius, "and has quite removed all suspicion that I am practicing against Agrippina and my nephews."

According to Ben Jonson, he was anxious promptly to strike down Agrippina's other allies. But Sejanus advised delay, saying, "Time shall mature and bring to perfect crown that which we have begun with such good vultures" (i. e., auguries). The wily minister's present purpose was to avail himself of the monarch's gratification, and press his own suit for marriage with Drusus' widow, Livia.

"I have heard that Augustus," he began, "thought of bestowing his daughter as a wife upon a mere Roman gentleman. I know not how to hope so great a favor, but if a husband should be sought for Livia, and I were thought of, as being Cæsar's friend, such an honor would not make me less watchful for your state, than now. But it might strengthen my house against Agrippina; and my chief desire in it is for my dear children's sake. I myself have no ambition but to end my days in service to so dear a master."

He had already, however, divorced his wife Apicata, in order to become the husband of Livia and the emperor's son-in-law. His eagerness excited the ruler's caution. Tiberius, without absolutely refusing the suit for Livia's hand, said he would take time to think, and pointed out the difficulties and dangers in the way; among them, a likelihood that the senate and people would object. "Men murmur at thy greatness, as it is," he explained; "and dare accuse *me*, from their hate to thee."

Those words secretly stung Sejanus, who, professing to drop the scheme of marriage, proceeded artfully to urge upon Tiberius a proposition which he had broached some time before, viz., that the latter should withdraw from Rome into Campania and finally to the island of Capreæ (or, as it is now called, Capri). The ostensible object of this absence from the capital was, escape from the petty cares and distractions of affairs at Rome, the clamor of innumerable suitors, and the envies and reproaches of hostile persons. "A quiet and retired life, larded with ease and pleasures," he argued, would give the needed relief, and yet would be favorable to sound counsels in "any weighty and great affair." But the minister's private theory was that Tiberius, in seclusion, would give himself up to those gross vices which he is supposed to have indulged, and lose interest in the conduct of the state. In this way, Sejanus would have charge of everything, receive the emperor's dispatches, know his plans, and yet pursue his own designs; build strength for himself by conferring dignities and offices; and become "arbiter of all." Tiberius declared that he was resolved to make the journey, as planned. Nevertheless, though unwilling to betray doubt or fear, he began to dread the ambitious pride of Sejanus as being his worst danger. "All whom I have injured may have the desire to strike me," was his reflection; "but only the favorite has the *power*." And, as aconite is used to overcome the venom of a scorpion's bite, so he decided to use against Sejanus, whom he began to regard as a sort of poison, one Macro, a prætorian captain, who was to serve as a poisonous antidote. Summoning Macro, he gave him secret commands to watch everything and everybody, during his (the emperor's) absence; to spy, inform, chastize—explore, plot, practice as he pleased—not even excepting the great Sejanus from his observation; and assured him that he would be supported in so doing, as much as if the senate and the laws had given him privilege.

Macro was a willing and servile agent; for, he said,

"I will not ask why Cæsar bids do this,
But joy that he bids me. It is the bliss
Of courts to be employ'd, no matter how."

He cheerfully prepared to sacrifice truth, right, virtue, and conscience, in his new mission. But his expectations soon received a startling check, in the circumstance that Sejanus, who had accompanied the emperor on his journey, suddenly returned to Rome crowned with Cæsar's praise and fresh power to work his own will. It was an accident that thus restored the minister to his monarch's confidence. The two were sitting one day at meat in a natural cave adjoining a farm-house called Spelunca, among the Fundane hills, when part of the grotto-roof fell, crushing some of the attendants, and so frightened the rest that they fled. Only Sejanus remained steadfast and, at the risk of his life, by great exertion propping up the ruinous arch of the cave's entrance with his own body, saved Tiberius. Surely, the emperor may have thought, a man who was willing to protect him at such danger to himself could not be conspiring against him. So Sejanus, installed once more at Rome, and

alone, went on to carry out his designs against the household of Agrippina. He worked on the ambition of her son Nero, persuading him that the people and army desired him to supplant the emperor; and thus brought Nero under Tiberius' displeasure. At the same time he took apart another son, Drusus junior, and inflamed him with similar ambition and with jealousy of Nero, in order to divide Agrippina's house. Corrupting one of Agrippina's seeming adherents, Latiaris, he managed through him to ensnare Titius Sabinus into treasonable words which were overheard by two lurking spies, Opsius and Rufus; and having thus got rid of Sabinus—the last considerable supporter of Agrippina's interest—he caused that noble lady, with her son Nero, to be cited to the senate and banished, while Drusus junior was imprisoned in an underground room of the palace. Caligula, the third son, escaped the toils of Sejanus only by taking the advice of Macro, which was that he should fly at once to Capri, there give himself up to his uncle, Tiberius, and tell him that he chose no longer to live in peril of Sejanus' plots, which were also full of grave menace to the emperor himself; an assertion which Macro promised to corroborate. For Macro, seeing Sejanus once more in the ascendant, was stricken with deadly alarm for himself, seeing that he had been commissioned as a spy upon that high functionary, whose plots were "laid to his peculiar ends," and could not, consistently with common safety, be allowed to run on.

He therefore departed with Caligula, to seek Tiberius, whom free-spoken old Arruntius called "our monster, forfeited to vice so far that no racked virtue can redeem him." Arruntius asserted, as some historians have done—perhaps with truth, and perhaps in part with the calumny of repeating exaggerated rumors—that the emperor had lost all regard for his own fame or Rome's; that he studied murder as an art, devising new tortures; and spent his time "in the unkind abuse of grave astrology," by casting the horoscope of men's nativity, and, if he found good fortune predicted for them, putting them to death in order to show his power to frustrate fate; or in acting upon the stage, or immersing himself in licentious amusements. However this may have been, Tiberius found time to send to various persons at Rome—such as Laco, Minutius, and Pomponius—letters which greatly puzzled them and threw every one into a state of uncertainty. Minutius found that, one day, Tiberius wrote that he was well and expected to return to Rome; the next, he would send word he was sick and did not know when he could come. In like manner, as Laco observed, to-day he honored some friend of Sejanus by a special writ, yet on the morrow would suddenly send punishment on some other friend of the minister. To one senator he would write in praise of Sejanus, to another he would say little about him; writing to a third, he made no mention of his favorite; and to a fourth correspondent he broke out in sharp rebukes of the great man. Meanwhile, Sejanus himself was made the colleague of Tiberius in the fifth consulship; yet Regulus, who was known to be Sejanus' enemy, was appointed to another consulship, by precise command of Tiberius. And, although altars to Sejanus were permitted to be multiplied, the emperor suddenly forbade all sacrifices to a man still living. The result of all this confusion and apparent contradiction was, that no one knew what to believe as to the intentions of Tiberius, nor as to his real feeling about Sejanus. This was no doubt what Tiberius wanted. It tended to break up plots that might be forming against him, by making every one insecure, and also helped him to draw out the opinions of different men regarding Sejanus.

The fawning adulators of the latter were so misled that they declared him to be the real emperor, and Tiberius only the ruler of an island. Sejanus himself believed that he stood near the apex of his ambition, and began to long for something even higher than to be Cæsar. But, all at once, a strange portent occurred. The statue of Sejanus, in Pompey's theater, was seen to send forth clouds of black and dreadful smoke; and, the head being removed, a monstrous serpent leaped out. Sejanus scoffed at the sign, and asked, with regard to the serpent: "Had it a tongue as forked as flattery, or did it look of the hue like to such as live in great men's bosoms? Was the spirit of it Macro's?" His friends, nevertheless, induced him to offer a propitiatory sacrifice to Fortune, so as to ward off whatever harm might threaten. But when this was done, and the image of the goddess turned away from him in disfavor, he overthrew both her statue and her altar, exclaiming that she might keep her face averted till he bade her turn again; which would be never. "That I," he added, "who have been entitled and

adored as a god, sacrificed unto as no less than Jove, should have been brought to do rites to this peevish wanton—perhaps it was the shame at the thought of my doing so, that made Fortune turn her face, knowing herself the lesser deity!" But close upon this incident came the news of Macro's return to Rome, and Sejanus, learning that he was in conference with the hostile consul Regulus, began to realize his danger, and to gather and arm his friends for the worst. "These things, now, begin to look like dangers worthy of my fates," he mused. "I, who helped to fell the lofty cedar of the world, Germanicus—if, Destinies, you will that, after all, I faint now before I touch my goal, yet I have already done things great enough! All Rome hath been my slave. All the fathers have sat ready to give me empire, temples, or their throats, when I should ask 'em; and—what crowns the top—Rome, senate, people, all the world have seen Jove but my equal, Cæsar but my second."

Macro, knowing the danger of the secret task with which the emperor, now fully warned of Sejanus' plots, had entrusted him, and guessing how fiercely Sejanus might struggle against fate, sought an audience, and disarmed the fears of the minister by assuring him he had been sent by Tiberius privately, to tell only the consuls his purpose of immediately raising Sejanus to the great office of tribune. The secrecy of the proceeding, he said, was to make the surprise of this high honor all the more agreeable. Sejanus, in great feather again, readily and unsuspectingly attended the early session of the senate, convened for this object in the temple of Apollo. There he was received by the senators, among whom the rumor had been spread, with cries of "Hail, great Sejanus! Noble Sejanus! Honored and worthy Sejanus!" But Macro, in obedience to the emperor's commands, bought off the prætorians with a largess, surrounded the temple with the night-watch, and gave orders that no one should be allowed to come out. Regulus then announced a letter from Tiberius, which was read aloud. It was long, and artfully worded. After throwing out hints adverse to Sejanus, it went on to allay suspicion and discountenance severity, but finally counseled that the senate deprive Sejanus of all offices, and try him on grave charges. This was enough. The sycophantic senators, who lately hailed him so loudly, fell away from Sejanus, in terror. He was insulted and maltreated by Macro, hurried to the Mamertine prison * by the consul Regulus, and put to death that evening. His body was given to the populace, who with mere impersonal and bloodthirsty rage dragged it through the streets and tore it into fragments, until nothing of it remained for the executioner to throw into the Tiber. His children, too, a son and young daughter, were killed, and flung on the Gemonies. † Contemplating this hideous end, Lepidus, a man of unstained character and of the highest rank in Rome next to Cæsar's, but who had held aloof from all the conspiracies and informings of the time, exclaimed:

"Who would depend upon the popular air
Or voice of men, that have to-day beheld
That which—if all the gods had fore-declared—
Would not have been believed, Sejanus' fall?"

But it was not dependence on popular will, that ruined Sejanus. It was the execrable system which prevailed, that of governing without regard to the popular will. Sejanus had for years counseled Tiberius to seek safety in plots, suspicions, slaughter, and the aid of spies and informers. When he himself turned traitor to his mighty patron, these same weapons were brought to bear against him; and with them he was crushed in a day.

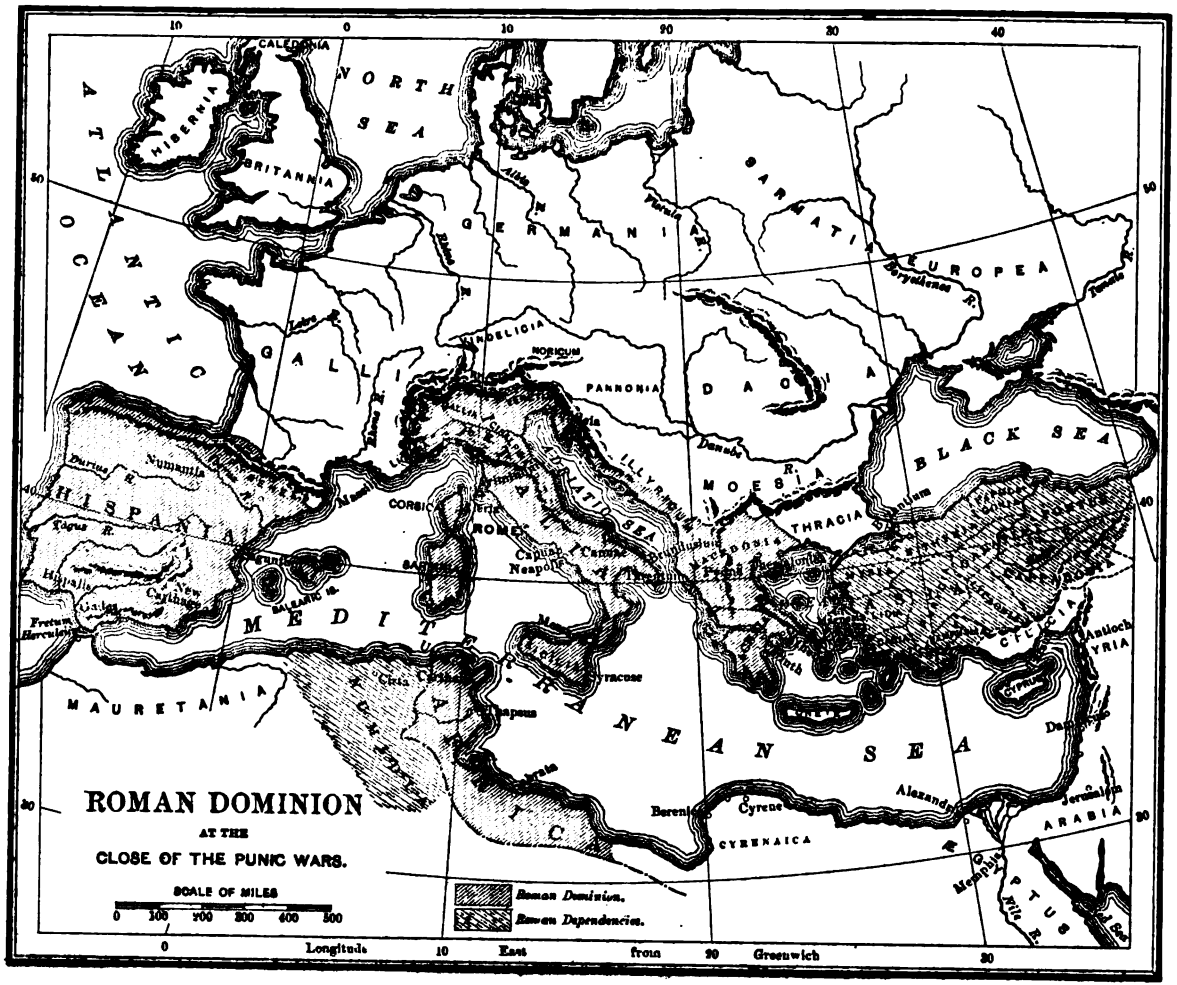
---

*One of the oldest of Roman prisons, said to have been founded by King Ancus Martius and enlarged by Servius Tullius. It was built under the capital and consisted of two subterranean chambers, one underneath the other. It was also called the Tullianum or Tulliarium after Tullius, though the latter name was often applied only to the dungeon proper, or the lower prison, which was either so deep as to have the floor covered with water or else had a well dug in it. Jugurtha the Numidian King is said to have exclaimed when thrown into this prison to starve, as he touched the water on the bottom, "Hercules! how cold are thy baths!" Ancient traditions say that both St. Peter and St. Paul were confined in it, and led from it to their death.

†Often written *Gemoniæ Scalæ*, "Bridge of Sighs." The steps on the Aventine Hill leading to the Tiber, down which criminals were often flung and then dragged with hooks to the river into which they were thrown.

MAP QUIZ.

1. What was the distance between Carthage and Rome?
2. What was the limit of Roman territory at the opening of the First Punic War?
3. What was the extent of Carthaginian territory at the opening of the First Punic War?
4. Locate the scene of the first action in this war.
5. What were Rome's first two foreign provinces?
6. What state was formed by Carthage to take Sicily's place?
7. Where was the home of the Illyrian pirates?
8. Trace on the map Hannibal's route from Carthage into Italy.
9. Mark Ticinus, Trebia, Trasimenus, Cannæ, and Zama on the map.
10. What were the theaters of action in the Second Punic War, exclusive of Italy?
11. What increase in Roman territory resulted from this war?
12. What relations to Numidia did Rome establish at the close of the Second Punic War?
13. What change in Macedonian boundaries resulted from the battle of Cynoscephalæ?
14. What enlargement of Roman dependencies resulted from the battle of Magnesia?
15. When was Roman dominion declared over Illyricum, Macedonia, and Greece?
16. When was the province of Africa formed?
17. What change in the relations of Rome to Macedonia and Greece took place in 146 B. C.?
18. Locate the battle-field which resulted in Spain's becoming a Roman province, which first gave Rome a footing in Macedonia, which gave Rome the Western provinces of Asia Minor.
19. What was the distance in miles between the east and west extremeties of the Roman dependencies at the close of the Punic Wars?
20. What was the distance between the north and south extremeties of the Roman dependencies at the same time?



SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*November 3.*]

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—EPH. iv. 31, 32.

WHAT a strange change it had been for St. Paul's converts, as they passed out of the old into the new—the old so rough, so angry, so violent and venomous, so loud and so brutal—that life woven out of such bitter threads and melancholy hues—"debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults"—that life of the flesh, "hatred, variance, emulations, wrath, strife, envyings, murders." That is what has been banished and crucified by those who had found themselves, amid the heat and tumult of that loud quarrelling, suddenly mastered by the vision of Him who won them by His meekness and His gentleness—the Man of human kindness, the Priest of compassion, the King of Peace, the Lamb of God, "Who, when He was reviled, reviled not again." This was the message that had reached and held and possessed them, the message of the preacher who besought them "by the meekness and the gentleness of Jesus." Who can measure the sweetness with which such words would fall upon a world hot with angry feuds and bitter revenges—"the meekness and the gentleness of Jesus"? As cool water to fevered lips, so the kind words stole in as a blessing upon those who crept out of the tumult to hide their wounds and weariness within the comfortable fold of that Good Shepherd who led them into such rich pastures and by such quiet waters.

And yet we all of us are subject to a suspicion which suggests that possibly something, after all, may have been lost in the passage from the old state to the new. Very rough, very uncomfortable that old condition of things may have been; but was there not a vigor in its vivacities and a robustness in its violence that we miss in the kindly new? Is there no loss of manliness in passing to this new temper? and is it fitted for the actual world? For rough work needs rough methods; and our work here is rough, and cannot be pushed through without a good deal of energetic emphasis. And, again, there is a hearty and muscular naturalness in that boisterous scramble of man against man, which we like in books and in plays, even though in real life it is rather oppressive and unpleasant. And this humility, this gentleness,—they disturb us as something unnatural, artificial, labored. Are they quite real? Are they not apt to be very full of provoking mannerisms and insincerities? So every one, I suppose, has said to himself again and again; and with this suspicion at work within him he easily accepts the more formal and public criticism which is familiar in our ears, pronouncing that these Christian graces, beautiful as ideals, charming us as spiritual excellencies with their choice flavor of exquisite piety, do nevertheless represent an unearthly and unsocial type of virtue; that we lose as citizens what we gain as saints; that by walking in the Spirit we cease to be equally effective forces for economic purposes.

Now, this suspicion and this criticism are familiar and strong because they have a great deal of plausible evidence behind them. There is much in our religious habit and temper which would tend to confirm what they suggest; and certainly our religious thought has failed to give us any logic which would displace the suspicion or expose the criticism; and through this we are easily led into three great disasters.

First, there have been bred up among us a public mind and tone which have so deeply accepted these assumptions of which I speak that it has been found easy for science to persuade us that wherever the root-instincts of men are allowed free play they are necessarily selfish; that from this primal and calculable motive all the vigorous and positive qualities of industrious production issue; that the degree of vigor so displayed will be in proportion to the amount of selfishness in action; and that, however much this natural impulse may and ought, for ethical reasons, to be checked and limited, yet such checks and

limitations will curtail the normal action of commercial industry according to the degree with which they repress the free play of self-interest. That is a well-known position which we have allowed to pass, and in which we have detected no flaw. Perhaps its careful abstention from the moral region succeeded in putting us off our guard.

But then there comes the second disaster, that when the parallel position is taken in that region of ethics we seem to have lost our power of protest. Who does not know how naturally, how obviously the argument meets us? Who can resist its patent evidence, its plain and plausible logic? Our eyes are taught to range over the turmoil of a swarming and warring life of nature; and everywhere we learn how all things push forward to self-preservation, toward fuller living. And when we pass from the lower level, without any perceptible break, into the long strife of human progress, surely it is the same law, that we cannot but detect, directing and ruling the advance—the law of preservation, the methods of self-interest. Men struggle to endure and to grow; and the principles which best serve that endurance and that growth they call Ethics; and, if so, then, since the forward movement derives its force from self-interest, ethics have inevitably their justification in a wise and skillful selfishness. This we hear, and religious and serious people, though they do not like the sound of it, practically abstain from denying it, and at last doubt whether it can be denied.

[*November 10.*]

And there follows a third disaster. They are driven to suppose that heroes and saints, who use very different language, have in reality, unknown to themselves, this very motive at work which they most violently repudiate. The saints imagine that they are losing their all for Christ, while in reality that is impossible; no such vigorous action as they put forth could be produced by anything short of self-interest; they, too, must be, in the end, in pursuit of their own happiness. They do not think so, because they ask for no happiness on earth, but that is only because they have caught sight of the richer blessing to be theirs hereafter. It may be true that all ideal ethical systems repudiate this self-interest, but they can only mean to repudiate the lower and lesser in view of the higher and the better; for all ethics must be bound to assume that man, in acting, seeks his own perfection and happiness, and is, therefore, in a high sense selfish.

Now that, you will say, is philosophy, and none of us here may be philosophers; we cannot therefore travel into the discussion by which such a problem will be finally solved. But one thing we all can do, and it is very urgent that we should do it; and that is, that we should try to make out what it is we mean by selfishness, and what by unselfishness; for it is this word "selfish" that, after all, is the difficulty.

Are we at all right or rational when we assume that all action which vigorously advances the fortunes of the agent is for that reason to be called selfish? We have made these theories, we have let ourselves assume this; but why? Surely St. Paul is rather a hard instance to bring under our assumption. No one, I suppose, pretends to doubt the genuineness of the Apostle's self-surrender. Unselfishness, as we know, was with him a passion—the master-passion of his life. But is there, then, in him none of that vigorous vitality which works ever upward and onward? Is there, then, no assertion of the fullest personal energies? Were his cravings unliberated? were his forces unused? was his character typically one of repression, of curtailment, of subdual? Was there in him no burning curiosity, no pertinacious aspiration, no splendid ambition, no striving after perfection? Had he, then, no purpose, no chosen prize set before him for which he hungered, and in the hope of which he endured? How his own words leap to our memories to answer our questions! Always he ranks himself with those who stand as types of strenuous life. He was as an athlete bent on a prize; he was as a runner with his eyes set on a far goal. This eager, passionate, burning pursuit of the perfect manhood, of that excellency which is made open to him by Christ Jesus—this, looked at from without, is surely identical in appearance with that impetuous craving which pushes all men forward toward their highest interest, and which we have assumed to be selfish, wherever it appears. If, as spectators, we were asked to describe that vigorous assertion of a vital self which is the root-impulse of all natural life, what words should we choose, what words should we prefer to those which speak of "forgetting the things which are behind,"

of "reaching forward to the things which are before" us, of pressing toward a high mark —toward some secret perfection! And yet all this in the Apostle proceeds out of the very heart and heat of his *unselfishness*.

Evidently we have been too vague in our generalizations; we have classed with selfishness what may very well belong to unselfishness. How have we made the blunder? By assuming that all movement toward the better life has self-gratification for its final motive; that all vigorous assertion of personal life proceeds out of selfish greed. Christianity challenges that assumption all along the line; it denies that the pursuit of the higher life need be, in any sense or degree, necessarily selfish. It may be selfish; but it is just as possible that it is wholly the other. And, more than that, in all its most energetic and effectual types it is sure to be unselfish, for selfishness is never, as a practical fact, able to kindle into life the more fervent and daring forms of self-assertion. The selfish man seeks his own good very sluggishly; it is the unselfish apostle who pursues it with the zeal of a martyr and the passion of a saint.

Let us attempt to make this clearer. What exactly does it mean, to say that one's own good is selfishly sought? It is selfishly sought only when it is desired for the sake of the gratification it brings. Success is selfish, when it is craved not simply as successful action, successful attainment, but because of the feeling of pleasure, which is not success itself, but is that which accompanies success —that feeling that we know so well, of gratified importance, which glows and warms within us as we watch over our own success. We may often hunger for success in order to feed this feeling, and then success, no doubt, is selfishly desired; but must it be for this for which we desire success? Have we always this after-feeling in view? Is there no such thing as desire for success simply as success, without a single momentary thought of its reflex action which will follow upon ourselves? Why, the whole history of man, the whole sum of experience is loud with the answer. Take any workman, take any artist —what is the secret of their inspiration? What is the key to all their highest work? Surely nothing but the work, the love of the work, the love of good work as such, the desire to see the effort of labor issue in the finest result. That is their end; that is their motive. Good work satisfies them as good work. It wields a continual fascination that draws them forward at all costs and at all risks to themselves—through austere discipline, through long hours of weary disappointment, through hunger, and cold, and nakedness; and they ask no question why; they would be wounded and stung as with a whip if you hinted that it was because of some after-pleasure to themselves. They are happy, no doubt, in their work—this they cannot help being; but to think much of that happiness is, they know well, to ruin their work, to sap their zeal, to undermine their skill.

[*November 17.*]

And it cannot be that they are deceived, that they have beguiled themselves into a condition of self-deceit in which they cannot distinguish what is selfish from what is unselfish; for vanity, selfishness, self-love, the sucking of the grapes of gratification—these are all passions still in them which they know quite well by experience, since every day they feel them mingling with all their inspirations. But that which they so feel and know, they know also to be utterly distinct from the inspiration which makes them artists, and they know also that the further such motives as those extend, the less genuine is their artistic work, and that if those motives altogether prevailed they would cease altogether to be artists. No man has ever produced the highest artistic work for the sake of the pleasure it brought him; such an aim inevitably drains the life-blood out of his heart.

And in business and in all employments the same impulse tells. He is the best workman who works for the sake of the work;—the merchant, for instance, who has forgotten what he can gain by being richer, but who has the keen zest of a sportsman for following up a scheme, and the fascination of an artist in the handling of his funds. In everything work would be at a standstill if there were not in vigorous action something more than the motive of gain—the delight in the result being produced in the best possible way and on the best possible lines; and wherever, throughout a country, this artistic motive in work languishes, there the productions deteriorate and the trade must fall.

That is the verdict of a world-wide experience, and Christianity seizes on it in its pri-

mary truth. Did you lightly suppose that there was no motive but self-interest that roused men to the pursuit of their own good? Christianity frankly, yet firmly, says exactly the opposite. When has selfishness ever spurred men to heroic audacities or lifted them into splendid action? How often has selfishness won any ardent and eager disciple? A great mass of very commonplace and ordinary activity can be accounted for by it. When we have no strong motive working upon us, then it is that we fall back on self-interest; when we are indifferent, undetermined, idle, then it is that we set to work to calculate which course will please us most, or by which path we shall win most gain. Selfishness is the dull drudge that sweeps the house, that does a good deal of plain and obscure and plodding work for us; it has sufficient force to carry us along through commonplace matters where we need no special effort. But whenever we are really roused, or alive, or strenuous, or enkindled, then we throw the calculations of selfishness to the winds, we laugh at the question of our gains, and forget to ask what will come of it all—we feel only the keen craving, that at any cost our cause should win; we throw ourselves into it, we give ourselves to it just as runners who yield themselves up to the passion of a race, and run as if there were nothing in all the wide world to be done but just to run and to win, without ever dreaming of asking the why or the wherefore.

Nor is it only the joy of the artist that is the seed of vigorous action; there is another motive, even more powerful, more universal, and more fruitful—the motive of love. A man will do far more for the love of others than he ever will do for himself; he will display a finer vigor, a nobler patience, a steadier courage, a fuller energy on behalf of mother, and home, and wife, and children. Nor is it only others that he helps by doing this; it is himself who is vitalized by the new hope; it is his own being that is enlarged and enriched. He is made a better man by loving. We have all seen it. A young man without responsibilities, left to himself, with nothing but his own interest to serve, how idle, how profitless he is, how meager, how sluggish! Even though all his future prospects depend on his industry he cannot be got to put himself under pressure; no calls, no reproaches, no warnings, will induce him to put his energies out in action; he is selfish, and because he is selfish he is idle. But how he has surprised us when the touch of love has laid his hand upon him. For, lo! he is a new being, his manhood stirs, his will quickens, his senses are all alert. Night and day he schemes how he may win prosperity; he toils with perseverance, he endures with a valiant cheerfulness of which no one believed him capable; and all through the long days that follow, as he thinks of her in the house with the children, he will set himself to the grim task of life with an ardor that would have died out if it had been but his own poor, pitiful self for which he was spending his strength.

And do you retort that such love is, after all, but a piece of indirect selfishness, that it is for his own joy that he works when he works on behalf of his wife and his home? Then, if so, why is indirect selfishness so much more vigorous than selfishness when it is direct? A motive, if it is the animating motive, must surely be most effective when it is most visible, most distinctly present. How is it that selfishness is so far more powerful when it conceals itself in the love for another and pretends to be unselfish? Surely we are playing with words when we reduce life to such a game of pretense. Love, as a fact, moves by charming a man into self-forgetfulness, by absorbing him in devotion to another; and through this, and this alone, it obtains its motive power. If a man could persuade himself that in loving another he were really loving himself, why, his very love would perish at the discovery.

[*November 24.*]

Self rouses itself, then, into vigorous activity only when it serves an aim other than its own gratification, and, above all, when it loves; and if love could be raised to the highest power, then the vigor and vitality of that personal self would be at the very height of their fullness; to be given the power of loving would be to be given the power of living. And therefore our creed woke a dying world into new life by bringing to bear upon its stiffening limbs and chilled heart the invocation of a God whom it could love. It was dying, that old world, and dying of selfishness; but it woke under the presence of a Lord and Master to whose graciousness and to whose beauty it could offer the honor of an unselfish service and the glory of an unending self-surrender. It was aroused to do

for Him what it had not the spirit to do for itself. The weariness of self-service, the daily melancholy of self-love—they fled away like a cloud before the hope of an eternal devotion to the Name of Jesus Christ; and, instead of the tired, dispirited Pharisee, sick to death of self-service under the law of works, you have the great Apostle of the Gentiles, illumined, radiant, transformed, endowed with power upon power, energy upon energy, gift upon gift, "in labors more abundant, in strifes above measure, in prisons more frequent, in death oft." Active, strong, inexhaustible, he now finds store upon store of treasure within his soul, once so dry and so bare. "Who is weak, and I am not weak? Who is offended, and I burn not?"

Selfishness is bound to flag. It brings upon us poverty of blood, loss of brain and heart, a sunken, tired, and burdened life. Is it not at the root of so much in us that is dispirited and disheartened, and fretful, and listless? You meet men and women who drag themselves along, who are dim with sheer indifference, who find no light and no joy in all that this world can bring them. My brethren, when this humor creeps over us, let us closely examine and see whether it be not some self-seeking that has brought it upon us. For life will look sordid and meager and meaningless, after a time, to a man of selfishness. He feels it profoundly stale and unprofitable, he realizes so little, and there is so little that is worth the cost of realizing. The aim is mean, and it is impossible to be energetic for long in serving its claims; but love, love for others—this enriches, this enkindles, this evokes in us the desire to be better men; it sustains us in the effort of self-improvement. "Love fulfills the law." Everything becomes possible to those who love. The commands of the Lord are no longer grievous, for the soul that loves is gifted by that love with fresh energies; it discovers in itself unsuspected possibilities, and is supplied with ever-flowing currents of new vigor. The impossible becomes possible to all who look to another and love—the hard loses its hardness, and the grievous ceases from grieving. Love enlightens, and warms, and cheers, and renews, and again and again the self within us presses forward under its sweet breath toward the hope set before us.

Unselfishness is the only salt that preserves our soundness; unselfishness is the only fire that purifies, and refines, and betters, and makes perfect. We shall be enabled to do so much if only we love. We live by loving, and the more we love the more we live; and, therefore, when life feels dull and the spirits are low, turn and love God, love your neighbor, and you will be healed of your wound. Love Christ, the dear Master, look at His face, listen to His words, and love will waken, and you will do all things through Christ who strengtheneth you.—*The Rev. H. S. Holland, M. A.**

* Canon of St. Paul's in London. He is the author of a volume of sermons on "Logic and Life," and one on "Creed and Character." From the latter these selections are taken.

THE CAUSE OF GEOGRAPHIC CONDITIONS.

BY PROFESSOR N. S. SHALER.
Of Harvard University.

THE only way in which we can secure some idea as to the manner in which the greater land masses of the earth have been formed, is by carefully studying some small portion of their surface and thereby acquiring an idea as to the methods in which lands take their shape. No student, however long he may have studied the continent, however much he may have tracked it over in rapid journeyings, will gain by such hasty study an adequate idea as to the history of the area. He must begin by becoming well acquainted with the conditions and history of a small area such as is about his dwelling-place, which he sees often and may come to know well. Having learned what is to be known concerning this little field, he may gradually extend his knowledge until he has a general idea as to the process by which the wider realm has grown.

Every one, however limited may be his condition can know a small part of the earth in a very thorough-going way. It is easy in the course of a few years to become intimately

acquainted in leisure days with an area say ten miles square. Although small patches of the earth vary much in the story they have to tell, even more than the ease with which the history may be interpreted, every such surface has a vast amount of information to tell freely to the patient inquirer.

There is a cardinal rule adopted by all the geologists of the present time, which the student will do well to bear in mind. It is as follows: In the effort to interpret the past history of the earth, in the endeavor to trace the ways in which the surface of the planet has come to its present aspect, the student should begin by considering the causes now in operation in the field of his inquiry. When he is well-informed as to the work which the geological forces are now doing on that field, he may from the light which this study of the moment affords him, proceed step by step backward into the past, guided always in his search into the action of other days by the light the present affords.

Where the student is so fortunate as to dwell amid the open fields and woods, it will be easy for him to begin his study of historical geography on the country about him. If he unhappily is confined to a large town, his task is less easy, but by no means impossible. Although the use of the earth's surface for cities to a great extent destroys its original features, there is generally enough of the original nature left to guide the intelligent observer. He can in excavations made in the construction of streets or of cellars commonly gain an idea as to the character of the original earth. From time to time he may escape beyond the limits of the town, and from the surrounding country gain information which will better enable him to apprehend the character of the earth which lies beneath the built districts. In beginning the study of any area it is well to set at least for a time a limit to the field which is to be observed. To do this it is desirable to take a map and on it mark off, as the region for the inquiry, an area which has distinct geographic boundaries. Where convenient, the valley of a stream should be selected, for, as we shall hereafter see, it is desirable to acquaint one's self with what goes on in a river system however small it may be. The valley of a brook or little river with the bounding hills and their slopes extending to the channels of the neighboring streams will afford a good geographic limit for the proposed study. Of this region the student should have the best map which he can procure and this on the largest scale, that is with the greatest number of square inches of map to the given number of square miles of territory. However poor the map may be, and in most cases it is apt to be very imperfect, it will greatly aid the inquirer in making notes on his observations as well as in forming a clear idea of the region which is to be studied.

With the map in hand, the student may spend a number of pleasant days in walking his field over and in gaining a personal knowledge as to its outlines. He should note wherein the map is defective. He is sure to find a good many small streams which are not well put down, and many hills which are not indicated on the chart. With such skill as he may have, however little this may be, let him try to correct these errors, making changes by pencil lines so that he may afterward correct his own mistakes as well as those of the map-maker.

In the course of his walks the student will easily observe that the earth he treads over is commonly made up of two distinct kinds of deposits. The surface is generally covered by a layer of broken up material, the principal part of which constitutes the soil or the layer in which the plants feed. Many chance sections, road-ways, or places where the water has gullied deep into the earth will show him that beneath this soil layer there is a deeper deposit shading downward from the soil to the bed rock. These bed rocks he will generally find more or less sharply contrasted, generally clearly demarked from the overlying broken up material. If as here and there happens, the bed rocks are of soft sand and clay they may at first appear insensibly to merge in the superficial deposits, but in almost all cases the student will find on looking closely that there is a division between these two classes of materials which make up the earth's crust, the detrital or superficial accumulations lying irregularly over the bed rocks of a harder nature.

Having gained a fair general notion as to the character of the field which is to be the place of his inquiries, the student must now turn his attention to the way in which the geological forces which are operating or have operated on the land have affected the field. Following our general principle of beginning with the actions of to-day and among those using the most conspicuous and familiar, let

us see how the rain-fall of the country is season by season affecting its character.

To see the work of the rain the student should go during the spring-time when heavy showers are falling, to some upland portion of his field, by preference choosing the part of it where the torrent beds are most deeply cut in the hill-side, selecting if possible for observation two areas, one forest-clad, the other subjected to the plow and thus bare of its natural coating of vegetation. Taking first the wooded sections, he may observe that the rain at first has no distinct effect upon the earth, the water sinking into the forest mat as into a sponge and disappearing from sight; following down the slope into a valley he soon finds it emerge, forming a little stream which in the beginning courses over the dead leaves and decaying branches. Descending yet farther the water gains sufficent volume to attack the soil, but has not succeeded in cutting completely through the detrital layer. Yet farther down with the increased volume the stream sweeps the soil away and attacks the bed rock. At this distance below the hill-top the valley may be said to be fully organized and the water to be doing its ordinary geological work.

Before going further with the history of the rain-water it is well to note the fact that this water when it comes upon the earth is quickly divided into two divisions, the geological history of which vary greatly. A part of it remains on the surface or at most creeping along below the level of dead leaves which cover the surface. Another part, generally smaller, passes into the soil to emerge at lower levels in the form of springs. Only a few of these springs appear in an evident manner as distinct fountains. A great part emerge from the ground along the beds of rivers or brooks. In most countries nearly all the ground water creeps downward as a broad underground sheet and finds its way into the streams in the unseen manner just described. Wherever there is a distinct spring, the observer may note that there is a peculiar shape to the underlying rocks, the beds below the soil which control the movement of the underground water. Generally springs appear where there is a basin-shaped irregularity of the rocks, which is filled in with the detrital or soil materials. As an important aim of the student should be to learn the ways in which surface phenomena depend upon the under stratum of the earth, he should interpret the character of the under rocks. He should attend to these appearances of springs in order that in time as his skill in reading riddles of the under earth increases, he may explain the peculiarities in the position of the unseen rocks.

Turning again to the history of the over-ground water in the brook, we find that when the streamlet attains the dimensions in which it cuts away the soil and begins to rend the under rock, we here perceive a number of things of much geological importance. If the beds over which it flows be of ordinary hardness, we readily note that the water alone is incompetent to erode the stone. In ordinary stages of the stream, it runs clear; the water, indeed, may be of crystalline purity. On the boulders and pebbles which abound in the bed we may find a temporary growth of water plants which are not even disturbed by the current; but in times of flood, the increased volume of the torrent moving swiftly sets these pebbles in motion; they strike blows against each other, scrape and bound against the bottom and sides, and in this way act as mill-stones to grind the firm set rocks of the torrent bed. The smaller pebbles and grains of sand which come between the larger fragments in their movement or lie like grain between the upper and nether mill-stones, the boulders and the bed rocks, are also rapidly ground to powder and muddy the water of the stream.

The observer will also notice that the earth or other detrital matter on either side of the brook is here and there cut away by the torrent. Its fine material is carried rapidly downward and the coarser fragments converted into boulders which replace those mill-stones, the boulders, which are constantly wearing out with their rude movement. It is easy to see unless the soil lying on the slopes which border the torrent was in motion toward the stream, the water would soon cut away all the detritus within its reach, in a century or two there would be only bare bed rock next the brook. Careful observations show that the soil-coating and other débris on the steep slopes which lead from the hill-tops toward the stream is in constant and in slow motion toward the torrent. Each time the soil freezes in winter, it expands a little, and because it is easier for it to extend down hill it moves toward the deeper part of the valley. Every root which, beginning as a fine tendril, enlarges

to a great branch and presses the stones and earth apart and so moves them down the slope. It will often happen that on the sloping hillsides there are large fragments of rock which can be referred to some bed higher up in the hills. It is thus easy to prove that this slow journey of the débris toward the bed of the waters is constantly going on. The fact is the hill-sides are like the hopper of an ordinary flour-mill which slowly feeds the grain in between the mill-stones.

It is easy to see that the speed with which the torrent flows depends upon the steepness of the surface over which it moves. It is well to determine the difference in the velocity, which may readily be done by putting bits of wood in the stream, noting how far they journey in a minute of time. The rate of the movement, as will be readily seen, depends not only on the steepness of the slope, but on the twisting and turning which the water has, to escape from the obstacles which it encounters in the way of boulders or sharp projections from the sides. Generally, however, it will be found that the speed of motion increases very rapidly with the increase in the declivity. It will not be so easy to observe a point of much importance, viz., that the force with which the water urges the stones onward augments with amazing rapidity with each addition to the velocity. It has been found by experiment and computation that the violence with which the water urges pebbles over the bed increases at least as rapidly as the cube or the third power of the speed. Thus water moving one hundred feet in two minutes propels pebbles several times as violently as if it moved one hundred feet in three minutes. The result of this difference is easily seen in the study of any ordinary torrent bed. We find that in the steeper parts only the larger boulders are left; all the smaller fragments having been moved down to points where the stream has a less rate of flow.

It is to be hoped that the field in which the young observer is making his inquiries will show him how the torrent passes into the river. It will be profitable for him to seek wherever he may find it, a place where this transition can be observed. Passing down the stream bed we generally find that the rate of the declivity continually diminishes, until at certain points we observe on one or both sides of the stream a slight rude bench or shelf which borders the waters, and, except in times of greatest flood, rises a little way above their level. Examining the structure of this shelf we at once perceive that it is composed of stone in form and other characteristics exactly resembling those which are borne onward by the stream. These fragments are rudely huddled together with a faint trace of stratification or layers in the mass. Though most of the materials are very coarse, here and there we will find small pebbles and sand crowded between the inter-spaces of the larger bits. At this stage we enter upon the new field in the life of the stream; hitherto its waters by the swiftness of their motion have been able to sweep away all the waste which came to their beds; for they have the violence suggested by the name torrent, which is applied to the swift flowing head water region of rivers. With the beginning of the alluvial terrace we enter upon what we may term the true river section of the stream. Thence onward to the sea, except it may be here and there where the waters resume their torrential character in water-falls or rapids, this terrace is continually present, sometimes on one or the other, sometimes on both sides of the stream.

The construction of terraces, as will be readily seen in the field, is due to the fact that owing to its less sloping bed and diminished energy of flow, the river is not able to bear on detritus as coarse as that which is borne to it by the swifter flowing torrents whence its waters are mainly derived. The pebbles accumulate on the side of the river where the current is less swift and so begin the formation of the terrace. Each flood sweeps more material into the eddying waters and so lifts the terrace to a higher level. Soon the trees and other plants seize upon it. The mud in times of high water is caught between the interstices of the plant stems and so the terrace grows until its summit is as high as the flood attains. The river portion of the stream system may be described as the part of its path in which its wrestling with the débris which has been contributed to its bed is in larger proportion and of coarser material than it can bear away to the sea. This section of the river, though it commonly flows on bed rocks, has its sides determined by the material in the form of terraces on either bank.

As soon as we enter the river section of our drainage system, we observe a great change in the form of the stream's path. In the tor-

rent the waters run in an irregular zigzag course, their path being shaped by the rocks which make the boundaries of the current. In the river we see at once that the bed swings to and fro in broad curves which are always cutting back on their concave sides and building it on the convex sides of the bank. Various accidents affect these swingings of the river-bed. In a small river the fallen tree which embarrasses the movement of the water where it is excavating a bank, may compel it so far to alter its movement as to cut the terrace at a point where just before it was adding to the shelf of detritus.

In the greater rivers this swinging of the stream, due to the change in the points of cutting and filling, depends upon very complicated laws which we shall not here discuss. It is easy to see, however, that if time enough is given, the river will wander to and fro over the alluvial plain, taking to pieces all the terraces which it has constructed and in their place building new detrital shelves. In large part the detrital shelves of any river are destroyed shortly after their formation; but all the while the stream is cutting its bed downward into the earth, and thus here and there portions of the shelves are left clinging to the sides of the valley far above the level of the existing stream-bed. Thus in the valley of the Connecticut River, there are three or four of these terraces marking ancient and higher positions of the river bed, the uppermost of which is some hundred feet above the present level of the stream.

Selecting the highest and therefore the most ancient of the terraces which the valley affords, the student should avail himself of some natural excavation which may show him the character of the deposit. He will find commonly that the material of which it is composed is considerably decayed. Comparing it with the detritus now moved by the stream, we observe that the larger part of the pebbles have rotted away on their outside so that a coating may readily be scraped off with a knife. Some of them may be pulverized with the fingers. Viewed with the glass the grains of sand are seen to be likewise softened. If we observe where the brooklet cuts its own terrace, we may note that a considerable part of the material readily dissolves and goes away in the water. These indications are precious, for they tell us of one of the most important of all the processes which go on in river valleys. Lying for thousands of years in their place, the materials of these terraces become decayed. When the river washes the terrace away, a large part of the material falls to the state of powder or is completely dissolved in the river waters and taken away to the sea. Entering into solution with the waters and passing with them to the ocean, this dissolved rock material becomes the food for marine plants, which in turn give it to the animals, and so the life of the sea is nourished. The vast alluvial terraces of the world's river system are in fact great laboratories in which the rocky matter ground up by the torrents is gradually subjected to chemical decay and made ready to enter into the complete solution to which it attains when it passes from the river mouth.

Having attained to this state in his observations on the movement of running water or on that part of it which courses over the surface of the ground, the student should by carefully writing his notes make clear to his own mind the process by which solar energy evaporating water of the sea, precipitating that water in the form of rain, acquires the means whereby it can sculpture the surface of the land. There are many other important points connected with this problem, which must be separately treated, but this conception at once simple and far-reaching, will go far to lay the foundation of his subsequent studies as to the physiographic history of the district which he is studying.

MENTAL PHILOSOPHY.

BY JOHN HABBERTON.

NUMBER TWO.

DEVELOPMENT OF THE MIND.

MENTAL philosophy has as many different departments of action as applied mechanics; the ability to think correctly is, as already indicated, not an end but a means; it is, like the blacksmith's hammer, the carpenter's saw, the engraver's chisel, or the painter's brush, merely a tool—not an example of finished work.

The best tools ever made never were of any service to their owner or to the world until they were used; on the contrary, if simply kept instead of being used to some purpose, they become in time a disgrace instead of an honor to their owner. Good tools do not imply good work, for the work depends upon the will and purpose of the man who uses them. Almost any one can recall some person regarding whom other men occasionally say, "What could not I do if I had that man's mind?" Nearly every one knows men of fine education—men of intelligent faces and noble foreheads, who nevertheless never do anything in particular. These men have good mental tools, but lack the will to use them, so they are distanced by other men, naturally their inferiors, who do the best they can with such mental equipment as they have.

Many years ago the Russian shipbuilders, stimulated by the example of Peter the Great,* built handsome ships with no tool but the ax, while the shipwrights of France and England, with all the tools that centuries of experience had developed, did no better work. Benjamin West,† the great painter, did good work with rude brushes and colors which he himself made, but West knew what he wanted to do, and determined to do it. No one in his day had fewer facilities for learning languages than Elihu Burritt,* a Connecticut blacksmith, yet he became a wonder of linguistic acquirements. Intention and force are necessary, besides tools, if a man means to do anything.

Nevertheless, the more sincere the intention and the stronger the available force, the greater the benefit of good tools. Any one wishing to turn mental philosophy to good use, after forming an honest and distinct purpose, first, should prepare his mind for the work—he should develop his mental powers. Comparing himself with other men, he may conclude that his mental powers are too weak to be worth developing, but such a conclusion would be a mistake, even if formed by a lunatic. The resources of the human mind, like those of the soil, cannot be known until tested. Millions of acres which now yield only wild grass and worthless weeds would prove more fertile, if properly worked, than some "model farms" which are bringing their owners much praise and money. Not many years ago the great wheat and corn fields of the West, "the granary of the world," were barren wastes or noisome swamps. Some men who now are acceptably governing their fellow-beings, healing the sick, or preaching the Gospel were once loungers, gamblers, or debauchees. Their minds, like the plains and swamps of the West, have been cleansed and cultivated—been developed.

The development of the mind is therefore the first duty of a man with a desire to become a true philosopher, no matter in what direction he may wish to exert his mind—no matter whether he wishes to be a personal influence in ethics, theology, or what is called pure philosophy, he must not trust entirely

---

*(1672–1725.) He became the czar of Russia in 1682, his sister Sophia acting as regent until 1689 when Peter assumed full power.

†(1738–1820.) An American artist. He began portrait painting in Philadelphia when he was seventeen years old. He studied some time in Rome, and then settled in England, where he received the patronage of King George III. His best known works are "The Death of Wolfe" and "Christ Healing the Sick." With the former picture began a new era in British art, as he first represented figures clothed in costumes appropriate to their times and calling instead of in the customary classical dress.

*(1810–1879.) An American scholar and reformer known as the "learned blacksmith." While working over his anvil his mind was occupied with mathematical problems, and in the intervals of toil he devoted himself to the study of languages, in several of which both ancient and modern, he became proficient. He translated all the sagas of Iceland which related to the discovery of America. For several years he lived in England where he instituted a society known as the League of Universal Brotherhood, having for its object the abolition of war and the establishment of fraternal relations between different countries.

to good intentions, but must fit his mind to give his intentions most effect. It is quite possible to read somebody's treatise on logic, on mental, moral, or spiritual philosophy, and accept it unquestioningly, but that will not make him a philosopher—he will be merely a believer in another philosopher, who may be faulty in some respects—perhaps in all.

Some lines of reasoning, once accepted at second-hand from religious men, caused thousands of zealous souls in Europe to burn their fellow-beings at the stake; caused Saul of Tarsus to persecute the early Christians; caused millions of good-hearted Americans to insist that African slavery was a divine institution. All these awful mistakes were corrected when the many began to use their own minds instead of passively following the minds of a few.

Nearly all of the people of the United States find themselves by the ears once in four years because ten million voters accept the ideas of ten hundred—or fewer—other men, instead of thinking for themselves. During the last two presidential contests the two great parties have been very nearly balanced, in numbers; where they disagreed, one side must have been right and the other wrong. Were one-half, or one-quarter, or even one-tenth of our voters given to developing and using their minds in the spirit of honesty, such evenness of disagreement would be impossible.

The first step in the development of the mind is to use the mental powers whenever occasion offers. Information, received from wiser men, is not to be despised; indeed, it is absolutely necessary. The weak must lean upon the strong, but persistent leaning makes the weak weaker. Some statements may safely be accepted at once because their accuracy can be proved, but no statement suffers by being thought over. The early geographers taught as they believed, that the world was flat, but a few men who turned this idea over in their minds reached a contrary belief, which proved to be correct. Many systems and deductions of philosophy have been honestly taught in the same manner, but most of them have been demolished by some single individual who thought persistently about them for some time. These individuals were naturally no wiser than those whose ideas they combated, but they developed their own minds.

"Development" means a great deal when applied to the human mind; probably the simplest definition is that development gives all the mental faculties "a fair show." When we are told that a certain tract of land has been "developed," we know at once what is meant. Unnecessary trees have been cut away so as to admit light and sunshine, underbrush has been removed, bogs have been drained, stumps extracted, and roads cut. Even then the land produces nothing of its own accord, but all of its natural advantages are made manifest, and its possibilities can be estimated.

In like manner the human mind must be developed before it can be put to its best use. Prejudices, partialities, notions, and fancies, must be got rid of. Indulgences, the bogs in which many a human mind is mired, the dense shade and underbrush that exclude the light of heaven, must be subjected to the most relentless treatment until they give place to the virtues of which they are perversions. While engaged in this uncomfortable work, any person will find encouragement as to the existence and power of some at least of his mental faculties, for the excuses which the human mind—even the mind of the commonest tramp—will make in defense of some darling fault or sin are pretty sure to show a high quality of ingenuity. A noted lawyer once said that if men's minds were as skillful for the right as they were when defending the wrong, the millenium would be upon us before we knew it.

To return to the real estate illustration, light and drainage are absolutely necessary, but roads are also made. Before anything can be brought out of a tract of land there must be ways made for getting into it. The mind must be approachable from all directions; it must be prepared to receive all desirable impressions and influences. Many which are not desirable may attempt to enter, but it is only the slothful man who does nothing because he fears "there is a lion in the way; I shall be slain."

Ignorance is no protection against mental and moral harm; if it were, that portion of Italy recently known as the Papal States would be the most virtuous land in the world, instead of the most corrupt and degraded portion of the first civilized part of Europe. Mental development—entire openness of mind that allows free entrance to all of the good thoughts and feelings that cluster about the humblest and weakest of us—is necessary

to any one who would prepare himself to think clearly and rightly. At first such a mind may find itself embarrassed, overloaded, and helpless under all that may come into it.

If the soil of a distant valley in which a new settler has "staked" a homestead claim could speak, it would tell a pitiful story: ground that never saw the light was suddenly exposed to the sun; soil on which weeds had bloomed luxuriantly for years and sown seed to produce other weeds was cleft by the sharp ploughshare that left nothing behind but an expanse of bare brown earth; thickets in which wild beasts and serpents had lurked for centuries were invaded with ax and grubbing-hoe; pools were compelled to disappear and with them the creeping things they had harbored; deep into the earth a well was sunk for living water; and everything was as it never had been before. A little later though, the soil could tell a different story: wheat grew instead of tares; the merry voices of children were heard instead of the screams of wild beasts and the hissing of snakes; where the mud had been blackest the farmers' crops grew most luxuriantly; and instead of the thickets were orchards where beautiful blossoms were succeeded by luscious fruits.

The development of the mind, like that of the soil, is a work in itself. It is a preparatory operation, but it is not to be despised or underrated on that account. Neither can it be avoided or dispensed with. All future yield is determined by the nature of the development. The Western settler who, before clearing and plowing, would go over his "quarter section," hoe in hand, dropping and covering a potato here, a few grains of corn there, and setting a rose-bush or apple-tree in the tough sod elsewhere, would be called a fool by his neighbors, and the results would prove the neighbors right. Yet men persist in attempting mental philosophy in some such manner. A fancy for some new idea or theory, or even some old one, has caused countless men to temporarily exercise their wits in ways which have brought them into contempt. The parable of the sower who scattered seed that was good enough in itself, but was dependent upon the soil on which it fell, cannot be too carefully borne in mind by any one who has a taste for mental philosophy.

From would-be philosophers who want the fruits of philosophy without giving any attention to the soil from which they spring, come all the baleful blunders which have made philosophy a term of reproach in the world. Epicureanism, anarchism, slavery, free-love, atheism, are all perversions of philosophy, due to attempts to use the mind before developing it. Mental activity is too frequently mistaken for mental usefulness, whereas it is one of the commonest of human faults. There is a pestilent notion prevailing that to use one's mind is praiseworthy, no matter what the purpose or result may be, so long as the user does not pass the boundary lines fixed by the police. Great facility in expressing ideas, no matter how reprehensible the ideas may be, is dignified by the name of "genius," and those who hear this appellation applied to themselves imagine that they who use it must know what they are talking about. Against such use of the mind the reader must earnestly guard, for it tends in the direction of lunacy—not philosophy. It may not lead one to the asylum, but it places him in the class of people who are called "cranks." Even if he gets a good idea, the "crank" is not sure of retaining it, for his mind is not clear and receptive—it has not been developed.

Then is one never to form opinions, or adopt other men's opinions, or read treatises on mental or moral philosophy until he has what may be called a new mind? Yes; in the nature of things opinions must be formed or adopted almost every day, about the affairs of every-day life, all of which are important in their place. If a man has a work of any kind to do and only a rusty tool to do it with, he must do the best he can for the time being; but how many men are there who cannot say, on looking backward into their own lives, "Ah, if at that time I had had a better ax!" "If all my land had been developed!" "If my mind had been entirely clear!"

Beyond doubt the best method of developing the human mind is to acquire that entire openness and honesty of heart that come through Christian belief and practice. Some men who are masters of all points of Christian doctrine are yet seriously blameworthy in action, but the clearness of heart and the love of truth of the millions to whom Christianity is a life as well as a belief make the mind peculiarly sensitive and receptive. Unbelievers of all grades have sneered at defenders of the faith who did not practice what they preached, but the veriest atheist contemplates with unalloyed respect the sim-

plest man whose longing for righteousness has really resulted in what is called a change of heart. Like good soil, which receives all seed and enables it to yield "some thirty, some sixty, some an hundred fold," the open mind, cleared of all that might prevent the good seed from striking root and growing, is susceptible to every good influence which reaches it. Nothing good is repelled or allowed to wither and die.

Without a mind in such condition, a man may think much and acutely, but so long as the tree is known by its fruit, so long will the lack of a properly developed mind result in sophisms and fallacies. Minds differ in strength as "one star differeth from another in glory," and not every one who prepares himself to receive the good seed with gladness can be sure of equaling some of his fellow-beings in results; but so far as his capabilities go, he will bring forth only that which is good.

After the mind is properly developed comes the duty of training and controlling the mental powers, of which more hereafter; but development is first necessary, and as "the beginning is half the battle," the student is entreated to believe that not too much space and stress is given in this article to a step without which the others will be unavailing.

THE USES OF MATHEMATICS.

BY PROFESSOR A. S. HARDY, PH. D.
Of Dartmouth College.

II.

ONE of the most important uses of mathematics is to be found in the application of the Theory of Probability to the practical concerns of life; and it will be worth our while to consider this example somewhat at length, because it illustrates the nature of the service rendered by the science in all similar cases, that is, in all those cases in which the assumptions which lie at the basis of the theory are derived from experience and not from definition. Let us consider briefly the mathematical theory of probability in its application to insurance risks.

Human nature is a curious mixture of credulity and scepticism. The same man who scorns a method which pretends to predict a future event, at the same time will listen to the agent of an enterprise which promises the subscriber more than he subscribes. His scepticism arises from the fact that he does not know that the theory of probabilities rests upon that very experience which he boasts is the guide of his own conduct, and his credulity overlooks the fundamental principle of all enterprises of the nature of insurance, that "some must pay more than they receive, in order that others may receive more than they pay."

The data on which the weather predictions are founded are so variable and complex, in other words, our knowledge of all the factors in the problem of what the weather will be to-morrow is so incomplete that the prediction is relatively unreliable. On the other hand, while we know practically nothing of the causes which determine whether a given embryo will develop into a male or a female, experience teaches us that the proportion of males to females is almost invariable, and nearly as twenty-one to twenty. That is, while nothing can be more uncertain than the sex of an unborn child, hardly any natural phenomenon is more certain than that in a large district twenty-one males will be born for every twenty females.

Notice also that in the two cases above mentioned, the prediction is not of the same kind. As to the weather, we attempt to predict a single event—the weather to-morrow; while in the question of sex, our affirmation is not of a single event but of a run of events.

The mean duration of human life is another example of knowledge founded on wide observation. The uncertainty of a single human life is proverbial. Whereas, experience teaches us that notwithstanding all the differences of constitution, and the many accidents to which human life is subject, the average length of the lives of a large number in the same community is so very nearly the same that financial risks depending upon it are classed among legitimate business enterprises instead of among speculations.

Like illustrations are afforded by all statistical inquiries. The number of crimes of the same kind committed in a year, the ratio of convictions to acquittals in jury trials, the number of conflagrations, of ships lost in a particular trade, etc., all fluctuate within narrow limits, but all approach fixed values as the range of observation is more extended. *A priori* we know nothing of the probabilities of these things,—very little of the causes which determine the special event. We infer from large experience; the wider the experience, the safer the inference, and our confidence in the inference rests upon our belief in the constancy of the operation of the laws of nature,—laws whose results we observe, although perhaps ignorant of the laws themselves.

In respect to the mathematical theory of probability, then, we must forego the idea that pure chance presides over the sequence of events; for the theory implies causation, order, law, providence, or whatever you please to name the very opposite of pure chance; and the law (or laws) on which it thus rests is an empirical one, that is, a law derived from observation—a law, moreover, which is observed to hold good only for large numbers; the greater the number the safer the application of the law; and thus the theory is able to predict *nothing* about a single event, but, very accurately about a large number. So much for the fundamental basis of the theory; it rests on experience and applies only to a general run of events, not to a particular event; and is trustworthy in proportion as the experience on which it relies has a wide range. A few words now on the special nomenclature of which the theory makes use.

In nature no such thing as a straight line or circle exists. When, therefore, the geometer wishes to prove the relations which hold good for circles and straight-sided figures, he is obliged to idealize. There is no such plane, for example, as a plane without thickness. But the geometer is at liberty to neglect the third dimension—thickness—and reason about two, length and breadth. So doing he obtains a plane geometry. But no statement of this plane geometry is true of any of the figures which we draw to illustrate it; being in fact true only for the ideal figures which we conceive of in the mind. Geometry tells us an acre contains 43,560 square feet. But this is true of no such acre as we survey in the field with our nicest instruments. Such an acre contains the 43,560 square feet of the ideal acre only as it is its exact reproduction. But the exact reproduction is an impossibility; hence the statement of the number of square feet in any actually surveyed plot of ground is an approximation.

Now in the mathematical theory of probabilities we do just as the geometer does. We first take ideal cases and frame ideal laws, or theorems, like those of geometry. We then apply these to actual cases, cases which always differ more or less from the ideal ones, and hence these applications are always more or less approximative. The only question is, are they sufficiently exact for practical purposes? Let us take the case of a coin tossed in the air. When it falls, either a head or a tail *must* be uttermost; and just as the geometer, in beginning a demonstration, says, "Let this be a circle," i. e., suppose this to be a circle, so we suppose an ideal case, namely, that the conditions which determine whether the coin falls with its head or tail uppermost are such as to render either event equally probable. Then whatever symbol is to represent the chance of a head will also represent that of a tail. What shall this symbol be? It must evidently express the magnitude of the chance; it is a question of *more* or *less*, i. e., of measurement, the chances being, in the supposed case, equal, and therefore the measure the same.

Now measurement implies a unit. To measure a probability we must have a unit or standard, just as to measure a distance we must have a unit of length; and the one essential quality of a unit is invariableness. A yard-stick which is continually changing its length is of no value. Our unit then must be constant. Such a unit is *certainty*. What this is we all understand, and certainty is our unit of probability; so that if unity expresses certainty, a probability will be a fractional part of unity. Thus, in the case of the coin, the chance of a head is $\frac{1}{2}$, of a tail is $\frac{1}{2}$, and $\frac{1}{2}+\frac{1}{2}=1$; that is, either a head or a tail *must* turn up, and we have the sum of the probabilities equal to unity, or certainty, as it should be. Take another ideal case. Seven black balls and three white balls are in an urn, and each is equally liable to be drawn. Then the probability of drawing a black ball is $\frac{7}{10}$, and of drawing a white one is $\frac{3}{10}$, and $\frac{7}{10}+\frac{3}{10}=1$, or we are certain to draw either a black ball or a white one. We

see, then, that the measure of the probability of the happening of an event "is expressed by the fraction that the number of favorable cases is to all that can happen."

Now take our ideal case into practice. In practice the chances of a head or a tail in a single throw are *not* equal. There are a multitude of conditions determining how the coin is to fall, about which we have no knowledge, and over which we have no control. They may be such that the head falls uppermost several times in succession, so that our mathematical statement that the probability of a tail is ½ seems good for nothing. Here enters experience. As a matter of fact, we find that in spite of all these varying conditions under which the coin falls, and our ignorance of them, *in the long run* it falls on one side about as often as on the other, or that in many trials the conditions tend to equality. In short, experience teaches us that while our statement of an equal number of heads and tails in six throws is of little value, in one hundred it is of more value; and while that for no definite number of trials, however great, can we predict what the result will be, we can make general statements which actual trial will in the long run justify, and which like general principles in other matters are in the long run safe rules to follow. So is it with the balls. In ten trials we should rarely get seven black and three white ones. Indeed the probability would be very great against it. But in one thousand trials the proportion of the number of black to white balls would be nearly as seven to three. Why? Because experience so teaches us.

This case is identical with the number of deaths under forty years of age in every thousand. In a single case we can hazard no prediction, in a million we can stake our wealth with security, as in fact we do. Again, why? Because law of some kind or other presides over the variable conditions of practice, and long experience has given us faith in the constant operation of this law. We may apply the ideal laws of probability to practical problems provided we deal with a large number of events and not single ones. Just as in the case of an engine provided with a large fly-wheel, or a water-supply system which has a large distributing reservoir, the sudden demands on the part of a consumer of energy or water has no appreciable effect on the velocity of the wheel or the level of the reservoir; so the individual exception to the mortality-law has no visible effect upon it. Large numbers are the fly-wheels of the doctrine of probabilities.

De Morgan* in his celebrated exposition of this subject remarks that the distrust of the theory of probabilities entertained by those who do not understand it, is due to the fact that it seems to assume a power of prophecy and to be of no use unless it does. This, he adds, is both true and false. There is prophecy, but not of particular events, and this power of prophecy is derived from experience, not from inspiration. It is of the same *kind* as that of the astronomer who predicts the time of a star's passage over the meridian to a fraction of a second, the difference being one of *degree*—the events with which the astronomer deals being controlled by laws of which his knowledge is so accurate that he is dealing with probabilities upon which he may place an almost absolute reliance. As an example, suppose that of twenty ships engaged in a particular trade, on the average one is found to be lost every five years. If the average value of a ship and its cargo is $50,000, this means that one of the twenty owners is almost certain to lose this sum in five years. The law—providence—whatever we may call it, implied by this steady loss of one ship in twenty, every five years, has no compassion, never relents. It does not distribute the loss among the twenty owners; it pounces upon one. It does not select the owner best able to bear this loss; it is as liable to select one whose whole capital is involved as any other. As a further illustration, suppose fifty men sit down to a dinner costing $5 a plate. If the landlord were to insist that one of them, selected by lot, should pay the whole $250, he might find a precedent for his conduct in the laws of nature. It is under such a law that the ship-owners engage in trade. Certainly as one of the fifty you would prefer to pay $5.25, or even $6, rather than to run the risk of having to pay $250. Suppose, further, that I, an outsider, assume your risk for a consideration of $6. If the lot falls on me I have lost $244 where you would have lost $245. But if I make this buying up of risks my business, and buy up at $6 the risks of the entire party, then I am held for the bill, pay it, and make a profit of $50. This is insurance. What is its safety? The certainty of the knowledge of the sum to be paid, that is, the cost of the

*Augustus. (1806–1871.) An English mathematician.

entire dinner, or, in the case of the ships, the truth of the induction from experience that one ship in twenty is lost every five years. Any doubt on this point converts the safe business into the rash speculation. What renders insurance feasible? Individual unwillingness to incur risk of loss. You are unwilling to stand the chances of being held by lottery for the cost of the entire dinner, so that my profit depends upon your unwillingness to gamble, on the disadvantage which led you to pay $6 to be free from the caprices of fortune. For however impartial with respect to masses, fortune is not to be depended upon by the individual.

The enormous sums invested in insurance and the magnitude of the interests involved, present a notable illustration of the indebtedness of society to mathematics. The results furnished by the theory of probability are rigorous consequences of certain hypotheses originating in experience, consequences which follow as inevitably as those derived from Euclid's axioms. So long as we make no application of these results to the sensible world of experience, they constitute with the premises a system of formal truth, that is a system self-consistent in all its parts. Given this, that follows. The applicability of these results to practical life is, of course, dependent upon the premises. Any doubt which rests upon the latter also attaches to the former, for the inferring process which lies between the data and the conclusion cannot eliminate the imperfections of the data. As our experiences become many and uniform they acquire a very high validity as data, and the inferences drawn from them have a correspondingly high scientific value, but their only warrant is experience and they cannot rise above their source. The service here rendered by mathematics consists in the brevity, rapidity, and certainty with which it reaches the conclusion, and the only distrust to be entertained is that which we feel in respect to all reasoning founded upon human experience.

TRAITS OF HUMAN NATURE.

BY J. M. BUCKLEY, LL. D.

I.—UNIVERSAL.

POPE* says, "*The* proper study of mankind is man." Whatever controversy might arise concerning the truth of that assertion would begin upon the first word. All reasonable beings must admit that *a* proper study of mankind and one of the most important, is man. Religion requires and directs the study of God, who made man, without a knowledge of whose purpose man cannot understand himself, forecast his destiny, or adopt reasonable rules of life. Nature and philosophy derive their interest and importance, as studies, from the relation which man sustains to the universe in which he lives and to the laws which govern it. Even religion derives its primary interest from the comprehension of his relations to God, to his fellow-man, and to eternity.

A writer in the *Spectator*† says, "Human nature I always thought the most useful object of human reason"; and informs us that he esteemed the making of the consideration of it pleasant and entertaining to be "the best employment of human wit." According to tradition, the oracle pronounced Socrates* the wisest of all men then living, "because he judiciously made choice of human nature for the object of his thoughts."

In this paper I shall treat the *genus* human nature—the characteristic common to every "kindred, tribe, and tongue."

THE PHYSICAL MAN is a "biped, without feathers," Diogenes'† sarcasm upon Plato's definition to the contrary notwithstanding. He walks erect, and is distinguished from other inhabitants of the earth by various particulars. A philosophical writer has affirmed that he is chiefly differentiated from other animals by "the superior development of the anterior portion of the spinal cord," which was

*Alexander. (1688–1744.) The popular English poet. This famous line occurs in his "Essay on Man."

†A periodical published by Richard Steele, to which Addison was a regular contributor.

*(About 470–399 B. C.) The great founder of Grecian philosophy.

†Laertius. A Greek author who lived probably in the second century, A. D. "Plato having defined man to be a two-legged animal without feathers, he (Diogenes) plucked a cock, and, bringing him into school, said, 'Here is Plato's man.' From which there was added to the definition, 'with broad flat nails.'"—*Life of Diogenes.*

translated into simple language by a teacher: "that is, he has a larger front head." His eyes, ears, and hands are two; his mouth and nose one each; his fingers and toes five on each foot and each hand. Monsters have been born with less or more than the normal number of eyes and other organs or members, and some destitute, but they are not to be considered in the treatment of the *genus homo*.

Idiots sometimes resemble beasts rather than men, and various tribes not idiotic live in such a way that the civilized traveler meeting a single specimen might long be in doubt whether what he saw was man or beast. Speaking generally, in every clime, on sea or land, in health or sickness, man is able at first sight to distinguish man from beast, whether among the pigmy tribes in equatorial Africa, the Bedouins of Sahara, the misshapen Esquimaux, the deformed flat-headed Indians, the Patagonian giants, the tallest race on the globe, with a mean height of five feet eleven inches, or a cluster of dudes at a watering-place. If the missing link were living and could "a tale unfold," it would greatly complicate the discussion and require an accurate list of infallible tests.

The sciences of anatomy and physiology, branches of the broader science anthropology, contain the accumulated knowledge of mankind concerning the physical man and exhibit to the student, organs, adaptations, and laws of growth, development, nutrition, and decay. When pursued in connection with comparative anatomy and physiology, they reveal numerous distinctions which enable an expert with infallible accuracy, by the examination of the fragment of bone, the analysis of a drop of blood, or the microscopic examination of a section of the brain, in many cases to distinguish the human body from the other animals.

THE INTELLECTUAL MAN.—The established senses relating the outer world to the mind through the body are common to man. No normal human being is without them, nor is any man endowed with a sense peculiar to himself,—though the greater sensitiveness of one or more senses of particular individuals has led some to conclude the existence of a special sense. Certain philosophers affirm a sixth and a few a seventh, but these are predicated of all men; and thus far their hypotheses have not commanded general assent. The intellect is the same, as to the functions of its various faculties, wherever man is found,—the memory in the two forms of remembrance, spontaneous and recollections intentional, both a conservative and reproductive faculty; the imagination, the representative faculty; and reason whereby effects are deduced from causes or traced to them, comparisons made, all objective truth not reported by the senses comprehended, and all sensations tested and intuitions rationally accepted. These faculties may be stronger in one than in another, and mental force as a whole may differ greatly in different individuals of the same race and in different races; but reason, memory, and imagination are of the same nature and perform the same intellectual work more or less efficiently wherever they exist. The will—a term incapable of definition or explanation, but whose function is known and felt by every being possessing it—unites all the faculties of man in a common center, transforming what otherwise would be a mob of uncontrollable passions excited by a multitude of incoherent ideas, into an army more or less subject according to the degree of volitional power and discipline to the control of a commander-in-chief. The Hottentot exhibits the possession of all these faculties as really, though not in the same degree, as the most perfectly trained and accomplished Christian scholar.

THE MORAL NATURE.—It is impossible to conceive the idea of man except as a union of three natures in one, and they blend on invisible lines. The appetites, passions, and instincts, and the emotional and moral susceptibilities are essential parts of the hereditary endowment of the race. Like the faculties of the intellect they may differ in degree but are found to some extent in every normal human being. Most of the propensities, appetites, and instincts are branches of two which are fundamental—the instinct of self-preservation and the impulse upon which the perpetuation of the human race upon the earth depends.

Hunger and thirst lead all men to partake of food; the knowledge attained by experience of the importance of food leads to its accumulation; the vicissitudes of heat and cold render necessary shelter, clothing, and modifications thereof; the pleasures to be derived through the senses make both comfort and luxury possible; while nature has "committed to the passions the perpetuation of the race," and anger roused by insult or assault prepares the subject thereof for self-defense, while fear

prompts to a speedy escape from recognized danger.

Veneration, gratitude, benevolence, filial, conjugal, and parental duty spring naturally from the moral sentiments common to mankind, and the universal sense of the race regards those who are destitute of them, or who under the influence of selfishness resist them, as moral monsters. Conscience, distinguishing actions into right and wrong, summons reason to repress the excesses of passion, to guide the instincts, to moderate the appetites, and to direct the conduct by those principles which are accepted as binding. "All passions are in all men, but all appear not in all."

A close observation of mankind finds all races and all men essentially the same. The generalization, however, is of necessity so wide that a logical method cannot be closely followed; yet considerations may be offered which are equivalent in force to positive proof.

There is in human beings *a predominant love of self*, which may take the form of pride, ambition, lust of wealth, or lust of power. What if

"Lowliness is young ambition's ladder,
Whereto the climber upward turns his face;
But when he once attains the utmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend"?

Or what if ambition takes the form of idle isolation, holding itself aloof from work? What if it sets itself against all that is,

"Spurning all wholesome curb and dreaming free
Her rabble rule licentious tyranny"?

It rules, except as restrained by reason or religion in every human breast, the first quality that manifests itself, and the last that dies.

Macaulay* says, "One man goes without a dinner that he may add a shilling to one hundred thousand pounds; another runs in debt to give balls and masquerades; one man cuts his father's throat to get possession of his old clothes; another hazards his own life to save that of an enemy; one man volunteers on a forlorn hope; another is drummed out of a regiment for cowardice. Each of these men, no doubt, has acted from self-interest."

Akin to this is *opposition to restraint*. No vigorous nature was ever otherwise than self-willed. Because man is related to the whole external universe through the senses, and because reason and conscience unfold more slowly, all love sensuous ease and pleasure, and are given to sensuality where reason and religion through instruction, good example, and external environment have neither diverted attention from the passions nor made their gratification impossible.

An almost *ineradicable complacency* exists in human beings the world over, sometimes apparently, and only apparently, counterworked by diffidence. Its most common form is vanity, and it is usually accompanied by self-deception. Many persons fancy themselves beautiful who are not so regarded by others and are not so by any known standard. Others suppose themselves accomplished who are objects of merriment both to the judicious and to "the groundlings" whenever they display their vaunted accomplishments. Burns'* familiar words,

"O wad some power the giftie gie us,
To see oursels as others see us,"

state this fact in popular form.

No radical difference in these respects can be seen between the heathen woman, the uneducated servant girl, or the leaders of the fashionable or literary world; nor should many who have been held in honor as saints be excepted from this statement. Not far beneath the exterior aspect of humility is seen a complacency which is fed by the applause which it deprecates and depreciates; and philosophers, stoics, mystics, and epicureans alike exhibit the pre-eminently human quality of vanity.

It may be doubted whether the monstrously exaggerated representations in the tombs and monuments of ancient Egypt necessarily imply a greater degree of vanity than is possessed and exhibited to the discerning by the kings, generals, sages, and orators of the modern world. This subtle complacency divides the world into cliques which are "mutual admiration societies." It has much influence upon the division of the Christian church into sects, and is more potent in their perpetuation than any other influence; and

* Thomas Babington. (1800–1859.) A great English scholar, critic, and historian. His most important work is his "History of England," of which it has been said that it was read by tens of thousands with as much interest and delight as a fresh novel from Scott or Bulwer would have been.

* Robert. (1759–1796.) The celebrated Scotch poet.

the most fashionable society does not exhibit the spirit more unmistakably than religious assemblies with their contentions, flatteries, dignities, and titles.

Human nature everywhere has a *capability of becoming insensible*, which is found in every department. The physical system may learn not only to endure without pain, but to derive pleasure from what at first was intolerable. The foulest odors may be no longer perceived; the most beautiful scenery may be unobserved; the most discordant noise and the most abhorrent spectacles may become tolerable. A mind originally elevated may deteriorate and even lose the power to distinguish the pure and the good.

I am not seeking to teach a religious doctrine or to affirm a universal disrelish of spiritual things, an entire absorption in the things of this world and an aversion to the service of God. These belong to the sphere of the religious teacher. Of spiritual things man originally knows nothing, and it is possible to conceive a race living without thought of God or of anything higher than what man learns by experience and observation. Under all religions, or none, the mutations of joy and sorrow, and of hope and fear, are much the same. Men everywhere are striving for property, power, pleasure, knowledge, ease; their interests center in their homes, possessions, health, friends, country, and religion. And in all these, whether they live according to law, contrary to law, or without law, they show essentially the same natures.

Thus far assertions only have been made, and while these may rest upon the experience of each man, there are proofs of convincing force to offer of their truth.

This identity of human nature can alone explain the *similarity of history*. The pursuits and occupations of men in different countries and ages are so nearly the same as to produce a scene superficially diversified and excited, but really monotonous. If we study carefully the rise, progress, and the decline and fall of nations, the result is the perception that while languages, names, and manners are different, passions and propensities are the same. Ambition, avarice, and lust are the passions which have ruined the mightiest nations which have ever existed. Surprisingly accurate parallels can be drawn between the empires and republics of the ancient world and those of to-day. Costumes and scenes differ, but motives appear the same. So that a mere change of names and substitution of different weapons of war would in many instances adapt ancient historical writings to the description of modern events.

The similarity of the *proverbs* of all nations is explained in the same way. These have been laboriously gathered together and form collections in which many thousands from every people may be consulted and compared, and when the comparison is completed, a proverb which was old in the time of Solomon is abundantly confirmed—"as in water face answereth to face; so doth the heart of man to man."

The *poetry* of all nations affords further proof. Ample means of comparing it exist in our age; whether we read the classic poetry of Greece and Rome, study Homer and Anacreon,* or the few fragments of Menander† that remain, Virgil‡ or Horace, or read that of later times, we find that only that retains a hold upon the world which reflects the common elements of human nature. There have been marked instances of reaching all classes, learned and ignorant, high and low. Shakspere declares that he only who "holds the mirror up to nature," can move human hearts. And he tells us, too, that "one touch of nature makes the whole world kin," a thing impossible if human nature itself were not in substance identical.

Addison, in the *Spectator*, says, "When I travel I take a particular delight in hearing the songs and fables that have come from father to son and are most in vogue among the common people of the countries through which I pass; for it is impossible that anything should be universally tasted and approved by a multitude, although they are only the rabble of a nation, which has not in it some peculiar aptness to please and gratify the mind of man. Human nature is the same in all reasonable creatures, and whoever falls in with it will meet with admirers among readers of all qualities and conditions."

So we are told that Molière‖ used to read all his comedies to an old woman who was his housekeeper, as she sat by him at her work in the chimney corner, and could foretell the success of his play in the theater by the re-

* A Greek lyric poet who lived about the sixth century, B. C.

† (About 342–291 B. C.) A Greek dramatic poet.

‡ See "Latin Courses in English" p. 132 *et seq.*

‖ Jean Baptiste Poquelin. (1622–1673.) A famous French comic author and actor.

ception it might have at his fireside, for he tells us the audience always followed the old woman and never failed to laugh in the same place." Addison further states that it is for this reason that Homer, Virgil, or Milton, so far as the language of their poems is understood, will please the reader of plain common sense.

It is attempted to show in this paper only that human nature, to quote Whately* in his notes on Bacon's* essay on "Nature in Man," "is always and everywhere in the most important points substantially the same." If this be true the best preparation for the study of human nature is *introspection*. Those who know their own hearts are sometimes supposed when they speak to have had special information and to intend an improper personal reference.

Judging other men by ourselves is safe under certain limitations. Those limitations will be treated in succeeding articles.

*Richard. (1787–1863.) Archbishop of Dublin, an English scholar and writer. He is considered one of the founders of the Broad Church party. He is widely known through two books, "Elements of Rhetoric" and "Elements of Logic." He is the author of numerous religious and educational works.

*Francis. (1561–1626.) An illustrious English philosopher.

WHAT SHALL THE STATE DO FOR ME?

BY THOMAS B. PRESTON.

IF I were asked the question, "What shall the state do for me?" my first impulse would be to reply, "Let me alone. I ask nothing from the state. I want no interference. I want absolute freedom to think as I please, to speak as I please, to do as I please. I want to buy or sell where I feel like it and when I feel like it and whatever suits my fancy. I want no paternal government regulating my food or drink or clothing or education or business pursuits. I want to be my own government, a law unto myself. I want no superior. I want power and influence. I want to own wealth, culture, lands, men,"—

"But, hold on!" some one would say; "what kind of a world would it be if all were possessed of such insatiate desires?"

But is not that democracy? Is it not liberty? Should I not be allowed to do what I please with my own, with whatever I can acquire by my labor? After all, why should the state do anything for me?

It is evident in the first place that the gratification of man's desires must be limited, if only by his physical powers. It is the Infinite Being alone whose will is a law unto Himself. Besides, the wants of some individuals may conflict with the wants of other individuals and, in these cases at least, there must certainly be a limit. The prevention of this clash of interests cannot be left in the hands of the parties concerned but must be the care of the state. Without it the world would revert to a condition of barbarism and savagery. Hence the state must at least do this for me: see to it that my liberty is not infringed by others and conversely that I do not interfere with others' freedom.

Some scientists indeed recognize no abstract rights in man. A distinguished professor has recently stated that man has no more rights than a rattlesnake. Mr. Huxley* declares that we are born into this world "small reddish persons" with no discernible abstract or concrete rights of any description beyond those we can establish by competition with our fellows. But the philosophy of these gentlemen, however profound they may be in their own field of investigation, certainly seems narrow and one-sided when carried into the domain of ethics. "You must struggle against others," they say, "and that you may have more, others must have less. Make your own way, like a blade of grass or the mountain torrent or, if you have genius, like the bolt of lightning. Your desires need only be limited by physical laws, but these set impassable bounds." To these professors man is merely an animal of a more delicate construction than the rest of animate creation. From their purely material point of view, man, as an animal, has no more rights than any other, and from this standpoint they are presumably correct. Their science deals only with physical laws and, if

*Thomas Henry, F. R. S. (1825—.) An eminent English naturalist. In his early days he was a surgeon in the royal navy. He is a prolific writer and a popular lecturer on natural science. He favors the Darwinian theory of evolution.

those laws alone govern man, he is entitled to no more than he can grab and may retain all that he can acquire by superior strength or skill or craft, however applied.

Religion—that is, the religion that is for the most part preached in the churches—in many instances takes the opposite view. Its teachers overlook man's physical wants. "What rights," they argue, "can be claimed by this clod of earth, so fallible and so vain? You speak of power, wealth, authority. Do you not know that all power is from God? Men do not deserve power. This talk of rights is a fallacy. Things as they are, are of divine ordination. To question the present order would be subversive of society. You should never seek to gratify your desires. This world is a place of probation. Suffering should be sought for its own sake. The more you suffer here, the more you will enjoy hereafter. Leave the things of this world to those who crave them." These teachers treat only of the soul, seeming almost to forget the needs of the body.

Between these two extremes the minds of men, searching for truth, have wandered for ages. In the effort to solve the problem a perpetual conflict seems to have arisen between the individual and society, leading some to condemn all kinds of government and social progress, and others to sink the individual in the state. Is there no middle ground, no true solution? Are there not some certain principles which clearly and broadly mark out the lines of personal freedom and show where that freedom is necessarily limited in its sphere?

The difficulty lies in the fact that with almost every truth enunciated by human authority there is some admixture of error. If one's own aspirations for freedom are in themselves wrong, the cry for liberty which has sounded through the ages is a mockery and the very nature of the human mind is a snare unto itself. Yet it is plain that the scientist is correct in stating that our desires must be limited by physical laws, and most people will concede that the religionist is telling the truth when he says that all power is from God. But the former too frequently ignores the action of moral laws, while there are now and then those of the latter class who dogmatically assert that science and progress are opposed to religion. The impossibility of the unlimited fruition of unlimited desires must be conceded. There must be limits, moral as well as physical. Apart from the consideration of each man's duties to himself, which form the proper subject for his own conscience, how shall the state so arrange matters as to preserve the freedom of all without interfering with the liberty of each?

Here there is another difficulty. Government is not a science, it is an experiment. And in the nature of things as society advances, new problems arise to be solved, new perils to be avoided. This flows from the variable nature of man's wants and the variable means of supplying them, so that no individual course can be predicated with certainty apart from the circumstances which surround it. Hence the codes of statecraft must be constantly changing to suit the progress of human society. What was wrong at one stage of the world's history, or would have entailed great hardship, becomes right at another period and a means of extending the blessings of civilization. In this diversity of conditions is there no principle, fixed in itself, but variable in its application?

Individual liberty must be conceded as the first step. No one has a right to abridge it. What is this liberty? By the very fact of birth we prove our natural right to live. Otherwise nature enacts a lie. And this right to life is equal among all the children of men. From the right to life flows also the natural right to work out the end of our existence, which some men mistakenly seek in animal pleasures, and others gloriously follow in obeying the promptings of their better nature, but which all men call the pursuit of happiness. Hence it was not only a determination of the sphere of government, but an enunciation of a fundamental principle of ethics and a profound religious profession when our forefathers in their magnificent Declaration of Independence asserted that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.

The state should see to it that no individual interferes with another's life, with his power to speak or to act or with his pursuit of happiness. This is the source of the police power of the state, one of the earliest functions assumed by every community. And as the state owes to all its citizens collectively what it owes to each one, it must also see that their life, liberty, and pursuit of happiness are not

abridged by citizens of other states. Thence come the right of defense and the power to maintain an army and navy. Moreover, the right to life, liberty, and the pursuit of happiness is unalienable. It cannot be bartered away or sold away or given away, much less stolen away. No man can own another. Slavery is a crime against nature and it is the duty of the state to abolish it wherever it exists. Equal natural rights are the first principle applicable to government of the state.

This is but another way of saying that the state shall prevent the private rights of some from interfering with the private rights of others. While it is true that society owes no man a living, it is equally true that a just society should see to it that every individual has a chance to make a living for himself to the extent that the means exist. On a desert island, society, represented by a shipwrecked crew, might find it impossible to afford access to such means, because they do not exist. But on this island of a world, floating through space, teeming with a superabundance of all things capable of sustaining life and educating the higher faculties, where nature responds so kindly to every effort of the human mind, there is certainly enough and to spare for every individual that may be born into it. If the individual is wicked or lazy and will not exert his faculties to obtain the means of living, he deserves no sympathy. But such is not human nature. Man naturally seeks to acquire things with the least expenditure of time and labor, but that is a very different thing from saying that he would rather starve than work. And if there be such a man, he should be left to starve. The state should see to it that equal natural rights are secured.

A corollary of this is that equal natural opportunities should be maintained. Now natural opportunities are not equal if some members of the race are permitted to charge less fortunate fellow-beings for their use. To be equal these opportunities must be absolutely free or their value for use must not be allowed to accrue to the benefit of private individuals. With the air or the water, for instance, which are of such a physical character that their use by one does not preclude their use by another, their very nature makes them absolutely free.

Land may be possessed and used in common and substantial equality be secured, such as is found among the Indian tribes. But the whole experience of the world has shown that such common possession of land works against individual improvement, against progress, against civilization. It is worth while to consider whether equal opportunity here may be secured in a better way by the state retaining for the whole people the annual value for use of the land, leaving actual possession undisturbed as an inducement for individuals to improve it. Then no one would hold more land than he wished to use and men would be free to apply themselves directly to the land, the chief object of all labor. This would relieve competition and act as a balance-wheel, so that when competition between workers became too strong, those displaced could always make natural wages by direct application to land. If competition should slacken, men would turn from the land to more profitable occupations. Of course this does not imply any confiscation of improvements or products made by the individual. Those are his own as against all the world, and for the state to take any portion of them in taxation or otherwise is simply robbery. The state, then, should maintain equal natural opportunities. It should never permit any monopoly of the bounties of nature.

Furthermore, it should never permit any other unlimited monopoly. In the case of a patent the monopoly granted an inventor is considered as a reward for his intelligence and an incentive to further discoveries. But it is very limited both in duration and application and probably does not amount to more than the invention really is worth were there no patent and the state rewarded the inventor with a magnificent and well-deserved fortune instead, which, perhaps, after all, would be a better way. It is different, however, with the perpetual monopoly of the means of transportation and the medium of exchange. Such monopolies seriously affect man's natural right to produce things, for things are not produced, in the economic sense, until they reach the consumer. Transportation and the medium of exchange—money—necessarily are becoming functions of the modern state. To retain individual liberty it is necessary that the state should assume all those functions which if left to individuals would gravitate into monopolies through which these individuals could interefere with the freedom of their neighbors. Hence, state franchises for postal service, railways, and telegraphs, or municipal franchises for water or gas, should never

be given away, or, if given away, should be resumed. Experience has shown that state supervision of these agencies is productive of corruption and that state ownership is the only means of preventing monopoly by individuals. Monopoly in them there must be from their very nature. The only possible way, therefore, to preserve individual liberty is that the state, the people collectively, should be the monopolist rather than any one man or set of men.

In assuming these functions should the state make compensation to present owners? Certainly there should be compensation for the plant and improvements, but none for the franchise unless something was paid for it to the state and in that case only what was originally paid. It would be unjust to the individuals who have made improvements, to refuse them compensation, but the compensation should be for the improvements in their now existing condition.

Now I begin to see that the ideal state should do many things for me and for all my fellow-beings as well. It must maintain a police, an army, and a navy—at least in the present condition of society—it must prevent any one from enslaving me and see to it that I am free to apply myself to natural opportunities, to travel, to send letters or intelligence, to trade freely the world over, to pay no tribute to any man for anything which he has not produced by his labor or capital; and, conversely, it must not allow me to charge other men for things which I have not produced by my labor or capital.

End of Required Reading for November.

NIRVANA THE BLEST.

BY HJALMAR HJORTH BOYESEN.

WHEN earth and sea are sleeping
And the pulse of life throbs low;
When with hushed and rhythmic murmur
The tides of being flow
And cloud-isles enchanted hover
In the evening's golden glow,

Methinks I sink with rapture—
A rapture, veiled and intense,—
Into an infinite ocean,
Engulfing both soul and sense,
With a deep luxurious oblivion
Of why and whither and whence.

The dust of extinct creations,
A thousand times born and dead,
Of myriad generations
That suffered, slew, and bled,
And blindly fought God's battles
In misery, sin, and dread—

In subtler alchemy blended
Now throbs in this aching brain,
And speeds the tumultuous torrent
That seethes within each vein,
And deep in my heart's dark chambers
It feeds the dim lamp of pain.

Ah, hoary the burden of ages,
The curse of the ancient night!
Thro' the vastness of space I am whirling,
Mid the dizzying spheres of light,
And the stormy tides of creation
Arising and sinking from sight.

Lo, hoary at birth and weary,
And heir to the world's long woe,
I cry through the murky abysses,
Where wandering planets glow.
And my voice with hollow resounding
Re-echoes above and below.

O God, O why hast Thou kindled
This passing fever of life—
These flaming thoughts that wrestle
And writhe in eternal strife—
This fury of fret and ferment,
And wars of tongue and knife?

Nay rather in sleep and silence
Enshrined, I fain would rest
In deep, inexhaustible slumber
On Nature's ample breast,
And swoon in the dusk of the evening
Into Nirvana the blest.

ENGLISH POETS OF TO-DAY.*

BY PROF. W. M. BASKERVILL, A. M., Ph. D.
Of Vanderbilt University.

IN its literature the Age of Victoria will doubtless stand forth as distinct as either that of Anne or that of Elizabeth. No other age of the world was just like it. Like the Alexandrian Age of Greek literature it has been reflective, critical, and scholarly, rather than creative; but it has also been a vast deal more. Constitutional and parliamentary government has for the first time been given a fair trial. Practical invention has been extraordinarily developed. Land, air, and sea have been put under contribution to rapid travel and quick interchange of thoughts. Social order and political and philosophic thought have been revolutionized. The poet and the preacher have been rudely jostled by the man of science. A new fact or a new discovery has been more eagerly sought after, more heartily welcomed, and more liberally rewarded than a new poem or a new essay. For such an age there must needs be a distinctive literature.

But when one begins to reflect upon the literature of one's own time it is not so easy a task to pick out the leaders. At times a Von Molkte and a Boulanger get strangely confused in men's minds. We are too near to get the right perspective. Popularity is no test. Contemporary criticism is almost worthless. Moreover, the age has been remarkably prolific of poets, novelists, historians, biographers, and essayists—to which kinds of writers this short series of papers is restricted. Their name is legion; for nowadays everybody writes and writes well. Hence it need surprise no one to find some of his favorites missing in the selection which is here presented.

At the head of English men of letters stands Alfred Tennyson. Not only among English-speaking people but also on the continent of Europe there is no living figure approaching that of Tennyson in literary dignity. In combined length and distinction English literature offers no parallel to his career. When he began writing nearly seventy years ago his verses gave tokens of Byron's ascendency, but he soon showed signs of reading Shelley and then passed under Keats' influence. "Horace was my master," Mr. Edmund Gosse once heard him say," "Horace—and Keats." Alas! "it was little Horace and not big Homer who set such high value on the details of verse-making." Hence in studying Tennyson's poetry we again and again come near making the fatal mistake of taking him for a master architect rather than a poet. For by common consent he is not only the first man-of-letters, but also the representative poet of his time. In what does this pre-eminence consist? Certainly not in productivity, for therein he has been surpassed by both Browning and Swinburne. Nor does it lie in mere intellectual capacity or attainment. As Mr. Gosse has well said, "He has not headed a single moral reform nor inaugurated a single revolution of opinion; he has never pointed the way to undiscovered regions of thought; he has never stood on tip-toe to describe new worlds that his fellows were not tall enough to discover ahead." In what then does his greatness consist? The time has not come for the final estimate of his work, but many reasons can be given for the place he holds in relation to his age. Realizing from the first that poetry is an art and chief of fine arts, an art demanding toil as well as inspiration, he excelled in the painstaking finish of verse, while giving exquisite delight by means of his subtle fancies and graceful imagery.

In 1842 "he established his claim as a poet remarkable for variety and excellence, remarkable for method and manner, and remarkable for the perfection of his art." Furthermore his poetry has given artistic and and memorable expression to the thoughts and hopes and doubts of his contemporaries. He has understood the times. Science changed the world. He adapted his poetry to its perfectest knowledge. Classicism and romanticism were the delights of the age. He gave to the world "Ænone," "The Lotus-Eaters," and "The Idylls of the King." Woman was winning a new place for herself. He filled a gallery with the rarest portraits of

*Special Course for C. L. S. C. Graduates.

her sex. Religion was rapidly extending its sway over men's hearts and purity of life was demanded. He lived a life of the purest Christian faith and embodied its noblest teachings in "In Memoriam." The brotherhood of man became the watchword of the age. The poet taught that the individual withers, but the race is more and more. The English language was beginning to be studied and appreciated as never before. He expended the treasures of his native intellect in broadening and deepening his own hold upon the language, became the enemy of slang and affectation, and the restorer and purifier of our tongue. Living in an age in nowise remarkable for poetic fervor or lofty and inspired imagination he became a composite and idyllic poet excelling in the purity of his speech, the chastity of his style, the various perfection of his writing, and in the perception and representation of human character.

"Oh singer of the knightly days of old!
Oh singer of the knell to lust and hate!
Oh bringer of new hope from memory's shrine!
When God doth set in Heaven thy harp of gold,
The souls that made this generation great
Shall own the voice that helped their hearts was thine."

In strange contrast to Tennyson stands Browning. Though Tennyson will always be recognized as the representative, or completest, poet of his age, yet "it is equally true that Browning was in reserve as the leader-elect of the present succeeding age." A student, a scholar, a thinker, a psychologist, a metaphysician, a seer, a genius, a man—no really great man of the century has been so little known by the people nor so nearly worshiped by the cultured as this poet. His verse is no more liked at first than Wagner's music. For both, study and thought are necessary. But when once mastered they seem to give their devotees more delight than aught else in the world.

Browning, too, began under the influence of Byron and passed thence to Shelley and Keats. His first poem, "Pauline," whose publication in 1832 was paid for by his aunt, attracted the attention of Mill, Forster, and Rossetti; but with one rare exception was ignored or dismissed with a contemptuous line by the critics of the press. "Paracelsus," and the "entirely unintelligible 'Sordello'" shortly followed and "became a stumbling block not merely in the path of fools, but in that of very sensible and cultivated people." But if we look at them with Mr. Lowell's eyes, how significant they become. "Paracelsus" then appears to us to represent, and to be the outlet of, that early life of the poet which is satisfied with aspiration simply; "Sordello," that immediately succeeding period when power has became conscious, but exerts itself in the mere pleasure it feels in the free play of its muscles, without any settled purpose. The time soon came for its display with artistic purpose, and "Pippa Passes" won the public to Browning's side.

Sixteen volumes in all have come from his prolific mind — works notable for variety, learning, originality, and strength. It is a strength, however, that is intellectual rather than imaginative. His intellect threads its way through labyrinthine mazes and over unexplored seas in a way calculated to bewilder, confuse, and dishearten the average reader. His subjects, too, are chosen from abnormal character types and of them he makes psychological studies. He is a lover of the grotesque and ugly as well as the beautiful. To an enthusiast "his teaching is better, braver, manlier, more cheerful, more healthy, more religious than all that has ever before passed for poetry." But confessedly, this perfection is on dizzy heights approachable only by devious, rough, and thorny paths. Even the thoughtful reader must read him carefully the second and the third time. The poet's refinements in the detail of picture-painting, and his subtleness in the detail of soul study, his richness in the lore of the schools, his wealth of terms that belong wholly to the scholars and are *caviare* to the general, do not constitute, as has been said, all of his obscurity. He is also eccentric, abrupt, harsh, disjointed, parenthetical, and metaphysical. In his attempts to be clear and melodious no poet has surpassed him. His lyrics are fresh and stirring and wholesome. His highest and most successful endeavor is made in studies of men and women. He always chooses some critical point in their life and is not content with simply portraying their outward life and conduct, but must look at them with the naked eye, nay more, go down into their inmost souls and lay bare the sources of action.

Well has he been called an anatomist of the soul. A born artist with capacity to put these souls on canvas he has painted these great pas-

sions to the life. And so we find in his works "a full gallery of portraits ranging in subject over joy and grief, pride and humility, crime and virtue, fear, hate, love, and aspiration." It is the strange contrasting forces of passion coming into play under peculiar and distracting conditions, the perplexed problems of character and life that he delights in. Hence in strength and depth of passion and pathos, in wild humor, in emotion of every kind, he has had no equal among his contemporaries. Whether he has failed in his art or has invented a new art remains for posterity to decide.

In poetry there is no other name worthy of a place beside Tennyson's and Browning's. A decline in poetic range and power is manifest. During the last twenty-five years much poetic learning has been evinced, but next to nothing of the poetic spirit. Were it within the scope of this paper it would be interesting to trace the descent of English poetry from the heights of Parnassus to the dead level of perfect technique, luxuriant verbiage, charming prettiness, and uniform mediocrity. In the matter of technique the present school is admitted to be superior to all the schools which have gone before. The poet's vocabulary is rich, varied, sonorous, recondite, and above all picturesque. But in the substance and body of his meaning and in the value and permanence of his thought he is at a far remove from the great leaders, the true poets.

The leader in this new departure, Dante Gabriel Rossetti, is dead. Born in 1828 (died 1882) he came to maturity at the right time to influence the whole school of English warblers. Indeed it is justly called by his name. Art was Rossetti's profession and he early became the leader of the pre-Raphaelite brotherhood in which were enrolled Millais, Holman Hunt, W. M. Rossetti, and others, and later William Morris, Swinburne, and E. Burne Jones. Rossetti's influence was not so great in respect to the amount of his work as in regard to its qualities and the principles it has suggested. His can well be called the imitative school, for imitators are more apt to fasten upon defects than upon beauties. As worshipers of the beautiful in Greek art they reject the Age of Pericles and delight in the perversions and degradations of the latter days of the empire. In like manner Rossetti began by distorting the defects of Tennyson and Browning. In the place of their chaste ideals of beauty he has in his paintings and in his poetry enthroned the body of a woman with heavy sensual lips, "an-hungering" eyes, and a "thirsty" expression of the face, set upon a "round reared neck." Bodily beauty is all he dreams of. And so with him and his school natural too often means animal. Hence the sickening recoil of the human heart from such a worship of the beautiful. The chief defects of this school have been admirably stated as follows: "There is no sense in the poetry of Mr. Rossetti and his scholars. It is not nature but art. When they should think they paint; when they should feel they grope in a labyrinth of sound. They have an abundance of language, but they have nothing to say; they have visions of beauty but they are unintelligible."

To many of the foregoing strictures William Morris is an exception. He was born in 1834, and though given to the study of the beautiful from his youth, he has nevertheless won for himself a threefold reputation, as poet, as decorator, and as socialist. To the teachings of socialism he has recently subordinated his whole life. Not only does he share his profits with his artisans, but, if need be, he is ready to go to prison also with his Social Democratic friends. As a decorator he has been largely influential in revolutionizing the taste of the English. He is the chief leader of the great decorative movement which has created the esthetic school, though in this as in many other instances the master suffers for the sins of his followers. But our interest is chiefly in the poet. Among living poets Morris stands unrivaled as a story-teller and he is known as one of the sweetest and purest poets of the nineteenth century. He is furthermore healthfully objective in a time of intense subjectivity and his writings are characterized by manliness, straightforwardness, and reserve of feeling. It is easy to see that he is a pupil of Chaucer, and though nothing can be more beautiful, tender, and melancholy than some of his sweet pathetic stories, yet he lacks the strength and humor of the Father of English song. Adapting Hawthorne's phrase, Mr. Stedman has aptly called him an Artist of the Beautiful.

His first volume, "The Defence of Guenevere and other Poems," was fitly inscribed to Rossetti. The age of ballad-romance, the

pre-Chaucerian spirit, the mediæval tone and color, the studied manner, the ancient and obscure language, were all there. Before his next work appeared, seven years later, he had learned his Chaucer well, meter and all—except the strength and humor. On the appearance of "The Life and Death of Jason," in 1865, Morris was at once assigned a place among the chief poets of his time. This is a poem of ten thousand lines, after the manner of the Odyssey, in which "the old adventurous Greeks again are made to voyage, sing, love, fight, and die before us." His scholarship is so comprehensive that it embraces in its wide culture the spirit of Greek mythology and the genius of Greek, Latin, Icelandic and German poetry.

He has that rare sympathy which makes him grasp easily the feeling of each successive literature from which his stories are derived. Now it is "The Story of Gretter the Strong," then, "The Story of the Volsungs and Niblungs"; again it is a lineal and literal translation of the Æneids of Virgil, and then a similar version of the Iliads of Homer. But his reputation will perhaps rest on his monumental work, "The Earthly Paradise" (1868–70). As has been well said, "The Earthly Paradise" has the universe of fiction for a field. Greek and Oriental lore, the tales of the Gesta Romanorum, the romance of the Nibelungenlied, and even the myths of the Eddas contribute to this thesaurus of song. It is forty thousand lines in length, yet it is so arranged that each story can be read at a sitting. It will not do to call Morris a great poet. He is clear, sweet, and wholesome, but never lofty, impassioned, or inspiring.

The prince of the new school is Algernon Charles Swinburne, born in London April 5, 1837. His mother was a daughter of the late Earl of Ashburnham, and his grandfather, Sir John Swinburne, who lived to be ninety-eight years old, was on his mother's side a descendant of the famous house of Polignac. Five years at Eton and four at Oxford, together with a natural affinity for learning has given Swinburne wide and varied culture. Mediæval, Italian, French, Latin, Greek, and Hebrew influences abound in his writings. But there is little love of nature and the life of his own time is but meagerly reflected.

His first volume, "The Queen Mother and Rosamond," in 1861, gained him no hearing. The second, three years later, "Atalanta in Calydon," was another attempt to accomplish the impossible, but it gave him a reputation with such as could appreciate a masterly imitation of the classic Greek drama. His third volume, "Poems and Ballads," attracted general attention. Many were disposed to apply to it the forcible words of the apostle—"earthly, sensual, devilish"; for there was in it a riotous display of sensuous and turbid passion, and art was outraged by the want of decency and reserve. The clatter about it caused hundreds to read it who would otherwise not have heard of it. His next venture was an ode, "Ave atque Vale," in memory of Baudelaire, whose influence is seen in the "Poems and Ballads." In 1872 he contributed "Memorial Verses on the Death of Theophile Gautier," including an English sonnet, an ode and a sonnet in French, and some Greek and Latin verses. From 1867 to 1871 he threw himself with his accustomed impetuosity and verbosity into the struggle of European freedom and there followed one after the other "A Song of Italy" (1867), with splendid apostrophes to Mazzini and Garibaldi, an "Ode on the French Republic" (1870), a poor effort, unequal to the occasion, and "Songs Before Sunrise" (1871), chanting the sunrise of freedom over continental Europe. At long intervals he accomplished what no other English poet has attempted, a dramatic trilogy—with Mary Queen of Scots as subject—"Chastelard" (1865), "Bothwell" (1874), and "Mary Stuart" (1881). In the meantime he had published "Erectheus" (1876), and continuing his dramatic work he brought out "Tristram of Lyonesse" (1882), "Marino Faliero: A Tragedy" (1885), and "Locrine" (1888). During this time his lyric muse had by no means been idle. "Poems and Ballads," second series, appeared in 1878, "Studies in Song," 1880, "Songs of the Springtides," 1880, "A Century of Roundels," 1883, and "A Midsummer Holiday," 1884. More than twenty volumes have flowed from his prolific pen. In prose he has been almost equally abounding. Essays upon Blake and Chapman, Criticisms of Arnold, Morris, Charlotte Brontë, "Miscellanies," and numerous contributions in the Encyclopedia Britannica go to swell the grand total.

A critical estimate of Swinburne is not easily made. To find the fruit amid such luxuriant foliage is a difficult task. That it is there, no one doubts. But the arbor is immense and the vines are not only intertwined

with the most skillful dexterity, but also absolutely covered with leaves. In melodious phrase and exquisite verse Swinburne surpasses all English poets. In his verse our language becomes as soft as the Italian, as musical as the Greek, and as strong as the German. His vocabulary, however, is not large, and there is almost a paucity of ideas. Moreover, to moderation he is an utter stranger. He pours forth poetry and prose in torrents, as if he expected to be dashed upon the heights of Parnassus by a mighty sea of words. Yet, though excess mars all he does, no one questions the beauty and splendor of his lyrics or the richness and power of his poetic enthusiasm.

Grouped around these there are a dozen or more writers of talent who partly portray the general idea. Robert Buchanan, the Scotchman, standing alone, but especially in "Idyls and Legends of Inverburn" evincing the touch and feeling of a true poet; idyllic and tender Jean Ingelow, who has overcast her bright dawn by haste and diffuseness; the strong and spiritual Christina Rossetti, who, however, lacks power to express her ideals; Edwin Arnold, whose "Light of Asia" and other Eastern poems shed now but feeble rays; the charming scholars, critics, and men of culture, like Symonds, Watts, Saintsbury, Dowden, Brooke, etc., etc. Chief among this class is Edmund Gosse, born in 1849. His poems "On Viol and Flute" (1873), "New Poems" (1879), and "Firdausi in Exile," show the perfect finish of the time, giving expression to thought and imagination almost worthy of comparison with Tennyson and Browning. But to use an illustration from a kindred art, we find on closer examination that it is a Bulwer speaking and not a Pitt or Fox or Gladstone.

There is still another phase of English minstrelsy represented by Austin Dobson, Andrew Lang, and other writers of elegant trifles. Their very titles are indicative of fair and fragile workmanship. A rondel, rondeau, *villanelle*, or triolet seems to be the most popular form of verse since 1875. They are the extreme exponents, as well as the most charming, of "Art for Art's Sake"; but it is to be hoped that the esthetic school will shortly give way to those who, as has been beautifully said, will give us art for heart's sake, as the real poets have done.

ENGLISH POLITICS AND SOCIETY.*

BY J. RANKEN TOWSE.

NUMBER I.

BEFORE any intelligent appreciation is possible of the drift and significance of recent political events in England, it is necessary to know something of the social conditions which prevail there, and of the prejudices, interests, and traditions from which those conditions originated. It is the object of the present article to describe in broad and general terms, the fabric of British society from royalty downward, referring briefly to the different classes of which it is compounded, the relations existing between them, and the effect of recent social developments upon the position of the throne.

A good deal has been written of late, not only in this country but in the radical English press, about the rapid growth of republican ideas in Great Britain, the waning authority and popularity of the crown, and the imminent peril threatening the whole monarchical system. There is a grain of truth in all this, inasmuch as there are, undoubtedly, certain forces at work, of which it is impossible to foretell the ultimate consequences, but there is no reason to expect an immediate revolution. The old notion about the divine right of kings and queens, almost an article of national faith not so very long ago, has been pretty well exploded by this time, and with it has vanished a great part of that intense respect, or rather veneration, which once existed for the person of the sovereign, as the vicegerent of heaven; but there is still an abundance of reverence in all classes of the community for the chosen representative of the dignity and might of the empire.

During the last half century a great change has been brought about, by almost imperceptible degrees, in the relations existing between the throne and the people, but it is by no means certain that the influence of the former

*Special Course for C. L. S. C. Graduates.

has been greatly diminished, although it is exerted now in a very different manner. So far as legal authority is concerned, the Queen, it is scarcely necessary to say, has less power than the President of the United States, but indirectly she is able by social influences to bring immense pressure to bear in behalf of any measure in which she is interested. Notwithstanding the frequent criticism directed against her on account of her alleged parsimony, her persistent seclusion, her partiality for German princelings, and so forth, her popularity with the general public is almost as great as ever. She may not be able now to reawaken the enthusiasm with which she was greeted in the early years of her reign, when she was a happy young wife and mother, but the loyalty of these later days, if less demonstrative, is probably quite as deep, being due to a profound appreciation of her spotless character and her faithful performance of duty, as she understands it. The celebrations of her jubilee year were a succession of genuine tributes of public esteem and affection such as have been rarely offered to any other ruler.

There can be no doubt that this personal popularity of the Queen, maintained for more than half a century, has conferred additional stability upon the institution of royalty itself, which was damaged very badly by the Georges. The young Queen brought a new atmosphere with her to the court, and her mere presence effected a purification which a male sovereign would have essayed in vain. A new standard of morality was at once established, and the example of respectability set in the palace, was followed, as a matter of course, by all who wished to bask in the smiles of royalty. The whole tone of the upper classes of society was thus vastly improved. The air was cleared of the flagrant scandals which supplied the assailants of the throne with their most effective weapons, and there was a general revival of respect for royal authority.

There was a period, during the crisis preceding the Crimean War, when the popularity of the Queen was endangered by the suspicion that she was attempting, at the instigation of Prince Albert, to exceed her constitutional authority; and a hot outburst of indignation was caused by the report that ministerial dispatches had been tampered with at Buckingham Palace. Whether this was true or not, is a matter of very small importance now, although it threatened weighty consequences then. The Prince Consort, a man of fine abilities and active ambitions, was generally believed to be impatient under the restraints imposed upon him, and in the light of his published correspondence, it is easy to imagine his eagerness to take an active part in directing the destinies of the country in which he was so prominent a figure. Had he lived to persist in such a policy of interference, he might have undermined the very foundations of the throne, but it is not necessary now to speculate further in that direction. Since his death, the Queen, conservative by nature and with a deep respect for precedent, has been content in the main to be guided by her responsible ministers for the time being, although by no means devoid of opinions and convictions of her own.

It is, indeed, a matter of notoriety, that her personal and political preferences and prejudices are of the strongest and most tenacious kind. All her friendships have been life-long, and she still counts among her intimates a few of the associates of her girlhood. Politically, she has always been a Tory, and has never attempted to disguise her sentiments. Her affection for the late Earl of Beaconsfield, during the closing years of his career, is a case in point and her relations with the Marquis of Salisbury, her present Prime Minister, have always been much closer than those between her and Mr. Gladstone. But in all official dealings with ministers of either political party, she has been careful to maintain as impartial a demeanor as possible, and her tact and prudence in this respect have done much to strengthen public confidence in the principles of a liberal monarchy.

It would be almost impossible to foretell the result of a serious conflict between the crown and the people, should one arise, in these days when radical opinions are rife even in so conservative a city as London, but it is easy to see that a long, dignified, and, on the whole, prosperous reign like that of Victoria, strengthens existing institutions and creates a mighty social bulwark in defense of them.

In considering the republican influences which are doubtless at work in the lower strata of English society, it is most important to remember the forces opposed to them at the top. Fifty years ago the court circle was comparatively small and exclusive, whereas to-day it may be said to include almost all the intellectual as well as the material wealth of the kingdom. Many differ-

ent circumstances have combined to make the distinctions between "the classes," as they are called, more vague and narrow. The growth and diffusion of wealth, the increase of educational advantages, and the power of the press have wrought a certain solidification of the more prosperous social elements, by an extension of common interests and the means of inter-communication. The influence of the Queen and her court has also been exerted, perhaps unconsciously, to bring about the result. The Queen herself is a respecter of principles rather than of personages, and although precise and exacting in all matters of etiquette, has never permitted the question of mere rank to interfere with her social friendships and intimacies. She has always found delight in the company of any of her subjects distinguished in art, literature, or science, and her son and heir who is far more democratic in his tastes, probably has the largest and most varied acquaintance of any man in the world. These examples have been more potent than is generally suspected in weakening, if not in altogether destroying, those subtler distinctions and prejudices of caste which, not so very long ago, subdivided the world of fashion into innumerable coteries, each of which was a little world revolving in a sphere of its own.

Of course, in so complicated a community, containing so many different gradations of rank, there are still and always will be circles within circles of which the innermost are the most exclusive, but it is nevertheless a fact, to preserve the metaphor, that the communications between the outermost circumference and the common center are much more frequent and intimate now than they have ever been before. To this extent at least democratic principles have prevailed in England that there is no longer any notion among the cultivated classes that any superiority is conferred by inherited rank alone. The advantages of a good lineage and a fine estate are appreciated there as they might be here or anywhere else, but the possession of them no longer confers social distinction independently of personal character and ability.

For many years there has been in progress a process of amalgamation between what may be described as the upper middle class and what was called formerly the aristocracy, meaning the nobility and a few untitled families of great wealth and antiquity. It would be a difficult task nowadays to define the meaning of "aristocracy," a word once so significant. Supposing it to refer, primarily, to royalty and the nobility, it must certainly be held to include those classes with whom aristocrats associate habitually, or, in other words, the entire English worlds of literature, art, and the sciences, of the church, law, and physic, to say nothing of successful merchants, and thousands of other men or women distinguished in one way or another.

It is here that we reach the point at which this introduction has been aiming, a very important one in any consideration of the contemporary English political situation; but one which is generally overlooked. This point is that whereas the old aristocracy, so far as its exclusive powers and privileges are concerned, has been practically abolished; it has been replaced by a new aristocracy, infinitely more numerous, compact, and influential than the older body, knit together by a community of interests which depend largely upon the continuance of existing institutions. In other words the democratic course pursued in their social relations by the present royal family, especially by the Prince of Wales, who for many years has discharged most of the social duties of the monarch, has resulted in the amalgamation of a variety of social forces, representing a great part of the intelligence and the bulk of the capital of the country, into a body which would be almost certainly opposed to anything in the shape of a radical change of constitution no matter in how peaceful and constitutional a guise it might be offered.

It must be remembered that what is now known as English society is no longer confined to the metropolis, or the precincts of the court, but includes all the most prosperous and intelligent population of the principal cities and of the country at large. The distances are so short between the centers of activity in the British kingdom that they may be almost said to be within touch of each other, in these days of railroads and the telegraph, and, speaking broadly, their interests are so interwoven as to be almost identical.

With respect to minor details of government, as we shall see hereafter, this great class is divided into factions, but in regard to essentials it is pervaded by a spirit of strong conservatism. From the duke to the draper all its subdivisions are more or less interested in the maintenance of the general prosperity, of the value of real estate, both improved and

unimproved, and of bonds, mortgages, securities, and investments of all kinds, all of which would be subjected to incalculable fluctuations in the event of any social upheaval. Property interests are ever the strongest safeguards of government, and it is in this great middle class of English society, with its vast commercial and manufacturing interests, that the foundations of the monarchy are likely to find their firmest support.

This being the case, as it undoubtedly is, it will be seen that the democratic conduct of English royalty during the last twenty-five years may have been dictated by motives of the soundest policy. It is certain that the throne in the event of a popular tempest could not look to the aristocracy for much more than moral support, and of that it would be assured in any circumstances.

The days of the House of Lords, in its present estate, may be said to be numbered, and the principle of hereditary legislation will almost certainly be modified if not abolished altogether, before the end of this generation. The political power of the nobility will then depend only upon their wealth and social influence which would weigh very lightly in the scale when compared with the enormous resources of the professional manufacturing and mercantile classes. There are not wanting even now signs of the constantly diminishing influence of the nobility as an exclusive order. Slowly but surely commoners are appropriating the public posts which were once regarded almost as the perquisites of the titled class, and it is only in securing the ornamental offices of state that inherited rank now confers any advantage. In course of time the nobility will lose the control of even these sinecures, and will be compelled to take their chances in the general struggle for advancement. Many of them discern clearly enough the drift of political events and are already making preparations to float with it, rather than run the risk of being overwhelmed altogether in the attempt to resist it.

The younger sons of peers, who, a very few years ago, would have thought it infinitely beneath their dignity to adopt any other means of livelihood than those offered by the army, navy, or church, are engaging in all kinds of business pursuits, not because they are driven to it by present exigencies, but because they prefer to work for a living rather than face the prospect of a life-time of genteel poverty. The younger sons of the Duke of Argyll, for instance, are engaged in trade, although they have one of the Queen's daughters for a sister-in-law. This is a striking illustration of the manner in which old barriers are being broken down, but many others of a similar character might be adduced, if any evidence were necessary to prove a condition of affairs which has so often been the subject of public comment. Sooner or later the relations between the titled and untitled social elements will become so intimate that the dividing line between them, which is rapidly growing more and more indistinct, will be obliterated, and no one will be able to say where the nobility ends and the upper middle class begins.

It may be as well to pause here for an instant to direct attention to the extreme elasticity of the term middle class when used in the English sense. It is often employed vaguely to include the entire population above the rank of a mechanic and beneath that of a peer, or perhaps a baronet. As a rule, however, for purposes of definition, the terms "upper" and "lower" middle class are employed. In the former would be included all members of the learned professions, officers of the army and navy, the landed gentry, artists, scientists, the most prominent merchants and successful men generally, while under the latter head would come the great bulk of lesser merchants, small farmers, retail tradesmen, artificers, and so forth. Together they form the real financial and political backbone of the British empire, and it is upon them that the whole fabric of royalty mainly rests. So long as this central mass, the very bowels of the body politic, remains content and loyal, the fate of the House of Lords is a matter of comparatively small moment, and the various agitations among the poorer classes of the cities, concerning which more will be said hereafter, are not likely to have any very serious result in the near future.

The very nature of the public duties performed by the royal family tends to popularize them with this great middle class. The Queen herself since the death of her husband, has seldom been present at any popular ceremony, but her children, especially the Prince of Wales and his wife, pass the greater part of their lives in visiting different points of the kingdom to share in various local celebrations. The Queen, who, at one time lost much popularity by her long-continued se-

clusion, now has, in her age and her state duties, a sufficient excuse for avoiding the fatigues of travel. Few women of her years would be willing to undertake the cares and responsibilities which remain to her. Although her responsible ministers are the actual rulers of the country, she has never been content to play the part of a mere figure-head. She takes an active and intelligent interest in all the chief questions of the day, consults frequently and corresponds freely with the principal members of her cabinet, and does not affix her signature to important documents until she has mastered the matter contained in them. Her long experience has made her an expert in diplomatic forms and expedients, in parliamentary rules, and in questions of constitutional and international law, and her voice, when raised in council, carries the weight of wisdom as well as of rank. Her private correspondence, which is by no means confined to relatives or to family affairs, is enormous, and her acquaintance and sympathy with the minor details and occurrences of life are manifested in a thousand different ways, of which it is not necessary to speak in this place. It is sufficient to say that she is a woman of great industry and rare executive ability, who works a great deal harder than most of her subjects, and certainly ought not to be charged with neglect of duty because she exhibits a preference for such privacy as monarchs may enjoy.

The Prince of Wales, at all events, is in evidence upon every possible occasion, and devotes himself assiduously to the task of making friends in every corner of his future kingdom. It is he who plays the part of national host when other royalties visit Great Britain, and visits foreign courts in his turn as the representative of his mother. He reviews the troops, as the prospective head of the army, and even enacts upon occasion the rôle of admiral of the fleet. Whenever a foundation-stone is to be laid, or some new institution is to be opened, he is almost sure to be the officiating functionary, and at all important fêtes, celebrations, and anniversaries he is the prominent figure. He is to be met at every race-course, in the hunting field, or in Rotten-Row. He is the honored guest in hundreds of great country houses, and is feasted every week by some civic corporation. His daily program is mapped out by his secretaries for weeks and months in advance, and it is only by the most precise calculations, and the employment of every known facility of locomotion, that he is enabled to keep his engagements. He is thus brought into contact, almost hourly, every day of his life with new sorts and conditions of men, and is constantly adding to the number of his friends by the tact with which he adapts himself to circumstances.

There have been many varying estimates of the Prince's ability, most of them founded on ridiculous adulation or ignorant slander, but no one has ever denied the singular felicity of manner with which he maintains his own dignity while putting all others at their ease. It is a common saying that he is the most popular man in England, and that if there were a republic to-morrow he would be elected the first president. There is not so much extravagance in this as might be supposed, for the Prince has never identified himself with either political party, and so would be able to appeal strongly to the voters of both, while his marked friendship for Mr. Gladstone during many years would be certain to win him the favor of the laboring classes.

In this state of affairs there seems to be little justification for the warnings of those prophets who hint darkly that the overthrow of the monarchy in England is imminent. With the prestige of his mother's half-century behind him, his own general popularity, and the growing prosperity of the country, it is certain that the Prince's coronation would take place amid such a demonstration of affection and loyalty as has seldom been witnessed. What might happen in the case of his premature death would be a problem not altogether easy of solution, but even then the combined conservatism of taste and habit would prevent any immediate revolution.

The main features, then, of the present political and social condition of England may be summed up concisely as follows: (1) An aristocracy preserving its wealth and external dignities, but gradually losing its exclusive social privileges and political powers; (2) a vast middle class gradually encroaching upon and absorbing the privileges and precincts of the aristocracy, concentrating within itself the wealth, energy, and intelligence of the country, and creating a force essentially conservative so far as the main features of the present form of government are concerned; (3) the laboring class, much more numerous than the middle class, but to a large extent dependent

upon it, in which there are elements of radicalism and socialism, which may sooner or later become dangerous, but are yet undeveloped and well under control.

This subject will be considered more fully hereafter in connection with its possible effect upon the voting at the next general election, which may result in a new distribution of political power, but is not likely to disturb the constitution. A good deal remains to be settled before the country will be ripe for that, the Irish question, for instance, and the questions of labor and taxation, the powers of the House of Lords, the female franchise, the agricultural problem, the legal limits of trades unionism, and many others, not to mention the urgent matters of military and naval preparation and legislative reform, all of which constitute topics for the discussion of the day.

THE STORY OF NO MAN'S LAND.

BY JOHN R. SPEARS.

IT is the story of the only territory that ever existed in a civilized nation that was wholly without the pale and protection of law—the only territory so located that was absolutely lawless.

Let the reader look at a good map that includes Colorado, Kansas, the Indian Territory, Texas, and New Mexico. Lying across the northern end of the Texas Panhandle will be found a narrow strip of land that is commonly printed as a panhandle to the Indian Territory. In some recent maps, however, the western line of the Indian Territory, the one-hundredth meridian, is continued up to the Kansas line, leaving the narrow strip isolated. This strip, 34½x167 miles large, and containing over 3,700,000 acres of land, is No Man's Land. To the Post-office Department it is known as the Neutral Strip, Indian Territory. In the West it is commonly called the strip.

It was a part of the republic of Texas, the northern boundary of the Panhandle of the republic being the Arkansas River. When Texas was admitted into the Union she sold to Uncle Sam all of her territory lying north of Mason and Dixon's line, or the parallel of latitude 36° 30′ north. She did this because her citizens were slave-owners and it had been previously agreed by the free-soilers and slave-owners in Congress that the land north of that line should be free soil.

This act of admitting Texas with such a northern boundary was the first step in Congress in creating a lawless territory. The next act of the sort was the Kansas and Nebraska bill. This bill provided that the southern boundary of Kansas should be Mason and Dixon's line. Stephen A. Douglas pointed out that such a boundary line would take from the Cherokees, contrary to the treaty, a long strip of land over thirty miles wide. The boundary was therefore changed to the thirty-seventh parallel, which was the northern boundary of the Cherokee outlet.

By this act a narrow tongue of land was left between Kansas and Texas that like the territory west of Kansas was unorganized. Thereafter, Colorado and New Mexico were organized with fair lines for boundaries and the little strip was wholly overlooked.

These legislative oversights were of little moment at the time they were made. No Man's Land was then and for a good many years afterward remained a small part of a great pasture for the buffalo, deer, and antelope—a choice hunting-ground of the Comanches and a mighty dangerous trapping-ground for a few adventurous white men. It was drained by one considerable river, which the white men named the Beaver on account of the number of beavers found there.

Eventually the great profits realized in the cattle business led the cattle-men to push out with their herds—farther and farther from the settlements, to create settlements, in fact, hundreds of miles from any railroad. The buffaloes were exterminated, the Indians overawed. In this way Tascosa and Mobeetie came to have an existence in the Texas Panhandle.

Then by the building of the Santa Fé railroad, Dodge City, Kansas, came to be a frontier city of much importance. It was a convenient shipping point for the cattle herded, both to the north and the south, and a point at which cow-boy supplies could be obtained. To carry these supplies to Mobeetie and Tascosa, Texas, a regular trail was established

from Dodge City. The growth of business over this trail was rapid and in 1886 there was no trail in the West so busy.

Half-way between Dodge City and Tascosa the freighters reached the Beaver River in No Man's Land. It was a charming country to their eyes. The water of the river was sweet, the shade of the cotton-wood trees inviting, the supply of game apparently inexhaustible. Here the freighters tarried for from two days to a week to rest their teams.

Among the freighters was Jim Lane. Lane saw that the popularity of the resting-place could be increased by the establishment of a ranch there, with a stock of such comforts—including tobacco, liquors, cartridges, and food—as freighters and cow-boys liked most. Early in 1880 he built near the bank of the Beaver a house with sod walls and sod roof, a corral with a sod wall, and hauling there a stock of goods settled down to entertain his guests. He is still there at the old stand. He has many neighbors now; he had none then. Jim Lane was the first settler in No Man's Land.

Jim and almost every one else in the country supposed his ranch was in the Indian Territory and therefore likely to be demolished by the United States authorities at any time and its proprietor sent over the line. He was of the sort to rather enjoy the prospect of a little fracas of this kind. But no one else among the hundreds of the freighters and frontier strollers who passed over the trail seemed to fancy such doings, for although the soil was fertile here and the region attractive generally, Jim got no neighbors until the summer of 1886.

It remained for the enterprising boomers of Wichita, Kansas, to discover that No Man's Land was a distinct entity, to name it, and to let the world know of its existence. Here was public land enough to supply 20,000 grangers with farms and boomers with town-sites galore,— and only one settler in the whole region.

Shall such things be? Not while Wichitans were able to lay out the town-sites and sell the lots to the highest bidders. The Beaver Town-site Company was organized forthwith, and the company's agent sent with a surveyor's outfit to Lane's ranch, arriving early in March, 1886.

An oral agreement was made with Lane by which, in consideration of certain town-lots, he was to relinquish his right to claim a homestead of 160 acres, and a town-site of 620¼ acres, "more or less," was laid out on the banks of the Beaver. It was called Beaver City. The agent built a sod house, and sat down to wait for the people to flock to the banks of the river and buy his lots. The company flooded the Western newspapers with stories of the marvelous riches of the newly discovered Government land open to settlement, and in consequence frontier speculators, strollers, boomers, adventurers, and home-seekers tumbled over each other in their haste to get to the new Eldorado.

But when the agent came to sell the lots, he found himself lacking in one essential to such a transaction. He had no lots to sell. The town-site company had been unable to enter up their plot in the Government land office. They found on application that No Man's Land had not been surveyed as it must needs have been under the law before being open for settlement, and what was of equal or greater importance there was no land office or United States Court that had any jurisdiction over that territory.

It was hard luck for the company, but the incoming settlers looked on the matter with indifference then. The settlers could as squatters hold whatever lots or land they improved, and they set about building a city.

When fall had come, Beaver City was a roaring frontier settlement. It was on good land; it was on Government land; it was on the extreme frontier. Those were sufficient reasons for sending a host of frontiersmen to the new city and the land round about. A score of other towns, some meant to be rivals of Beaver City, were laid out and in some cases building begun. Business was thriving. It was conducted for a time there just as it was elsewhere in the West, until the people found that they were really beyond reach of the courts; then the liquor men stopped paying license.

For nearly a year people did not fully realize the condition of affairs. There were town-lots and farm claims, a plenty for every one. But as the population increased, a competition for choice sites arose. Besides that, the antics of the lawless spirits of the frontier were more trying to a law-abiding people after a few months' experience than they were when novel. The people tired of being driven into their houses by the fusillades when the cow-boys "shot up the town." The need of some sort of a tribunal with power to

punish criminals was apparent. So, since Congress had done nothing, an attempt to organize a government at Beaver City was made.

Naturally the subject uppermost in the minds of these squatters was a lawful title to their claims. The first attempt at self-government was the adoption at a mass meeting in Beaver City of six rules or resolutions by which the subscribers thereto were to be protected in holding claims for themselves, and their next of kin living elsewhere, as well. Rule six said that "measures sufficiently shall be resorted to to compel" the malcontents to comply with the rules.

Under these rules one George Scranage attained the distinction of a personal mention on the floor of the House of Representatives in Washington. He took up a lot of claims ostensibly for relatives and then advertised in papers in the Mississippi valley that he could give "the best situation and figures on land" in the neutral strip, with "title clear and terms easy." Congressman Payson mentioned the doings of Scranage in a speech to the House. He said: "Every man who publishes advertisements of that kind is a thief and a robber. There are no titles to No Man's Land."

Among the claims held by Scranage was one adjoining Beaver City. It was jumped by parties who, because they had no farm claims, had a better right to it than Scranage, who held and lived on a claim elsewhere. Scranage and his friends rounded up, disarmed, and shot both the claimants. It was murder done in cowardly fashion, but the victims were frontier toughs, and it did not matter there. Their funeral was the first held in No Man's Land.

The need of a local government became more apparent, and a mass meeting of citizens was called, as the circular said, "at the school-house," to consider the best method of organizing a government. They had built a school-house and opened a free school by private subscription almost as soon as they had a grocery.

The meeting was held in the school-house on November 29, 1886. It was there agreed to hold on February 22, 1887, a general election throughout No Man's Land to choose delegates to meet at Beaver City on March 4 to organize a territorial government. Another set of rules governing the holding of claims was also adopted and an arbitrating committee to hear disputes over claims was appointed.

The election was duly held in Beaver City and vicinity, but people elsewhere in the strip, which by this time had 10,000 inhabitants, regarded that town with envy and would have none of it. The delegates met on March 4, among them being two preachers.

The first step in organizing a government was the adoption of a resolution by which the delegates recognized "Almighty God to be the Supreme Ruler of the Universe," and the constitution of the United States "as our organic law." Then a bill regulating marriages was passed. After this another resolution was adopted which provided for an election to be held in the ensuing fall (November, 1887), whereat nine senators and fourteen delegates were to be chosen as a law-making body for "Cimarron Territory," the name therein given to No Man's Land. No thought of an executive department for the new territory, nor yet for a judiciary seems to have prevailed.

The people at this time were anxious to have the strip organized as a separate territory. Finding this impracticable on account of its size, the people fell in with the scheme to make it a part of the proposed territory of Oklahoma, and to that end they have since labored.

The November election was held and the legislators chosen. Not one lived over thirty miles from Beaver City. In all, nine met on December 5, the date provided for the first meeting of the body. These elected a president and proceeded to fill the vacancies by dropping names of willful absentees, and putting other men in their places. The senators and delegates met in joint session, and this plan has always been adhered to. In spite of the inability of these law-makers to organize any sort of government the people of the whole recognize, the attempt to do so has been repeated once or twice a year ever since by electing new legislators.

The first two bills introduced in this legislature of 1887 provided for road overseers, but as there was no way of collecting taxes for the support of such officers or of compelling people to work the roads, no overseers were elected. Nevertheless on the publication of a call in the city paper in 1888 for volunteers to work the city streets the men turned out almost unanimously and put the streets and the trail north of the town in admirable condi-

tion. Among a host of other acts of the "Territorial council of Cimarron Territory in council assembled," was one no less pretentious than one to govern the formations of railroad and other corporations. The president had at one time been connected in some way with C. P. Huntington, the railroad magnate, and hoped to get Huntington to build a road on the strength of a charter from this legislative body.

Of all the things done by this legislative body, and those that in 1888 and the spring of 1889 succeeded it, but one had any lasting influence. The statutes of Colorado were adopted as a whole for the government of No Man's Land.

Under this act Beaver City organized a municipal government. The mayor had the powers of a magistrate. The city's first chief officer once heard a trial for murder which, although the victim was deliberately shot to death, resulted in a verdict of guilty of the careless use of dangerous weapons and a fine of $25. The different parts of the territory organized as counties and suitable officials, including county judges, were elected. Crimes were considered by these judges and in case of convictions fines were imposed. The fines were collected, if necessary to do so, by selling the personal property of the convicted and appropriating the proceeds. The money was used to pay the costs of the trial, and in one or two instances where a surplus remained, the money went to the school-teachers.

In the murder case just mentioned, the accused had been guilty of arson and brought the only witness of his crime to Beaver City by guile and there killed him. A brother of the murdered one came to Beaver City afterward and killed the guilty man.

The local courts were chiefly valuable to the people in settling disputes by arbitration. In one case that occurred when I was there in December, 1888, the judge and a posse went to the North Flats where the neighbors were quarrelling over a claim, disarmed the entire outfit, brought the quarrelsome ones to town, got them together, and made them friends again. It was done by moral suasion backed by repeating rifles. That is, the judge said in effect, "We have come to see fair play. Both sides want what is right only. Don't you think you'd get on better if you let us keep the guns until after the matter is settled, because if you don't we'll have to take them anyhow?"

I talked to scores of people there and they all said that the courts were always just.

The failure of the legislative bodies to command the respect of the people did not act very disastrously. The people were mainly home-seekers and disposed to frown down riotous practices. The toughs and desperadoes soon found the place dull after the boom drooped in consequence of the failure to get titles to land, and so left for livelier towns.

At the same time as the fact that there were no other restraints on crime than conscience, and the rifles of the neighbors became more widely known in the West, a good many criminals went to No Man's Land to escape the officers of the law. Known violators of the marriage laws of the states were tolerated in Beaver City. The dealers in liquors ceased to pay the Government license fees. One enterprising liquor man opened a moonshine distillery, which the revenue officers could not touch, of course. Two enterprising rascals set up a bogus silver coin outfit and ran it openly and unmolested until Treasury detectives decoyed one of them over the Kansas line and there arrested him for having the bogus coin in his possession—not for making it. A village called Beer City, composed exclusively of disreputable houses —the only village of the sort ever heard of in America—was built just over the line from Liberal, Kansas, to accommodate the sinful among the population of what was in the summer of 1888 a booming town. Beer City was a curious monument to the efficacy of Kansas prohibition.

The people of Stevens County, Kansas, got into a dispute over the location of their county seat. A party of one faction found a smaller party of the other faction over the line in No Man's Land, corralled them and disarmed and killed them under peculiarly atrocious circumstances. For this crime the murderers were arrested and taken before the United States District Court. But because No Man's Land was not within the limits of any court whatever, and because the constitution of the United States provides that "in all criminal prosecutions the accused shall enjoy the right to speedy and public trial by an impartial jury of the state and district wherein the crime is committed, which district shall have been *previously* ascertained by law," the murderers had to be discharged.

The people of the strip are but little better off now. By a bill that became a law last

spring No Man's Land was included within the jurisdiction of a new court created to sit at Muscogee, Indian Territory, in the matter of crimes less than capital cases, and in civil suits involving more than $100. Capital cases are to be tried in Texas. So in cases involving less than $100 the citizen of No Man's Land has now no redress whatever. The county judge can no longer confiscate personal property to satisfy a just debt of $99, as he used to do, because to do so would be taking property without due process of law—would be a crime.

More than that, to seek justice at the Muscogee court involves this people in hardships well nigh incomprehensible to the people of the older and well-settled parts of the country. From the strip to Muscogee is a journey of from three to five days, according to the place of departure. It is as if a citizen of Vermont had to go to Arkansas to attend the Court of Common Pleas.

Under the depressing influences of the failure to obtain the passage of laws that would extend its protection to the citizens of No Man's Land, to which as Americans they are entitled, the booming town of the spring of 1887 became well-nigh a waste in 1889, especially after Oklahoma was opened to settlers. The failure of crops in 1888 greatly aided the exodus. But a few remained. The local paper, the *Territorial Advocate*, is still printed and tells with never flagging interest of the many advantages of the country.

Because there were no laws there the people were terribly sensitive about newspaper stories of crimes done there, although as a matter of fact, Beaver City, as those stories demonstrated, was one of the most orderly towns the frontier ever saw, law or no law.

The country will some day, and that soon, I think, be well settled. The south wind sometimes blows with a heat like unto that from the fiery furnace of Nebuchadnezzar and an occasional blizzard brings terror and sometimes death in its train, nevertheless the climate for ten months of the year is fine. Corn does not do well, but crops, like wheat and oats, that mature early, and all sorts of garden vegetables flourish wonderfully. Where the land can be irrigated, the production is marvelous. For cattle no better country need be sought, even if it is treeless. When once the settler can obtain a title, No Man's Land will very quickly become a populous and prosperous territory.

SPENSER'S FAERY QUEENE.

BY H. T. SUDDUTH.

A SHEEN of glancing shields and lances borne
At rest—lone vigils, quests by land and sea
Through perils dire—all monsters dread that be
In Faery Land—brave knights and ladies lorn—
The Garden of Adonis facing morn,
And Castle brave where writ in gold we see,
"Unto the victor of the gods this be";
And, seeing, hold base thoughts and deeds in scorn.

Sweet bard of poets loved! thy antique lay,
For noblest deeds or pleasance fair most meet,
Like mountain stream through meadows finding way,
Of mountain and of meadow seems a part;
And on its current, silver-smooth and sweet,
Rides Fame as Death on spear of Britomart.

MARIA MITCHELL.

BY HARRIET PRESCOTT SPOFFORD.

WHILE there have been many women eminent in the walks of classical learning, they have been comparatively few who have won the greater heights of scientific achievement; but among those few no name is brighter than that of Maria Mitchell. She owes her fame to no adventitious circumstances or favor or fortune; but to the fact that she was one of those people possessed with the pure love of science, and of science in its loftiest form, the form which seems to compass a clearer penetration into the divine intention than any other except that of the abstruser mathematics.

In Caroline Herschel's case, science had no claims but those of affection. Born with decided musical capacity, into a musical family, taken by her brother Wilhelm from the fireside and the knitting-needles to help him in his concerts and sing his music there, and intended by him to develop her vocal powers and lead a musical life, becoming gradually his mechanical drudge and then his chief assistant, holding the ink for instant use beside him on writing nights when it froze in her fingers, and making calculations for him before she knew what they meant. Caroline Herschel never loved science for its own sake with any absorbing passion, although reverencing all it revealed; she loved it and pursued it for her brother's sake, and dropped it, as far as one can drop a life one has lived for half a century, when that brother died. But Maria Mitchell, born into the atmosphere of science, with an aptitude for its work, encouraged and stimulated by intelligent and loving companionship in it from the first, searched the mysteries of the stars in her early childhood, and loved them for themselves. She was not a dozen years old when she was busy recording her father's observations of the sidereal heavens; and before she was thirty she had herself made discoveries in them of widely recognized importance. The studies she began so early and with such ardor, she continued through all of a vigorous and healthy life, and only abandoned them when she had done an ennobling work for her generation and death opened the way for her, let us hope, to fuller knowledge. Yet her affections were no less keen than Caroline Herschel's were; her father was her idol, and her published will shows the strength of her regard for her family.

Maria Mitchell's ancestry, parentage, and early environment were all extraordinarily favorable to her, although at first glance modest circumstances and a narrow purse might be supposed hostile to any peculiarly brilliant career. On her mother's side she was descended from the Quaker who was one of the first three settlers of Nantucket, fleeing thither to escape the religious persecution of the main-land; a strain of the same stock was in the blood of Benjamin Franklin. Her father in his younger days, followed the pursuits of the island, but afterward became a school-teacher. He might be said himself to have inherited a tendency toward astronomical studies, as his father was something of an astronomer before him; he calculated in later years what his own age must have been by his remembrance of the position of the planet at the time when his father one night showed him Saturn; finding that he was then only eight years old. Always maintaining his interest in the stars, he built himself by and by an observatory sufficient for his purposes, where he earned a stated sum with mathematical work done for the Coast Survey. In this work his daughter Maria was very early his delighted assistant, taking in her eleventh year the observations at a lunar eclipse.

Maria Mitchell was born on the first of August, 1818, one of a large family, a dark, lively, healthy, and affectionate child. She had no great opinion of her own powers at any time, saying once that she had only ordinary capacity, but extraordinary persistency, and adding with fine but needless humility that she had not realized this fully herself till meeting the best minds of the college girls and becoming acquainted with the unworked wealth of their resources.

For some years her father's pupil, she was afterward instructed by Cyrus Pierce, a noted teacher of the day, and she became his assistant in the school when she was about seventeen; but in the next year she was made librarian of the Nantucket Athenæum, remain-

ing for twenty years in that position. It will thus be seen that she had in her youth the the immense advantages of the companionship of sturdy brothers and sisters and of a studious and reflective father, and a home where the life of the world and the new facts of science were objects of eager interest, and where books were the chief friends.

She had read Rollins' "Ancient History" before she was ten years old, and was familiar with broad sea and open sky, moreover, as only they who live the island life can be, while her father's telescope which was more than a usually good one, had given her already the freedom of the stars. Very possibly the breadth of sea, the depth of heaven around and over the naked island, had already powerfully impressed her childish imagination, and opened not only the horizon of her thought but of her whole moral nature and of her soul; she was molded by no small influences, but by the elements in their fullest and strongest aspect and action. The various phases of the sea that swung about her rosy with sunrise, purple with evening, gray with storms, giving back the starlit vault at night, all went to shape her nature; and the loneliness of the wide sky made her more vividly conscious of the life that peopled it in the pristine energy through whose force it was sown with stars. With this the quaintness and simplicity of the island people and of the life they lived, of which she was herself a part, the emotions of a sea-faring community whose every house had its own observatory from which to sweep the waters, their trust, their honesty, their confidence, wrought also its own ennobling and sympathetic effect.

There is something very interesting in the thought of this period of Maria Mitchell's existence; so young, so fresh, so strong, so self-forgetful, oblivious of the gayeties and frivolties of girlhood, and reaching forth into the mysteries of creation and the outer universe; and a great deal of preparation must have been made here in order to fit her for the great part she was presently to play.

In October of 1847, when she was about twenty-eight years old, sweeping the heavens as usual one night, there shone in the field of the glass a swift white apparition that was not a star, that was nothing which had been ever seen by her eyes before. Her heart must have bounded; she could have doubted the evidence of her senses, which told her it was a new comet that had been revealed to her; she hurriedly made out the right-ascension and declination, and, in no hurry about it, a couple of days later her father wrote to Professor Bond of the observatory at Cambridge, the letter given by Mr. Parton.

"My Dear Friend:—I write now merely to say that Maria discovered a telescopic comet at half-past ten, on the evening of the first instant, at that hour nearly above Polaris five degrees. Last evening it had advanced westerly; this evening still farther, and nearing the pole. It does not bear illumination. Maria has obtained its right-ascension and declination, and will not suffer me to announce it. Pray tell me whether it is one of Georgi's; if not whether it has been seen by anybody. Maria supposes it may be an old story. If quite convenient just drop a line to her; it will oblige me much. I expect to leave home in a day or two, and shall be in Boston next week, and I would like to have her hear from you before I can meet you. I hope it will not give thee much trouble amidst thy close engagements. Our regards are to all of you, most truly,

"WILLIAM MITCHELL."

In reply to this letter, Professor Bond assured Miss Mitchell that she had really made a discovery; and although the comet was presently seen by European astronomers, it was evident that she had been before them. She received, in recognition of this, the gold medal offered by the Danish king some years before for the first telescopic comet, not without some difficulty, as one of the terms of the offer had been that the discoverer should notify the astronomer-royal of Great Britain by the first mail following, which in this case it had been omitted to do. But Mr. Edward Everett, and other friends more eager than herself, insisted on her claims, and the medal was awarded to Maria Mitchell. By her will she bequeathed this medal to one of her sisters, and the medal that she received from the republic of San Marino, to a niece.

She still performed her duties as librarian, but at the same time did a good deal of mathematical work for the Coast Survey, and for the Nautical Almanack, never knowing how to be idle. It was ten years before she made the visit to Europe which was so full of delight and satisfaction. She had previously, however, in 1850, been elected a member of the American Association for the Advancement of Science, although not made a fellow for

nearly a quarter of a century afterward; and in 1852 she had received the degree of LL.D. from Hanover, a distinction which Columbia College honored itself by bestowing on her thirty-five years later. She was also the first woman elected to membership in the American Academy of Arts and Sciences. It is certain that such recognition as this was pleasant to her, but she valued it for no more than it was worth. She was a woman of genius, and her work was its own reward.

Her tour in Europe might have been styled a triumphal one if it had not been undertaken in a spirit into which no thought of triumph, success, or personal gain could enter. She was received with cordiality by Sir John Herschel, whom she visited for several days, who, doubtless, remembering his Aunt Caroline, felt very warmly toward her, and wrote her afterward, at length, giving her advice concerning the building of her new Nantucket observatory. In London she was the guest of Sir George Airy, the astronomer-royal, in Berlin, of Humboldt, and in Paris, of Verrier. In Russia she visited the observatory at Pulkowa; she spent a winter in Rome with the Hawthornes, where she formed the friendship with Mrs. Somerville and other people of scientific note; and she returned home to find that her friends had fitted up for her an excellent observatory for which the women of America, led by Elizabeth Peabody, had gladly and proudly provided a superior telescope, an event which must have been among the pleasantest and most heart-warming of her life.

In the next year, 1860, she took up her residence at Lynn, Massachusetts, her father also removing there. She continued at her work there for five years, when, Vassar College being opened, she was begged to take the professorship of astronomy, a proposition at which with her usual doubt of her ability she hesitated, but she finally accepted the offer, to the great advantage of the institution and of the numberless young women thus brought into contact with her intense individuality, her lofty exaction, and helpful spirit. Her father lived with her at the college a year or two, happy in his life there and loved by the college girls who felt his death personally.

During the years of her professorship, Miss Mitchell, besides performing the duties attached to that, wrote important scientific essays, edited the astronomical column of the *Scientific American*, and took various journeys for better astronomical observation, was elected to several learned societies, and was made President of the Association for the Advancement of Women, having always been deeply interested in the question of woman-suffrage, to the affirmative of which she gave her hearty adherence and unflinching support. "I had so long believed that it was right for women to have a share in the government," she once said, "that it seems to me like the first axiom I learned in geometry, 'a straight line is the shortest distance between any two points.'" Her most earnest endeavor, however, was given to Vassar. She put aside all her own personal aims and ideas in accepting the professorship. To have the astronomical work there strong and vital, to complete the scientific equipment of the observatory, and to make the department self-supporting, were objects to which she devoted herself, stretching every nerve in the undertaking. It was the least of her effort to raise the sum of five thousand dollars for an observatory fund, in which work she was interrupted by her last illness—forty thousand dollars being still needed, a sum which when procured is to be known as the Maria Mitchell Endowment Fund, and to make a part of which probably the thousand dollars that she left the college will be appropriated.

Contrary to her own expectations, Miss Mitchell proved to be a wonderful teacher, "an inspiring teacher," as they called her. The astronomical course being elective, and astronomy under her hands being far from play, it was considered a "hard elective," and only the brightest minds in the college came under her instruction. While there was a certain informality about the classes, as they were never assembled or dismissed, as classes usually are, by bell signals, there was, nevertheless, the most rigid requirement. She gave lectures, provided some play, as one might say, with popular astronomy, but demanded chiefly practical and mathematical work, allowing use of the great equatorial and urging nightly use of the smaller telescopes. She insisted on drawings of all observations, daily photographs of the meridian sun, as well as a record of meteorological matters, and her students made the calculations for much of her published work. While abrupt and masterful in her address, and full of disdain for the pretentious and the indolent, the earnest and persevering student had her

most patient and gentle care and help. Once to relieve a post-graduate who was her assistant, and in whose hands, upon undertaking a journey, she left the care of the instruments, with so many injunctions and apprehensions that the young girl's heart sank under the responsibility, she returned, and opening the door again, said, "Remember! If the chronometer stops, and the sidereal clock stops, the universe won't stop!"

Miss Mitchell was in the receipt of a reverence approaching worship at Vassar, some regarding her with awe, but more with love. How she could drop the appalling garb of science and make herself the familiar of her girls was evident from her Dome Party. She lodged, with her instruments and work at hand, in the observatory, the windows of her rooms overlooking a brilliant garden of whose flowers she was prodigal. The great festival of the year was this entertainment, her students of this and of all previous terms being made welcome in a parlor where the chronograph and sidereal clock, the bust of Mary Somerville, a picture of her father and of one of her sisters busied over astronomical tables,—the sister being there in her own stead because she herself was not pretty enough,—china painted by her nieces, photographs of her favorite pupils, autographs, and souvenirs of travel, and large book-cases overflowing with books, told the story of the tastes of the hostess. When assembled, the party ascended a short flight to the dome where the great telescope was poised with a certain awfulness of its own as if it were part of the machinery of earth and sky. Here tables were arranged with a flower and a picture and a verse at each plate, and a dainty and delicious repast was served. After the delicates had disappeared, the intellectual features of the entertainment became more prominent, in the reading of witty verses, epigrams, and *bonmots* apropos of various individuals present. Songs interrupted the proceedings, which were renewed with impromptu rhymes, the best of them sung over afterward in chorus by girls perched aloft on the observatory steps—where upon instruction nights Miss Mitchell herself sat enthroned with her girls at her feet, each awaiting her turn at the huge machine with its necromancy;—and sometimes the improvising spirit became so infectious that all the conversation was conducted in impromptu verse, the frolic acquiring greater force from the sense of the hard work behind it; the songs and cries fluttering round the great lenses, the stone and brass and iron, like a flock of butterflies.

"It was a scene not to be forgotten," says Alice Stone Blackwell, "the crowd of beautiful, bright-eyed, laughing girls, and the stately gray-haired professor in the midst of them, like a granite sun-dial in a rose-garden. The attachment of the students to their professor was evident, and was very pretty to see. When the entertainment drew to a close, one of the girls mounted a flight of steps, and sang to the tune of 'John Brown' a student song in honor of Professor Mitchell, in which the English language was ransacked and grammar set at defiance (in the interests of rhyme), to express what a good woman she was."

Miss Blackwell also says that "as a girl, Miss Mitchell was not beautiful; but in this case, as in many others, time brought its revenges. When she became an elderly woman, the snow-white curls contrasting with the dark eyes and a complexion as brown as an Indian's, made her a singularly striking and fine-looking person, who would have attracted admiration in any company. Her lack of beauty was a grief to her in her youth, and on the death of one of her pupils, a very pretty girl, Professor Mitchell said, with a sigh, "How hard it must have been for her to part with such a beautiful body!" The truth of these words can be seen by a glance at any likeness of Miss Mitchell, where simplicity, strength, directness, truth, and benignity, make a beauty of their own sufficient to delight even the eye of a critic. She always retained some of the Quaker customs, together with certain features of their dress she usually folded a white kerchief at her neck, and wore no other colors than black and white.

Miss Mitchell had held the chair of astronomy for nearly a quarter of century, when she began to realize that her health was unequal to further exertion, and she begged to resign her position. The trustees of the college, however, would not hear of it, and after a jubilee reception, as it was called, in her honor, she was granted an indefinite leave of absence, and was a little while later made Professor Emerita and offered a home for life at the college. She preferred, however, to go to her family in Lynn, where were her still stronger attractions, for her wide pursuits

never deadened her affectionate nature; and there she erected a small observatory, but was unable to use it as she had hoped. Several months of great debility ended in a stupor which closed the portals of this world upon her failing senses. Once or twice she roused herself for some brief words, and the brilliant young friend already quoted records her as saying in one of these intervals, with all her old directness, "Well, if this is dying there is nothing very unpleasant about it."

In her religious opinions Miss Mitchell might be called radical; she belonged to no sect; she was fearless and outspoken; she despised nothing but pretension. Magnanimity was one of her chief characteristics, and although she had no mercy for superstitions, she respected genuine belief wherever she found it. She was interested in all of the questions of the day, but was never swept away by any current of excited feeling. The loftiness and largeness of her work came to be a part of herself; her qualities borrowed of the great spaces searched by her eye, of the great sums figured in her calculations; her mental and her moral attitude had the grandeur of one who lives among the stars.

The life of such a woman is not to be measured by the worth of the mere work done by brain and figures. It is not that she penetrated nebulæ, found the dark companions of great stars, weighed the sun, and was the familiar of comets, so much as that the effect of her character and deeds, of her thoughts and aspirations, extends and will extend through generations of girls, not merely with the tradition of a great name but with living actual influence, still broadening when she is dust, till its last ripple breaks on the shores of eternity itself.

THE FRENCH CONSTITUTION.

BY ALBERT SHAW, Ph.D.

UNQUESTIONABLY the great majority of the French people, so far as they have intelligence, are sincere republicans. And yet we are constantly told that the republic is in imminent danger, and that almost any month may possibly witness the establishment upon its ruins of a monarchy or a dictatorship. The existing order seems never to approach a condition of stable equilibrium. Every whim and every caprice finds exaggerated expression, and the whole political fabric seems ever on the eve of dire catastrophe. If the overwhelming weight of numbers and of public opinion is republican, why is the republic so beset and menaced? It seems to me that much of the political unhappiness of France is attributable to the way in which the republic is organized; in other words, to the arrangements of the constitution.

To understand the French politics of today it is necessary to revert to the system of the First Napoleon, whose impress upon the institutions and laws of France has never ceased to be felt. In order to strengthen his personal rule as emperor, he established a completely centralized machine for administration. He abolished the ancient provinces of France, some thirty-six in number, and cut the country up into nearly ninety "departments," each of which was administered by a "prefect" appointed by and immediately accountable to the central government. The cantons, arrondissements, and communes into which the departments, or prefectures, were subdivided, were furthermore administered by sub-prefects and other local officers who derived their authority from the prefects. The whole system was ingeniously contrived to serve the ends of a one-man power at the center. Now it so happens that through all the changes of the century in the central control, the outlying parts of the administrative machine have remained substantially the same.

Such centralization is not compatible with abiding republican government. It always invites some strong man or ambitious adventurer to seize and hold the seat of authority. On the other hand it tempts the people to accept stability and security at the prices of republican liberty. Louis Napoleon, elected president of the second republic in 1848, on the overthrow of the semi-republican King Louis Philippe, found himself in fact a monarch by virtue of the constitutional sys-

tem of his day. He used his opportunity to perpetuate his power, just as the First Napoleon had done, and he sat firmly on the imperial throne until the war of 1870 brought its momentous changes. We are accustomed to speak of the French governmental system as having undergone four or five violent and capricious changes from the period when Napoleon Bonaparte emerged as first consul of the republic to the December day when Louis Napoleon's *coup d'état* brought the second republic to its end. But in point of fact the system was never changed radically. The man at the center, whether called first consul, emperor, "king surrounded by republican institutions," president, or emperor again, was for the time being in full control of the machine. He selected his own ministers, and through them he controlled the army and navy, administered the finances, appointed the prefects of departments, and kept his finger upon every part of the executive ramification. Such a system, originally made for a one-man power, naturally worked more evenly when the incumbent's tenure was permanent.

The people had their elective councils in the communes and arrondissements, and their councils-general in the departments; but these representative bodies, although enjoying a limited deliberative and financial authority, had almost nothing to do with administration. They were practically at the mercy of the prefects and sub-prefects appointed by the central government. And the system remained in general respects the same under all the personal or dynastic changes at the top. The national parliament had to do with taxation and law-making, but it had no hold upon the administering of the laws.

On the downfall of Louis Napoleon, a national assembly was chosen to arrange terms of peace with the Germans and to provide for the new government; and the country was under the provisional presidency of the aged Thiers In November, 1873, the assembly confided the executive power to Marshal MacMahon for a term of seven years; and in 1875 it adopted a series of organic laws which with certain subsequent modifications form the written constitution of the third republic. The old-time centralization was maintained, and the entire local administration of the country continued to be under the surveillance and control of prefects appointed by the president through the minister of the interior. M. Clémenceau, the brilliant radical leader, has told me that the monarchists, who were a strong element in the assembly, would have been willing to adopt a decentralized system in the hope of being able thus to control the local *régime* in many of the departments; while the republicans, confident of holding the central government, were determined to preserve a system that would enable them to supervise affairs in the remotest prefecture. If this is true it is a curious illustration of the contradictions of French politics. In the hope of temporary advantage the republicans were clinging to a system essentially subversive of republican institutions. As Senator Jules Simon, however, assures me, the matter did not come up prominently for discussion, it being evident that the centralized system would have the support of a decisive majority.

But the constitution-makers of 1875 introduced a great and fundamental change. They adopted the English system of parliamentary government. They made the ministers collectively responsible to the Chambers for the general policy of the administration, and individually responsible for their personal acts. The president was exempted from responsibility except in cases of high treason. He was relegated to a position analogous to that of the Queen of England, while the prime minister became the real executive head, and his tenure was at the daily mercy of the Chamber of Deputies.

The tendency of the republic to lapse into an empire or permanent one-man power, was thus strongly checked. Administration fell practically into the hands of a committee of the legislative bodies. There is nothing in the constitution to prevent the choice of ministers from outside the membership of the Senate or the Chamber of Deputies. But as a matter of fact, outsiders are rarely selected, and in any case they immediately acquire the privilege of sitting and speaking in both houses, by virtue of their office as members of the council of ministers. The centralization of French government thus gave, and gives, the ministry of the day a tremendous power; but the undue exercise of that power and its complete appropriation, have been made practically impossible by the ease with which ministries are overthrown and compelled to resign.

Instead, then, of a rule and policy too permanent and too personal, France under the

third republic has suffered indescribably from governments so haphazard, short-lived, and inexperienced as to be little better than a state of anarchy. Each year witnesses two or three new ministries. A minister of finance or war or foreign affairs finds himself out of office just as he is beginning to get some acquaintance with his duties. And even if he were to be continued for several years he would labor under a disadvantage because he is practically obliged to be present continually in one house or the other, explaining his policy in general and in particular, superintending the passage of laws affecting his department, and maintaining himself against the political and personal enemies who are continually plotting and making coalitions for his overthrow. An American cabinet minister, responsible only to the President, independent of Congress, and secure in his tenure for the clear term of four years with a reasonable chance of a second four years, devotes himself with great efficiency to the duties of his portfolio and suffers from no distractions. But a French minister has no such opportunity. He rarely holds office longer than six months.

An English cabinet is comparatively stable because there are in Great Britain two permanent and well organized political parties. When one of them is in the majority it may usually count upon keeping power for four or five years. But France has never enjoyed the opportunity for stable government that two strong and dominating parties afford. The Chambers have always been composed of numerous shifting groups. There have been three monarchical parties supporting different claimants, besides a monarchical clerical party; and the republicans have been divided into several hostile camps—conservatives, moderates, and radicals, while on the "extreme left" several very small groups of socialists and anarchists have been disproportionately noisy. In a general way the mass of the liberals on the left side of the house has acted against the mass of reactionists on the right side. But occasionally the capricious co-operation of the "extreme left" with the "extreme right" has gone counter to all calculations.

Gambetta felt the necessity of building up main parties in order to give some stability to parliamentary government. He believed, and rightly, that the intelligence and preponderating force of France were on the republican side, and he desired to evolve a progressive, consolidated republican party to oppose the reactionary coalitions. His plan for accomplishing this end was the abolition of single districts in elections for the Chamber, and the election of all the representatives of a department upon a general departmental ticket. His proposed change from *scrutin d' arrondissement* to *scrutin de liste* was precisely such as we should make if instead of electing congressmen in individual districts we should vote for the full quota of a state's representatives upon one general ticket. We have *scrutin de liste* in choosing presidential electors, and *scrutin d' arrondissement* in choosing congressmen. The French districts, or arrondissements, are much smaller than our congressional districts, and Gambetta perceived that petty personal and neighborhood considerations were much stronger than party feeling. He believed that the general ticket plan would bring out a more representative class of men and would compel attention to principles rather than to persons.

Possibly his contemporaries distrusted Gambetta and feared that he would use his popularity to gain personal power. In any case they waited until after his death before they adopted the *scrutin de liste*. The first election under the new system was held four years ago, in the autumn of 1885, in electing the Chamber that is now in its last days. Advanced republicanism has rather predominated in this Chamber; yet party consolidation has not made much progress. The extravagance and misgovernment of dozens of short-lived ministries have now been fairly coming to light in all their aggregation of debts and disasters. France has been in a condition of profound discouragement and dangerous demoralization. The failure of the "parliamentary régime" has been complained of, in the bitterest terms.

Under these circumstances a new political phenomenon has appeared in the person of General Boulanger. He had served in one of the recent cabinets as minister of war, and had been a popular figure. Disagreements which involved allegations of insubordination and wrong-doing on his part cost him both his portfolio as minister and his place as a general in the army. He emerged as a political candidate with a new party behind him and a program of constitutional reform. In a chamber of several hundred members a death or resignation is not uncommon. Under the

scrutin de liste system an entire department must vote to fill the vacancy. General Boulanger's course, then, was to appear as a candidate wherever there might be a vacancy to fill, simply to obtain the endorsement of a new department and add to his personal prestige. Everybody was dissatisfied with the old order of things; General Boulanger was a popular figure; the French people like a hero, especially a "man on horseback"; Boulanger promised a new and reformed republic with a restoration of French prestige; he carried the country departments like wild-fire. Finally last winter a Parisian deputy died. Boulanger was thought weak in Paris, but he finally determined to run. The government and the confederated republican parties agreed upon a candidate and worked desperately; but Boulanger carried the department of the Seine by more than eighty thousand majority.

Boulanger's program was the dissolution of the Chamber, and the election of a great popular constitutional convention to revise the organic law. He told me that he favored thoroughly the American system; that he was no monarchist, but a republican; that he aspired to be at the head of a strong, efficient French republic; that he would do away with cabinets rising and falling at the whim of the Chamber and would have, like the United States, a presidential cabinet chosen for a fixed term and acting independently of the Chamber. Prominent opponents of his admitted to me that the French people had never really had a chance to frame or adopt a constitution and that the organic laws of 1875 were made by a body chosen for the very different purpose of concluding a war treaty with the Germans. This was Clémenceau's view. But conservative republicans, like Senator Jules Simon, with whom I talked, maintained that nothing could be more inopportune than a constitutional convention, and that with the German enemy outside and the communistic enemy inside, France would be in the most imminent peril if she should attempt to alter very fundamentally just now her framework of government. Senators Pressensé and Simon, the great publicist and financier Leroy-Beaulieu, and other distinguished representatives of moderate republicanism, professed to me their continued faith in the English parliamentary system of cabinet government as applicable to France. But my own study and observation have convinced me that it is a sad failure; and I found no one more strongly persuaded of its failure than Professor Émile de Laveleye, who as a critic of modern governmental forms stands in the highest rank. Professor Accarios, a distinguished authority upon constitutional and international law, in most interesting conversations last winter maintained the necessity of restoring the ancient provinces of France and of giving each its limited local legislature and its authority over ordinary local administration. With this reform he would adopt the American system of a cabinet outside the Chambers, having a fixed tenure and being accountable to the president. Professor Laveleye also advocates the partial renewal of the Chamber; that is, he would have half the membership elected every two years instead of the present plan of a complete renewal at the end of each four years' term.

The experience of the past four years has changed the opinion of almost every former advocate of *scrutin de liste*. After Boulanger's Paris campaign, in which the choice of a successor to a single obscure delegate was allowed to agitate not only all France but all Europe, the Chambers very promptly changed the election law and restored the single districts. Something might be said for the general ticket plan in theory as a temporary system, but in practice it is dangerous and as a permanent system it has no justification.

Many Frenchmen advocate the abolition of the Senate; but that would be a great mistake. The Senate is the balance-wheel of the republic. It has stability and dignity, and its members are for the most part men of high ability and patriotism. The body has three hundred members of whom seventy-five were originally chosen for life. But in 1884 the life senatorships were abolished, — the change taking effect as vacancies occurred. Senatorships are distributed to the departments in proportion to population, and vacancies are filled by a departmental electoral college which includes representatives of all the municipal or communal councils, the members of the council general of the department, and the deputies who represent the department in the popular Chamber at Paris. The senators hold office nine years, and one-third of the seats are re-filled every three years.

The president, who is elected by the members of the two houses sitting in joint assembly, holds his office seven years and is eligible for re-election. He has a position of great

dignity, but his real authority as a ruler is small when compared with that of the President of the United States. It has been General Boulanger's aspiration to become president of the republic after bringing about a political and parliamentary situation that would practically compel President Carnot to resign. The constitutional changes that Boulanger has advocated would increase the power of the presidency. Whether or not the general's ambition has aimed at an ultimate power more permanent and absolute than that of the presidency of a republic, is simply a controverted matter. Whatever the outcome of his bold career in recent French politics may prove to be, he has done his country a service in bringing to light the extent of the dissatisfaction that the present parliamentary system has engendered.

It is frequently deplored that French republicanism has now no great leader, and that this brilliant and magnificent nation is as a flock of sheep wandering uncertainly without a shepherd. But in fact there are plenty of patriotic and able men in France; and if the people would but trust themselves, throw off their feeling of discouragement and forlornness, frankly revise their constitution upon the true model of popular self-government, abandon the idea of war and revenge, and devote themselves to the task of recuperation and financial reform, they could be prosperous, stably governed and happy, and they could dispense with brilliant leaders and "men on horseback." But at present they seem disinclined to a program so obviously wise. The approaching quadrennial election of a new Chamber will be the critical point in the life of the third republic.

HOW POSTMASTERS ARE MADE.

BY FRED. PERRY POWERS.

I ASKED a member of Congress one day, who would probably be appointed postmaster in a small city in his district, and he replied, "I have not decided whom I will appoint." And yet there is nothing in the constitution or laws about the power of a representative to appoint a postmaster; that power is supposed to rest with the president so far as Congress has not vested it in the postmaster-general, by whom it is in fact made over to the first assistant postmaster-general. But if the legal appointing power would as a matter of course appoint any one whom my congressional friend recommended for postmaster in the city we were speaking of, the member of Congress might well enough disregard the legal fiction, and speak correctly in substance though not in form, by saying that he would make the appointment.

Very nearly half the persons employed by the United States Government in civil capacities are postmasters. Leaving out the army and navy there are about 133,000 persons in the service of the Government and there are nearly sixty thousand postmasters. If you add to the postmasters all the clerks in post-offices, and the army of letter carriers, and the five thousand railway mail clerks and contractors for transporting the mails you will run the number of persons in the postal service up to nearly one hundred thousand. "I am the general at the head of an army of 96,000 men," said Postmaster-general Vilas to a friend.

If you want an appointment as postmaster your method of proceeding will depend somewhat on the size of the town you live in, and somewhat on several political considerations. If you live in one of the great cities you will begin by getting several thousand business men to sign petitions setting forth that you are a well-known business man of large executive capacity, who would make the post-office more efficient than it ever was before, and that they would like to see you appointed. You will also get several hundred of them to write letters to the president and the postmaster-general and the senators from your state and the congressmen from your city, asking him for your appointment. Unless you rely upon a warm personal acquaintance with the president or the postmaster-general you will try to enlist these senators and representatives and the chairmen of the county and city and state committees of your party in your interest, and get them to go to Washington and talk to the president and the postmaster-general and show them what an influential man you

are in your party, which of course I am assuming is the party of the administration. If he be not insane a Democrat will not try to get appointed postmaster by a Republican president, nor a Republican by a Democratic president. Perhaps you spent the previous winter at the state capital trying to get members of the legislature to vote for the gentleman who was finally elected senator. This senator will naturally enough do the best he can to get you appointed postmaster. It is possible that you were at the state capital the previous winter trying to get elected senator yourself, and your progress being slow, you consented to withdraw in consideration of a promise that you should have the post-office of the city in which you live.

In the case of these large post-offices the power of appointment is unreservedly in the hands of the president. There is no well settled political rule as to what recommendations for the appointment shall be binding upon the president. If the city be one in which a senator lives, he is generally allowed to name the postmaster, if he be of the administration party, and if he belong to the opposition, the administration is often courteous enough to give him his choice of the candidates of the opposite party. This courtesy like almost all matters of etiquette, has a basis of sound reason: an offended senator even of the opposition party may sometimes obstruct the confirmation in the senate of the president's nominees.

Where one of the smaller cities is the home of a congressman and a senator, there is often raised a delicate question as to the relative amount of weight to be accorded to the recommendations of each. The senator will claim the appointment on the ground that his is the larger constituency, the whole state, while the congressman will argue that his patronage is restricted, while the senator's is very wide, and the former's one little ewe lamb ought not to be taken from him by the prosperous flock master who shears some federal wool in every county.

If a large city be the home of a senator and of two, three, or more representatives of the administration party, the senator's recommendation would probably outweigh those of all the congressmen, for the latter have no opportunity to defeat a presidential appointment as the senators can do in their executive sessions. But if the senator lives out of the city, his recommendation and those of the representatives living in the city will have about equal weight.

If you live in a small town where the income of the postmaster does not exceed $250 a quarter for four consecutive quarters, your fate lies in the hands of the postmaster-general, nominally, though really the postmaster-general will probably never hear of you, or see your name, or know of the existence of your town; the matter will be arranged between the first assistant postmaster-general and the congressman from your district. If the representative has the distinguished honor of belonging to the same political party that you and the president of the United States do, it is essential that you get that representative to recommend you for the appointment. There is no use in your trying to get it in any other way.

If there are other delegates you will as a friend of the congressman try to relieve him of his embarrassment by proving to him conclusively that he will make more friends for himself by securing your appointment than he could in any other way. You will get as many people as possible to sign a petition asking for your appointment. If the congressman is not very well acquainted in your part of the district you will get a great many people who do not live in your town to sign the petition. Of course you will write the petition yourself and you may make it just as flattering as possible; not one man in twenty whom you ask to sign will read the petition.

If you were in the Union army during the Civil War you will make it appear that your military services were exceptionally brilliant, and you will induce the post of the Grand Army of the Republic in your town to indorse your candidacy. If some friends of yours should write to the postmaster-general that the rival candidate was a notorious Copperhead during the late war, that with ample property of his own he sent his mother to the poor-house, and that all the people in town believe that a few years ago he burned his store to get the insurance, it may assist your chances of preferment, and it will be pretty safe for your friends because postmasters-general have an idea that communications addressed to them from people they never heard of, in regard to an appointment to a public office, are confidential, and may not even be shown to the representative of the district.

Fourth class postmasters are by law appointed by the postmaster-general; in practice the work is all done by the first assistant postmaster-general. On December 10, 1888, there were 55,529 of these fourth class offices, and they increase rapidly. As fast as applications and petitions and letters of indorsement regarding postmasterships come in they are sent to the appointment division where the entire country is parcelled out among fourteen clerks; each paper is wrapped in a cover called a jacket, on which is indorsed the subject and substance of the inclosed paper, and filed away in the proper pigeon-hole in the room occupied by the clerk for Illinois and Indiana, or the room occupied by the clerk for Michigan, Tennessee, and the territories, as the case may be.

There are two important functionaries known as the appointment clerks. Mr. Edwin C. Fowler has charge of the fourth class appointments, which are under the first assistant postmaster-general, and Mr. Nathan Smith is in charge of the presidential post-offices, which are under the direct jurisdiction of the head of the department. Mr. Smith knows whenever a vacancy among the larger offices is created by death or resignation or the expiration of the commission for four years which each postmaster appointed by the president receives. He calls the attention of the postmaster-general in ample season to the vacancy that has occurred or is expected to occur and tells him what persons have been recommended for appointment and by whom and what the papers in the case show about the way the office has been managed and the qualifications of the candidates.

Or perhaps the president has decided to make a removal. Thursday afternoon the postmaster-general, who is now Mr. Wanamaker, well-known for his wonderful store and his success as superintendent of Bethany Sunday-school in Philadelphia, and for his connection with the Young Men's Christian Association, and his ownership of the great painting "Christ Before Pilate," presses an electric button on his desk and presently Mr. Nathan Smith comes in and the postmaster-general says, "Mr. Smith I wish you would get all the papers in regard to the post-office in —— together and bring them to me tomorrow morning; the President is going to take up that case and I think I will look the papers over before the cabinet meeting." Mr. Smith has been doing this work for a dozen postmasters-general for the past nineteen years and they cannot get along without him. There are 2,582 presidential post-offices in the country and it is not easy to replace a walking encyclopedia of the whole of them. Four years ago when a Democratic postmaster-general came in, Mr. Smith resigned and retired to a Kansas farm, but Mr. Vilas sent for him and he returned.

Mr. Fowler has charge of the fourth class post-offices. There are twenty times as many of them as there are of the presidential offices, but the great majority of them are small affairs, making little trouble for any one, and Mr. Fowler does not have to keep informed as to the dates when commissions expire because the fourth class postmasters have no term of office; they are appointed by the postmaster-general and hold office during his pleasure. The first assistant postmaster-general is Mr. Clarkson, of Iowa, a man scarcely of middle age, with a stout figure, the face of a judge, and a prudent tongue. He has made *The Iowa State Register* a political power and a source of great pecuniary profit to himself, and he dispatches business in the department with remarkable promptness. Mr. Fowler keeps him informed of all deaths and resignations in the enormous list of fourth class post-offices, and can in a moment produce all the papers regarding any particular office that Mr. Clarkson asks about. He has been doing this almost as long as Mr. Smith has.

Four years ago these two clerks appointed about three thousand Democratic postmasters in three months. When Mr. Malcolm Hay was appointed first assistant postmaster-general he was suffering from the disease of which he died a few months later, and as soon as he took the oath of office he went South seeking some relief. Postmaster-general Vilas could not possibly do his work while he was gone, so he told Messrs. Smith and Fowler that they must keep up the work of the first assistant postmaster-general between them. They did not of course venture to order any removals, but there were thousands of vacancies caused by resignation and death and they knew who the Democratic congressman from the district was, or, if the congressman was a Republican, who the Democratic senator from that end of the state was, or, if there was no Democratic senator, who the chairman of the State Democratic committee was, so they knew perfectly well who was to be appointed, and they made out the papers

accordingly and entered the orders on the department journal, and the postmaster-general would sign his name at the bottom of the page and make a hundred orders valid.

The general public knows the first assistant postmaster-general only as the man who removes and appoints fourth class postmasters, but this is only a part of his work. The appointment division is only one of six divisions under him. Another division is that of the free delivery, which has charge of all the letter carriers in the country, and another is the division of salaries and allowances, where the chief, Mr. Albert Scott for many years regardless of the personality or politics of the postmaster-general, has from year to year readjusted the salaries of all the postmasters in the country according to the increase or decrease of the gross revenues of the office, and regulated the money to be allowed postmasters for clerk hire and fuel and lights and rent and twine and letter scales. Within a few weeks the railway mail service, at the head of which is Mr. J. Lourie Bell, lately traffic manager of the Reading railroad, has been attached to the office of the first assistant postmaster-general.

And then there is the second assistant postmaster-general, now Mr. Whitfield, who rose from a clerkship to be postmaster at Cincinnati, who lets the contracts for carrying the mails. Under these contracts the railroad companies get twenty-two million dollars and the steamboat and stage lines get five or six millions. The third assistant postmaster-general has charge of the manufacture of postage stamps and all other materials used in the service and has charge of collecting revenues of the postal service from postmasters, and the always interesting dead letter office is under his jurisdiction. This official is Mr. A. D. Hazen, who rose from a clerkship to his present place, which he held from 1878 to 1887, and President Harrison has re-appointed him because of his efficiency.

The salaries of the first, second, and third classes of postmasters are fixed by act of Congress in even hundreds of dollars in accordance with a sliding scale of the receipts of the office. First class offices pay over $3,000 a year, second class offices between $2,000 and $3,000, and third class offices between $1,000 and $2,000. Taking some offices in Pennsylvania, for example, the office at Ephrata, the site of one of the experiments in Christian communism, pays $1,100; the post-office in never-to-be-forgotten Gettysburg pays $1,700; the office in Carlisle, where the experiment of civilizing the Indian children is in progress, pays $2,200; the office at Meadville, $2,500; the office at Pittsburg, $3,900; and that in Philadelphia, $6,000, which is the highest salary in the first class, and there is only one post-office in the country that ranks as "special." In New York we have Fayetteville, where ex-President Cleveland went to school, where the postmaster gets $1,100; the office in Cooperstown, in which every reader of the Leather Stocking Tales must feel some interest, pays $1,700; the office in Jamestown pays $2,700; the office in Buffalo pays $3,800; and the office in New York is special and pays $8,000.

But two-thirds of the postmasters in the country do not get $200 a year. In fourth class offices if the gross receipts are not more than $50 a quarter, the postmaster takes the whole and the Government gets nothing; of the next $100 the postmaster takes 60 per cent, of the next $200 he takes 50 per cent, and on the excess above that he takes 40 per cent till he gets $250 a quarter. An enormous number of the post-offices have no business except the opening of a small weekly mail, and they pay a merely nominal amount. In 3,101 post-offices the pay does not exceed $10 a year; in 8,296 it is between $10 and $30 a year, and in 39,197 it is less than $200 a year. Take for example, the business transacted by the postmaster at East Sharon, Mass., the value of the postage stamps cancelled on letters mailed at this office in three months amounted to $3.07 and he got sixty cents during the quarter for box rents.

Of the postmasters at the other end of the salary line the numbers are small: one gets $8,000; five get $6,000; one gets $4,000; three get $3,500; twelve get $3,000; thirty-five get $2,500; forty-six get $2,300; and sixty-three get $2,000. I do not include in this the numbers getting salaries between these figures; I merely give the numbers in certain classes. Taken as a whole, the postoffice department is a great machine doing an immense business in microscopic quantities. Much the greater part of the postal revenues of the country, amounting to fifty-five million dollars a year, comes from the sale of postage stamps at two cents each.

The unseemly and often disgraceful scramble at every change of the administration for the minor post-offices, resulting frequently in

bitter neighborhood feuds, might be most advantageously obviated in either one of two ways. Postmasters might be elected by the people, or they might hold office during good behavior. There are some objections on the score of expediency to making officers elective who must be responsible to the executive, and if there were no objections on grounds of expediency there would be serious objections of a constitutional character. But nobody pretends that there is any reason why the president and a fourth class postmaster must be of the same political party; and the politicians are beginning to admit that the distribution of the offices among their followers is a source of weakness rather than of strength. Theory and practice are converging toward the condemnation of all that is meant by the phrases "clean sweep," "turning the rascals out," and "the distribution of the spoils." When public sentiment and public interest are in perfect accord a thoroughly efficient and satisfactory postmaster will not be removed merely that his place may be given to some one else, and there will be no rush for places and little of the intriguing that now occurs at such frequent intervals and on so large a scale.

ELECTRICITY AT THE PARIS EXPOSITION.

BY EUGÈNE-MELCHOIR DE VOGUÉ.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

A VISIT to the Palace of Machines in the Paris Exposition will be attended with a round of surprises for those uninitiated in the special fields represented. Let us enter and observe some of the work carried on here. We will rest our elbows on the balustrade of the upper floor and glance over what is going on below us.

If some perfect idler should happen to stroll into this place, I imagine that this useless consumer of oxygen would experience a feeling of dizziness in making the circuit, so forcibly does the universal law of labor reveal itself. Look where we will in this immense building, machines are running. From one extremity to the other, horizontal shafts are turning under our feet; one might call them the spinal marrow of this organism. Like a plexus of nerves, lines of transmission radiate in every direction, and impart the same life to its thousands of members which are all employed at different tasks; mechanical arms work the metals, weave the cloths, prepare the food, light the lamps; they sew, print, engrave, sculpture; they adapt themselves to all demands, the heaviest and the most delicate.

From the high position which we hold, we cannot distinguish the details of their operations; we seize only upon the confused movement of this crowd of automatons; crank or piston, each separate part follows its own particular design. It is a duplication of the human crowd which circles around these eight acres and fills all the space unoccupied by the machinery.

The sight calls to memory the pictures which our childish eyes used to admire in old Bibles—the building of the Ark, of the Tower of Babel, of the Temple of Solomon—those symbolic pictures in which the artists loved to represent multitudes in large scenes of human labor. The diorama of the gallery gives us the impression which those old-time artists excelled in producing, that of the diversity in unity in all labor.

But note how the form of labor has changed; how many times its intensity has increased. Man toils no longer after the old manner, by the poor and rude efforts of his muscles directly applied to a small separate tool. He now hides himself behind a great mechanical slave and governs it by a gesture. By means of these reservoirs of iron and these copper wires he holds captive the forces of Nature, and plays with these subdued powers; he transforms them and distributes them at his will.

Let us first note the work done by steam power. Twice each day the majesty of this gallery is specially marked, the moment when man rouses up and sets at work the force imprisoned here, and the moment when he chains it again. It is noon; the heavy machines are still asleep; all are motionless, silent. A whistle blows, and instantly there comes a great roar from the liberated force. From one end to the other of the gallery it

runs in a few seconds, and communicates its motion to the net-work of wheels. With each wheel the movement differs both in speed and in direction, and each one preserves its own uniform character, that distinguishing trait of human movements. In some it is very slow, but without giving the eye the impression of idleness or weariness; very rapid in others, it never seems violent or precipitate. It is always rhythmic, mild, and soft, with something implacable in its gentleness.

Observe a man gathering up all his energy for a vehement effort, it may be to swing the ax which shall fell the tree, or to strike with the pick which shall break the rock; then look at this piston so regular in its unvarying line of operations. The continued tranquillity of this steel arm is a thousand times more frightful, more inexorable than the momentary violence of the arm of flesh. It is the picture of modern work accomplished by Nature against herself for the service of man.

Six o'clock. Again a whistle blows. Again there comes a roaring from the force which is now to be shackled. Docile, it obeys; it subsides as suddenly as it aroused itself, and goes to be lost again in the elements whence it was resuscitated. The wheels slacken, then stop. Nothing here of the fatigue which is noticed in the arms of the laborer when night causes the tool to fall from his hands; it is rather the sudden reining up of a thorough-bred horse in full gallop when one pulls sharply upon the bits; give him the reins again and he will start off briskly as before. But man has decided that force has finished its day's work; upon this platform where noise and movement amazed us but a moment since, all is silent now; the machines are chained up until to-morrow.

Now let us descend from our observatory and go through some other quarters of this industrial city. First we will visit the department of coal, that old force stored up long ages ago in the bosom of the earth. It was held as a reserve supply to meet the needs of this transition period through which we are now passing until the time when we shall be better instructed in controlling the forces which yet roam at liberty about us. This corner of the gallery carries the imagination to Anzin and St. Etienne—the great centers of the coal trade in France—as all along its streets ingenious representations of great coal mines permit the eye to look into their depths and to study there the arrangement of the beds, the subterranean life of the miners, and the processes of extraction. We could follow a loosened block of coal to the yard where it is deposited, and then to the canal, and thence to the barge which is to carry it away; we choose, however, not to leave this place of industry in which the coal is transformed into vapor, when its power is felt in all the cylinders.

In another department, occupying the place of honor, three historic glass cases inclose a series of small models. They represent the principal successive inventions of apparatus for the purpose of applying mechanical power to industry, and they bear the names of their inventors from Denis Papin to Foucault. All know that before they were written in this golden book of fame, the names of more than one among them figured in the obituary lists of insane asylums and hospitals. Who could indifferently pass by these cases? Poets, come out of your absorbing reveries and pause here a moment; in these arrangements of wheels and levers, other visionaries have expended as much imagination as a Homer or a Shakspere in their arrangement of words. Men of deep thought, if it should be suggested to you that meditation stoops from its high sphere when occupied with these practical pursuits, read here the name of Pascal, the master, who worked at the hydraulic press. Artisans from all parts of the world, venerate the names of these good revolutionists, the only ones who have done anything practical for your liberation, who have suffered for you, and have not been false to you.

There are often to be seen in this Gallery of Machinery the grotesque figures of a band of mule-drivers from Cairo, Egypt. They are great peripatetics, great *curiosos*, these childish *fellahin*. When travelers in Egypt wish to sketch the Pyramids they always draw one or more of them at the foot of the monument to serve as a standard of comparison for estimating its height. Without knowing it, they fill the same office here; they carry thought back to the rudimentary methods of labor employed by their ancestors, and still practiced in their native land. And again by comparison with them we measure to the summits reached by human genius in the world of mechanism. Occasionally a Negro

from Soudan is seen in this gallery examining a steam-engine. He would get down upon his knees before it, if he knew how much he ought to bless this mechanical slave which has been substituted in his place. We now put these engines into the space between the decks of ships instead of the cargoes of black flesh which were formerly carried there, and send them to all the markets of the world where there is a demand for the work formerly done by the Soudanese.

A little distance from this apartment are those devoted to hydraulic motors, to gas, to compressed air, and to petroleum. The last is a new-comer of great ambition, and of great promise for the future. It is only fifteen or twenty years old, and it aspires to the conquest of the industrial world for the benefit of its two countries, America and Russia.

At the western extremity of the gallery we come upon the vast and rich exhibitions of railroads, such as are in keeping with their strong and powerful management. Here steam, the productive power in all the former mentioned machines, becomes a messenger, and carries in all directions the productions of the other engines. This exhibition is among the most interesting; on the upper platform the engineers in this service have gathered the evidences of their constant labor for the perfecting of the means of transport—plans, pictures, models, new assurances of rapid and safe travel. One is even disquieted—paradoxical as it may seem—at the thought of the ease and comfort the future traveler may enjoy. Let us admire these numerous types of carriages, convenient, spacious, elegant. They seem even to portend a reformation in the penitentiary-like vehicles in which are habitually carried throughout France the prisoners of travel. Let us admire them before the companies take them back again into their depôts. Sceptics declare that we shall never see them again, but, perhaps, our grandchildren—if they should live to be very old—may.

My companions would not wait if I attempted to pass in review all the applications of force shown here. I have heard competent men say that the machinery offered nothing new or instructive for the specialists at this Exposition. That is possible, but all is new to those who do not know it. One invention at least is novel, and arouses great hopes in regard to one of our national industries; it is the attempt of Mr. de Chardonnet to fabricate silk from cellulose. That which the silkworm does with the mulberry leaf, capillary tubes do here with a solution of the fibers of the fir tree; they secrete a gossamer-like thread, which is wound on bobbins. The inventor's display justifies his assertions, for it contains pieces of cloth woven from the thread. If the process proves practical, which will soon be decided, China will no longer have cause to boast, and the Lyons fabrics will find their first master in the nearest forests.

At least this would be the case if the forest is not first stripped by the paper-makers. These workers seem to have plotted to metamorphose nature into reams of paper. Trees, cereals, vegetables, and flowers, all the produce of the earth, they throw into their boilers, and all are transformed into the endless roll which the printing-houses devour. In their great vats all sorts of substances are reduced to a paste and rolled out into great white sheets for the exigencies of journalism.

A constant crowd stands round these paper mills and the adjacent printing-press, and I well understand the attraction for the curious. No sight is more of a revelation. A fluid, pulpy in substance, flows out from the first reservoir, in successive falls it becomes first foam-like, then a thin film, then a sheet which the cylinders seize, roll, dry, stiffen, and finally pass over to the printing-press, which converts it into the morning edition of the newspaper. Thus in a few minutes that fluid became an organ of opinion, a popular instructor, a great judge, the most effective power which exists in this country.

We will now go to gallery No. 62, that devoted to electricity, the great, the incontestable novelty. On account of the revelations made here concerning it, the Exposition of 1889 will mark an era in the history of the world. Fifteen years ago I found in a little workshop in Paris a Russian inventor who was trying to work out into practical form an idea. The inventor was Mr. Jablochkoff, and the idea, the establishment of a system of electric lighting. Some difficulties bothered him, but he was full of confidence in his final success. Some time later the Jablochkoff globes threw their brilliant but softened light over many parts of Paris, and by successive improvements they now stand unrivaled. It is almost the only light used on the Champ de Mars, and it is found in all

parts of this miniature world, as it soon will be found in the real world.

By a single glance over the large space reserved for the display of electricity we can correctly judge of the rank it holds in the industrial domain. Let us first examine this machine, which, both by its form and its office, reminds us of the steering-wheel of a ship. It is the dynamo, the most common type of the electro-magnetic machine. It can exert a two hundred fifty horse power; that one at a greater distance from us will furnish a power equal to that of five hundred horses. Great or small, we shall find these machines, consisting of a couple of bobbins under their armature of coiled wire, scattered everywhere. They are mingled in with the heavy steam-engines, they insinuate themselves among the fly-wheels, and seem entangled in the bands and wires, like an invading army resolved to conquer these colossal forces so long in possession of coveted territory. Nor is this simply a figure of speech, it is the actual tendency of electricity to undermine all other forces. It is more subtle, more easily controlled, more similar in all points to the nervous force of man. According to those who have studied it most, electrical energy is spasmodic, but in operation it is easiest managed. Like human energy it is capable of making intense applications, but they are followed by reaction. If work beyond its strength is demanded of the dynamo, it will give it, but it soon shows that it is tiring. One could easily imagine it endowed with human intelligence, for it suits its efforts to the varied requirements made by the circumstances. In case of necessity it will develop a power double or treble that warranted it by its constructor, but it very soon flags and gives out, just as a person would do.

For very many industrial usages the dynamo has already been interposed between the steam-engine and the machinery employed in special trades. It maneuvers the wheels and axles, the capstans, the drive-hammers, river machines, and perforating machines. Electricity solders metals, and turns the revolving bridges over our heads; here it is the propelling power of carriages, there it turns the screws of a boat. I recall its applications to acoustics—the telephone, the phonograph, instruments already popular and promising great things for the future, which we have seen in operation here among the exhibitions made by Mr. Edison.

It is at work everywhere in this gallery, and at the same time is making its power felt in work carried on in distant departments. Since the attempts of Mr. Deprez, the practical researches of electricians have had for a principal object the transmission of its force for mechanical work at a distance. An example of it is at hand. A dynamo from this gallery transmits to its twin sister placed in the agricultural section more than half a mile distant, the force which the latter distributes to the machines used there. Over this short route the loss of energy is almost nothing, not more than six or seven per cent. Let us go there and watch the reception of the force which we have seen generated here. We find the electricity threshing and fanning the wheat in machines which look as if they alone would require all the force transmitted, but which in reality take only a small part of it. Just beyond in a saw-mill joists are being cut out, and with each blow the consumption of the force is doubled; but it is not found necessary to ask from the Champ de Mars a supplementary transmission.

We have just seen that the dynamo to-day derives its energy from the steam motor. Attached to the latter it receives from it the generating power which is vastly increased in its wire coils. Steam serves electricity now in its transition period. It is hoped that soon it can directly depend for its generating power upon the great natural sources, such as water-falls and large streams at first; and later that it will learn to seize and to transform other elementary movements which are in action upon the surface of the globe. Already realized in Switzerland, and even in some parts of France, in mountain regions where the water-falls are near and powerful, this water motor is elsewhere forbidden by the difficulties of detail.

Electricians are unanimous in affirming that they will soon triumph over all obstacles. When one talks with them one gathers the following impression: they have worked in silence for many years, struggling against difficulties which seemed insoluble. The time has now come in which they feel that they are masters of their domain, and are upon the eve of new discoveries, the results of which will be incalculable. Their faith predicts, and very shortly too, a radical revolution in the means of locomotion, in industrial machinery, and, consequently, in the economic conditions of labor. I will refrain

from relating in detail their hopes; for in according even the smallest space to their astonishing prophecies, I fear I should run a risk of casting a doubt over the considerable conquests already made.

I ask pardon for such an array of technical details, still little understood by the most of us; but such was the case among our fathers not so long ago regarding the new ideas about steam, which to-day are so familiar to us. Our eyes, our minds, and our language have become accustomed to the locomotive, to all of its organs, and to reports concerning it. Thus in the near future every one will be familiar with the usual types of the dynamo, with the action of its currents, with the excellent nomenclature of a science which borrows from illustrious ancestors its denominations, as amperes, volts, etc. If I have delayed too long in this marvelous gallery, No. 62, it is because so many suggestions regarding general philosophy are made here which satisfy the intelligence.

The other evening, before I made my first visit to the Palace of Machines, I read anew "Prometheus Bound," that sovereign drama into which Æschylus has thrown all the philosophy, all the grief, of humanity. When I entered the great iron nave, inundated with light, and trembling under the influence of a mysterious power, it seemed to me that the book had again opened itself before me, or rather that the drama was being enacted. The leading characters were in the scene—Force, Strength, and the immortal Prometheus, in whom the tragic Greek incarnated at once science and man. Hephæstus, the blacksmith of the gods, who riveted the "indissoluble chain" which bound the divine Prometheus upon the rocks of Caucasus, had changed his form, but I could readily recognize him metamorphosed into a monster of steel, and still poetic. I beheld the plastic fire, that "gift of the god to man," which revealed to him all the arts, no longer in a hollow tube, but now gleaming along these wires. Prometheus has robbed the heavens a second time, and now his gift to men is more subtle, more powerful, more helpful, than of old. This time he is not punished for his deed.

Ah me! I am mistaken. It was not "Prometheus Bound" which was being played before me; it was the other drama of the same poet, so long lost, but found at last here, the "Prometheus Unbound." The Titan is now of one accord with Strength and Force, he does not suffer through them, but employs them in his works. Or rather in his turn he binds them with these frail magnetic wires, and they put in operation for man's benefit the divine fire which he stole for them. And the Chorus which formerly bemoaned the heroic criminal for having loved mankind too well, will henceforward sing another song in which they will kindly regard Force, which is no longer to be distrusted, but to be welcomed as the deliverer of the human race from the most irksome forms of toil.

IN ARMENIAN VILLAGES.

BY HARRIET G. POWERS.

SOUTH of Trebizond, on the Black Sea, a wilderness of mountains guards and yet leads up to the lofty table-lands of Armenia. These are broken up into valleys and small plains by mountains again. This ancient country, whose people proudly point you to Togarmah the grandson of Japhet and father of Haik, as their ancestor, lies in latitude south of Naples; but as one swallow does not make a summer, so one fact should not lead us to judge that its climate is a southern one. Its inland situation and especially its altitude must be taken into account. These table-lands, being five to seven thousand feet above the sea, it naturally follows that the climate is cold, and the winters long—the snow falls early and keeps on falling. I have seen deep snow on the Erzroom plain in the middle of April, and the same year we had quite a snow-storm early in June. Of course this was exceptional. It sometimes happens that the first white snow-flakes of the autumn fall upon the soiled and ragged patches of snow which have lingered on the hillsides all through the summer months, growing visibly smaller, but not wholly disappearing before winter sets its seal on the land once more.

We travel for hours over treeless and desolate mountains, or treeless and seemingly deserted plains. But unexpectedly a thin veil

of smoke hanging over what looks like mounds of earth comes into view, the fierce barking of dogs is heard, and, lo, a village is at hand. As we pass through a labyrinth of narrow lanes and alleys, or over broad, spongy beds of manure, a chorus of barking dogs before us, or springing toward us from unexpected quarters, it seems more like pandemonium than the haven of rest toward which our thoughts have turned longingly. The cone-like piles of *tezek* rise higher than the eaves, and the hay-stacks are still taller.

As the roofs of nearly a whole village join and form one irregular expanse of earth diversified with holes, rudimentary chimneys, and so forth, a stranger has no idea where a house begins or ends. I should like to see any one make out the plan of one of these burrows—the name most suitable for them. The roof is the side-walk of the village, and is especially affected by strangers as being freer from the savage dogs which keep guard about the door-ways. Sometimes the slope from the ground is so natural that horses and cattle pass over it; especially is this the case when snow has fallen. I once saw a horse that was prancing about on a roof, narrowly escape prancing into the chimney hole,—of which the rider was fortunately in blissful ignorance. Dreary as the absence of inhabitants often seems, the idea of life in such abodes is even more desolating.

In building a house an excavation of several feet is made. Then the walls are built of stones laid up in mud with sometimes a mere suggestion of lime. These walls rise to a height of about six feet above the ground outside. Trees brought from a great distance are set up as pillars and the branches are used as rafters; on these are laid smaller and smaller branches and finally the whole is covered with a layer of earth. The largest apartment is a stable where buffaloes, a few cattle, and several horses and sheep are sheltered from the winter, sometimes scarcely going out the whole season.

The building is entered by a long dark passage; near the end there is a door, with a heavy weight which makes it slam to when released. Push this open and step over a very high sill; the incline before you leads to the floor of the stable. Around the walls runs a manger in front of which cattle and horses are tied, and stand or lie down at their pleasure, sometimes it pleases them to kick their neighbors and make a general disturbance. If you turn to the left from this incline and ascend several steps you enter the *oda* with a dais on each side and a fire-place at the further end where pieces of *tezek* are smoldering. Hay is spread over the dais and covered with black, gray, or brown felt. Sometimes a handsome Persian rug is added.

This *oda* is a social center for all male gossips; in this respect it suggests a country store, but there is nothing to sell; or a bar, but that nothing stronger than coffee is offered to drink. Every one lights a pipe or cigarette, and the atmosphere is soon blue with smoke, and the stable odors are quite neutralized. The venerable head of the patriarchal household spends much of his time in the *oda*, often spending the night there. Thus he is ready when any traveler happens along in search of shelter and food, to offer him hospitality, and in return get news from the seat of war, from Constantinople, Egypt, or any other region, from which the traveler brings tidings. He the host thus learns of the latest robbery on the Bayazid road, of the death of the Vali pasha at Erzroom, of the state of the crops in the Khunnoos district; the traveler is, in short, the country newspaper.

The family room is entered either from the passage, or the stable, or both. It is a large room with an earthen floor. The ceiling is formed by timbers laid up on the walls, cob-house fashion, every course a little nearer the center, and finally a hole is left for light and air; all is now rounded over with earth into a kind of irregular dome. Directly under this hole is the *toneer*, or fire-hole, two or three feet deep, and two feet across, lined with clay. This is the sole apparatus for heating and cooking.

We have seen no woods, we are told there is no coal. What do they do for fuel in this region where winter reigns half the year? The stable is the coal mine or forest from which they draw their supplies. In the first place the heat radiated by the cattle keeps the *oda* thoroughly warm the whole season, and more or less affects the rest of the house. Then, every spring the manure heaps outside are stirred up, men and women turn up their trousers and treading straw into the mass, finally make it up into round cakes a foot and a half or more in diameter. These are dried in the sun and then stacked in hollow cones outside of the house, and behold your winter fuel, your *tezek*. It burns something like peat and will smolder long before going out.

What of the people who build these houses

and are here born and bred, here wed, work, and die? At first they are strikingly and unpleasantly different from ourselves, dark, shaggy, coarse, clad in uncouth garments, speaking a strange and uncouth language. But when you get close enough to tear away the veil of strangeness which hides the real humanity beneath, we find them possessed of like passions as ourselves. Some are amiable, some have tact, more get into trouble with one another. They know how to fall in love and, occasionally, to elope. They know no chemistry and have no idea of art, but they can generally speak several languages. They cannot write, but they can remember. They suffer, they enjoy, they have their jokes, pretty broad to be sure, sometimes, and their amusing stories at which they laugh as heartily as Americans. The laughter and jokes are generally masculine, for the majority of the women have too many cares and children tugging at them to be able to enter readily into merriment.

Armenia is represented as a female figure, weeping among ruins. Well may she weep, for the lot of her children has been a hard one and her scepter has long since departed forever. Yet her people cherish the names and deeds of her heroes in verse and song; no word is sweeter to them than *Haiasdan*—Armenia. The very word will sometimes start the tear. Think of us weeping over the words United States. Was there ever a name so practical and devoid of sentiment? America? Columbia? Yes, but United States—you cannot start a single emotion with that.

One autumn I spent considerable time in the village of Komatzor, the fold valley, or the valley of the sheep-fold. As I sat by the dilapidated sheet-iron stove of native manufacture, the door creaked, announcing a guest, and in came Mariam. She was a large, fine-looking woman, and since her husband's death had an emancipated air which well became her. She was dressed in a thick, native gingham, striped in bright colors, which hung in three separate breadths showing, as she moved, the full trousers beneath; a short jacket of dark blue cotton which just reached the top of the gay yellow girdle; and a pair of coarse, faded red shoes, of no particular shape. She wore a curious head-dress; first a wooden frame, shaped somewhat like a Glengarry only higher in front; this was covered with two thin handkerchiefs in dark colors and large dull patterns. The first of these covered the front and top of the curious bonnet; the other folded into a triangle was laid over the top, the right angle falling behind, while the acute ends were crossed over her chin and brought up and tucked in at the cheeks. *Parev*, was her informal salutation—a wishing one well. *Parev*, I replied as I made room for her beside me on the wooden bench.

"Can you make some calls to-day?" she inquired. "Yes, I should be glad to," was my ready response. "The kyahya's wife asked me to take you to see her. Shall we go there first?" (The *kyahya* is the chief man in the village.)

We picked our way through alleys of mud and over hummocks of manure till we finally took to the roof of the village, and followed this to our destination. We entered an outhouse between whose low stone walls was packed a flock of sheep through which we made our way. Mariam had to lead for it was so dark that I should never have found the next door by which we entered the *doon*, or family room. Here we stepped out of our shoes, in my case over-shoes, and found ourselves in a large bare looking—space describes it better than room. There were no windows and it was but dimly lighted from the hole in the roof. Against the walls stood piles of comfortables and wool mattresses, several cradles, and great clay bins for flour and various preparations of wheat and other stores. Above the bins were shelves containing a few coarse, earthen dishes, and a few copper plates and sauce-pans, well tinned.

In the center of the room several women were sitting around what seemed a stool with a dingy comfortable thrown over it. We were invited to join them on cushions placed for us, putting our feet under the edge of the comfortable where they were soon sensible of a genial warmth, for the stool was placed over the *toneer*. The fire is lighted in the morning; the smoke arises in volumes and escapes by the hole in the roof if it can. Most of it, however, loses its way and becoming discouraged, attaches itself to the rafters, painting them a shining black. Once heated, the *toneer* remains so for hours. The room was tidy, at least it had been swept, and that, too, before our arrival. They often wait till we are already there, I suppose to preclude any doubt on our part. Children ragged and not too clean swarmed around us. The mother-in-law was dead, and the wife of the eldest brother (she who had invited us)

was the feminine head of the household, consisting of the old father, three married sons and their wives, a younger son who would soon be married, the yet unmarried daughter, and a flock of grandchildren.

We sat cosily about the *toneer*, all but the hostess, who was what is unusual, a bustling hostess. I have often envied their imperturbability in entertaining; their philosophical calm even when things go wrong. The mistress of the house where I often stopped was a nice housewife; very tidy and a good cook, although she had little enough to do with, according to our ideas. She had a raw, stupid girl to help her, very slow, and possessed of the remarkable name of *Shakar* (sugar). Poor Pompish Zumrood used to get *so* exasperated with the girl, yet her tone never rose above the usual key, neither was her brow corrugated with frowns. I shall never forget the amusing and pathetic contrast between her tone of voice and the words she used in trying to hurry the girl. *Shaka*, she would cry out, *shoo—d*, *shoo—d*, drawing the word out till it did not seem possible that it could mean "quick."

But to return to our call; we succeeded in being very sociable and they asked many questions about America, showing as much ignorance of America as—well, as the majority of Americans display about Armenia. By the way, what a pity that *Armenian* differs by but one letter from the theological term *Arminian*, and that in writing it may look so like *American*. It is very confusing.

Finally we rose to go. "Oh, no, indeed," cried our hostess, "you must sit right down again and have some tea." This is an unusual treat in a village. We re-seated ourselves while she brought out a tray containing small cups, not too clean, by the way, and a common china teapot, which she filled with hot water. When she thought it sufficiently steeped, she put a lump of sugar in each cup, and tilted the teapot. Hot water, pure and simple, poured forth. "Oh," she exclaimed, "I forgot to put in the tea." "But never mind," she added cheerfully, filling up the cups, and passing them around. She was equal to the emergency, after all! There was nothing for us to do but politely receive the sherbet and drink it, unflavored though it was, only too thankful that there was so little of it.

In the Khunnoos district we found the same collection of huts huddled together. About the low doors hung strings of red peppers drying in the sun, giving the only touch of beauty to the scene. Yet in these houses, these heaps of earth and stone groveling so abjectly, we found young girls embroidering woolen aprons which are a marvel of quaint patterns and coloring.

We were invited to dinner one day. We groped our way down the usual dark passage to the stable and ascended to the *oda* by several stone steps. As we sat about the table (a stool supporting a large round tray) an old white horse standing near flicked me occasionally with the end of his long tail. But we had a savory and elaborate dinner, if it was served in a stable. There were eight or ten courses prepared by the women and handed successively to one of the young men, sons of our host, who acted as waiter. The father was the only one who sat with us at the table. None of the others would have consented to join us; it would not have been showing proper respect and they would have felt out of place. Even the pastors' wives we seldom persuaded to sit down with us, especially if "we" were gentlemen. They always insisted that it was much easier for them to eat quietly by themselves when it was all over. Another reason was that if the mother came, the little children did also, and it was not always agreeable to have their fingers thrust indiscriminately into this or that dish.

Our host was a fine-looking old gentleman, full of humor, and had at his tongue's end many amusing anecdotes current among the people, turning the priests into ridicule. Here is one that is double-edged, aiming at the ignorance of the people as well as at that of the priests. I must here explain that dark blue is a color that is used by the priests; it happens also that it is in general use in the Harpoot district. One day a man habited in dark blue appeared at Boornaz. The people, supposing him to be a priest, asked him to discharge the priestly office. He hesitated, but was finally persuaded to do so, although he did not know how to read. They took him to the church, invested him with the surplice, and he performed the service, intoning over and over again, *Samson yellah hassah Trebi-z-o-n-d* (I left Samsoon and arrived at Trebizond), to the perfect satisfaction of the people. After a while the *vartabed*, one of the higher clergy, came to Boornaz

and called on the new priest to perform the service. *Samson yellah hassah T-r-e-b-i-z-o-n-d yev Boor-n-a-z* he chanted. "What kind of a priest is this you have?" inquired the indignant *vartabed*. "Do you call this preaching?" and he tore the surplice from the priest's back and drove him out of the church. The people who were very fond of him and aghast at the idea of losing him, upbraided him, saying, "Why did you add Boornaz to the service? Was it not well enough before? Why have you made all this trouble?" "Ah, well," he replied, "never mind what the *vartabed* said. But let me tell you that he is a saint, and when you go to see him each one of you pluck a hair from his beard as a relic." The people did as he directed and the poor *vartabed* fled almost beardless, exclaiming that priest and people were well suited to one another, and cursing them all together.

Just at dawn every day we heard the call to prayer drawing nearer and dying away in the distance. "Come to prayer," summoned the voice, as it passed slowly up and down the alleys; "blessed be God and may He have mercy on your parents," thus calling all good Armenians to begin the day with an act of filial piety in putting up a prayer for their dead.

There are several queer old churches in this vicinity. One in Chevirmeh, though small, presented a very respectable appearance from outside. On entering, however, you find yourself descending into a crypt, about as pleasant a place for religious services as the catacombs. The churchyard is full of graves distinguished by peculiar stones. I supposed that it was a rude attempt at representing the body of a horse. But a traveler (Curzon, I think, in his "Armenia" which, by the way, is a very entertaining little book) speaks of singular monuments such as distinguish most of the old burial places in Armenia—stone models carved in the form of a ram. These Chevirmeh "rams," however, are entirely without horns.

In visiting this district we often passed the first night in the village of Hertev, and generally at the same house, monopolizing the *oda* for the time of our stay. One of the girls of the household happened on one occasion to be standing outside when we arrived and greeted me with a smile. It quite went to my heart as, weary in body and soul, I was helped off my horse. So after resting a bit I went to the *doon*. The women scarcely knew what to make of it, but were very cordial when they found that I really had come to visit, and put a cushion for me near the open *toneer*. "She keeps a veil over her face when riding. Look at her," exclaimed a young girl to one of the others. "Is that the face of a traveler?"

The girl's forehead was festooned with strings of coin which hung down by either cheek; she wore ear-rings, also, and quite a number of bracelets and finger-rings. I asked how many daughters-in-law there were, supposing that she was one. I should have remembered that if this had been the case she would have been veiled; and would have had none of the free and easy air of being at home. She was engaged (therefore the bravery of her ornaments) to a man in another village. They asked my name and made unsuccessful efforts to pronounce it. The married woman, who in the meantime had with a long wooden spoon fished up an egg from the hot ashes at the bottom of the *toneer* and given it to her little boy, said that our names were very difficult. I could not help smiling as I thought of our encounters with their gutterals.

When they found that I was unmarried (they always find that out the first thing and take a very direct way of doing it) the next question was,

"Are you never going to be married?"

Not to show any want of respect to the married state I guardedly replied that I did not know; I was too busy at present.

"Oh, but you should get married," counseled the woman.

"Is it a good thing?" I asked, to see what she would say.

"Yes," she replied with great deliberation and emphasis, "it is."

"But some say it is not, and advise me never to marry."

"They deceive you," she exclaimed eagerly; "it is far better to marry."

Behold the Armenian woman's anwer to the question, "Is marriage a failure?"

"But if I marry," I pursued, "who will take care of the school?"

"Look out for yourself, and let the school do as it can," exclaimed one of the girls.

As I have already indicated, the scenery is wild and mountainous. There are, to be sure, level plains and gently sloping valleys, but the mountains are always in sight, rugged,

gaunt, unclothed with forests, solitary and dumb. This sounds very well, but alas for us when we have to make closer acquaintance with these same grand and majestic mountains, steep, stony, with narrow paths skirting frightful precipices. Yet when you reach a summit where you have a level foothold, at an elevation of perhaps nine or ten thousand feet above the level of the sea, there is inspiration in the extended view; in the cool, rare air, if you have wraps enough; in the little hardy flowers blooming so sweetly far from the haunts of men; in the surprises of rain, sunshine, and snow, or hail which may greet you in the hour you rest and lunch. Yes, it is inspiring *if* you can forget that you have to clamber down just such a road as you have come up.

The Armenians have Mount Ararat within their borders, but not satisfied with this, they claim also the site of the Garden of Eden. Passing Kuzzul Vank (the scarlet monastery) one can look down upon the sources of the three rivers flowing respectively into the Persian Gulf, the Black Sea, and the Caspian; doubtless we could with a little searching find the fourth river. The Turks explain the desolate appearance of the country, which they acknowledge was once like a paradise, by saying that when Khosrof Purveez ruled over this region Mahomet sent him a letter calling upon him to give up the faith of his fathers and promising him protection if he would embrace Islam. The powerful Persian monarch, indignant at the offer of protection from an insignificant pretender, as he considered Mahomet, scornfully threw the letter into the river. Nature dismayed, at once withered her flowers and trees, the river shrank, and cold and frost set in.

And so Armenia is no longer the Garden of Eden; but the Armenians feel that next to living in the Garden of Eden is living where it once was.

THE MODERN THERMOMETER.

BY ERNEST INGERSOLL.

THERMOMETERS are as old as human sensibility, for every man, woman, and child carries one in those specialized sense-points which inform us of heat or cold in contact with the skin; and this perception—this human thermometer—is often close to accuracy, and practically of as much value as a mechanical device. In dyeing, for example, many colors depend for precision of tint, when applied to textile fabrics, upon the exact degree of warmth under which the application is made. To test his prepared liquid the dyer plunges his hand into the mixture. He can tell to a nicety when the required heat has been obtained, remembering what it ought to be.

Who was the first to make a mechanical thermometer no one is able to say. Admiring pupils ascribed it to Sanctorini, Galileo, C. Dibble, and other masters of that impulsive age in Europe; but none of these men claimed the invention for themselves. Whether it had one or many origins, its development has been no more rapid than that of most other of our household appliances, perhaps because one of the most serviceable forms was hit upon at the beginning.

One may easily fancy that Cornelius Dibble, of Alcemar, in sheer weariness of hearing his neighbors discuss the weather, sought some means of settling the question when he produced his "weather-glass." It was only a bulb blown at the end of a long wide tube, and inverted into a tumbler of liquid. Variation of the air within the bulb and tube under a change of temperature would cause the water within the lower end of the tube to rise or fall compared with the surface of the rest of the water.

Though for various reasons the weather-glass did not come within ten degrees or so of accuracy, it was a good beginning, since it embodied the principle upon which all thermometrical contrivances have been based ever since, namely: the expansion of substances under increasing, and their contraction under diminishing, temperature. The air expanding under the influence of warm noonday forced the liquid down in the weather-glass: the cooling of nightfall caused it to contract and the water rose to fill the vacant space. Forty years later Boyle turned the weather-glass upside down, and by reducing the liquid column to a small index greatly lessened the liability to error.

It was soon perceived, however, that the changes in the air were not exactly co-ordinate with the changes of temperature, since density and other atmospheric conditions introduced variations. Early experimenters, therefore, soon tried various liquids, and mixtures of gases and liquids, inclosed in tubes and bulbs of glass more or less like those of the weather-glass. Alcohol was highly recommended, for its range of dilation and contraction is not so wide as that of air, and it does not solidify under any known degree of cold. Alcohol, however, would boil and turn to vapor at a lower point than any other substance, and hence was useless for measuring high degrees of heat. All the early men seemed a good deal more interested in maximum cold than in supreme heat, not being anxious, perhaps, to contribute any additional intensity to the quite hot enough theology of their spiritual censors.

What was wanted was a substance which should have the characteristics of neither a solid (which expands too little) nor a liquid (which is useless at high temperature) and yet not be a gas, which expands too much for ordinary purposes. This *desideratum* was found in mercury in 1692 by Dr. Edmund Halley, a member of the Royal Society of England.

Mercury follows nearly the same law of expansion as gases, possesses a wide range of liquescency (solidifying only at 39.8° F. and boiling at 640° F.); has a low specific heat, but a high conducting power; and can be obtained in a state of almost absolute purity. These are advantages for the end in view, combined in no other substance.

The thermometer has been given about as many forms as there can be made curves and branches in a glass tube or set of tubes. When liquids first took the place of air, the top of the stem was still left open, but before long the air was wholly excluded from both bulb and stem, and these were hermetically sealed at both ends. At first every maker had his own scale and no two agreed. This was complained of by investigators, and attention was quickly turned to settling the confusion. The unchanging temperature of underground vaults, and the boiling points of a variety of substances served as fixed points.

Gradually, in the survival of the fittest, the three scales which we now know—Réaumur's, the Centigrade, and Fahrenheit's — drew ahead of their competitors. The Réaumur scale, however, suffered by a curious oversight. After having first fixed his zero point in melting ice, and his temperate point in a deep cavern, he fixed the boiling point of water by placing his spirit thermometer in boiling water. The alcohol, heated to its own boiling point, at a temperature considerably lower than that of water, of course remained stationary at 80°; and this our very careful Member of the Academy marked, without ever looking to see whether the *water in his pot* bubbled! The error has long been remedied, but a scale remains, marking eighty divisions, or degrees, between melting ice and water boiling at the level of the sea.

The Centigrade scale, devised by the Swede Celsius, differs only in dividing the distance from freezing to boiling water, into 100°. Fahrenheit's, the scale common in North America, Great Britain, and Holland, puts 212° between these two points, and places "zero" 32° below water-freezing, because, says tradition, that was the lowest point marked by the Dutchman's standard thermometer, when "exposed to an intense cold in Iceland in 1709"; but this is incredible, because zero-weather would be by no means intense for Iceland in winter.

Thermometers are mounted in a great variety of forms and range in size from ten feet or more in length to the tiny clinicals of three inches. But the greater number consist simply, and essentially, of a straight tube of glass, about the size of a lead-pencil and from twelve to twenty inches in length.

The making and graduation of these is attended in each factory with secrets of manipulation which it would not be fair to divulge even if known to the writer, since upon these points of constructive ingenuity and excellence each maker relies for his foothold and success in the keen competition between him and his rivals. Some makers, by the way, confine themselves almost wholly to instruments for scientific research, or for observation in arts and trades outside of medicine, while others devote their energy to clinical thermometers mainly. The cheap, tin-cased thermometers sold in every store and on the street, are made by establishments, chiefly in New England, which turn them out very rapidly, and they are often three or four degrees out of the way; but for a dollar may be purchased a thermometer true within a degree. Most, even of the cheaper, clinical instruments are as close or closer than that,

while those of the best makers register within a quarter or even a tenth of a degree. Fine scientific instruments ought not to vary more than three hundredths of a degree, and a part of this may be calculated away by allowing for the effect of well understood influences.

Now how is a thermometer made? and what constitutes its excellence?

The glass first comes from certain factories in the form of long tubes, or "canes," having a very small bore in the center, and an opaque white strip down one side for the markings. The quality of the glass is most important, and only that kind known as "flint" can be used successfully, because that contains the most lead. It is needful to have a glass with the least possible liability of changes under changed conditions of temperature; and at the same time one which when it expands and contracts shall do so with the utmost uniformity. As the lead is the element in glass most evenly affected in this way, the more of it in the composition the better. For the finest standard instruments, a different glass is usually used for the bulb than that of the stem; but if makers were obliged to restrict themselves to some one article, the choice of nearly every one would fall upon Powell's English flint. The German and French glasses come next; but an American factory, at Corning, N. Y., has long supplied a product for this special trade, which is very largely consumed by American instrument-makers and opticians, and which in straightness and uniformity of bore is superior to any of the imported stems.

The bore of the canes is supposed to be uniform, but actually comes far from it. Each cane is tried by passing mercury along it, and sections of greater or less length, here and there, where the bore is quite or almost uniform in caliber are cut off and saved for standard instruments, while the greater part of the remainder is serviceable only for those of an inferior quality.

The next step is to blow in one end of each selected tube a small bulb, which may be globular or elongated, and which opens into the bore. The tube is next filled with mercury, which is then held in a flame of a lamp until it boils, expelling any globules of air that may have intruded. The tube is then suddenly upset into a bath of mercury, which instantly rises to fill the vacuum. (This is one method; there are others.) The tubeful of mercury is again heated under a retort until so much has evaporated that only a little more than enough to fill the bulb remains, whereupon the top of the tube is melted and hermetically closed. By this process every particle of air and moisture has been expelled and will forever be excluded. The tubes are then laid away to "season" for from one to three years.

Let us suppose this delay at an end, and the maker proceeding to finish this instrument, intended, perhaps, for some meteorological station. His next step is the important one termed "calibration."

Examined under a microscope, the best tubes will be seen to have bores of unequal caliber, widening and narrowing by infinitesimal amounts, to be sure, but enough to spoil that exactness essential to any instrument of precision. The tube—which ought not to have been exposed to a higher temperature than about 77° Fahrenheit, before that time—is placed for forty-eight hours in melting ice, and the point where the "index," or surface of the column of mercury, becomes stationary, is etched upon the glass under the microscope. Then the tube is immersed for several hours in the steam of pure water at a barometric pressure of 760 mm.=29.922 in. (reduced to 0° C.) at the level of the sea and in the latitude of 45°. This latitude is approximately that of New York, the correction to be applied, as compared with the latitude of the Kew standard (London), amounting to about twelve hundredths of a degree. This standard is probably within $\pm$ 0°.03 C. of the perfect gas thermometer between 0° and 100° C. The exact difference is in process of determination.

Two fixed points have now been ascertained, and if the caliber of the tube were mathematically exact, all that would remain would be to mark off the intervening distance into exact hundredths in the case of the Centigrade, or into 180° for the Fahrenheit scale; but as a matter of fact the caliber is never true for more than short distances at a time, and the proper length of each degree-space in the graduated scale must be apportioned according to the space each one hundredth, Centigrade, or one hundred-and-eightieth, Fahrenheit, of the whole column of mercury, will occupy; that is, the division of the stem-length is into equal degree-quantities, rather than equal degree-spaces.

The most approved method for this is by bisections. The exact stemful of mercury, from the ice to the boiling points, is divided into two absolutely equal halves of volume,

and the point in the tube to which one of these halves reaches (always one side of the space-center) is marked. Then the half, and quarter, and so on, of each of these subdivisions in succession is bisected and measured in the same way, under a magnifying glass and with the aid of measuring apparatus of great delicacy and precision, until every degree-space has been determined, according to quantity. Standard thermometers thus prepared probably contain an error of less than two hundredths of a degree, Fahrenheit.

Granted that the mercury be chemically pure, the tube entirely free from air or moisture, and the calibration perfect, two other serious sources of error are in the glass itself.

Hard as it appears, glass is really of a consistency like that of lead. The makers of the object glasses of telescopes find that their surfaces change in other parts than that where the grinding is applied; they also observe that the surface "gives," as though it were putty. In the thermometer all of these peculiarities are felt. In its manufacture the bulb is heated to near the softening point. It cools more or less suddenly, and internal action is set up in the substance of the glass, which does not cease for a long time. The bulb, and to a less degree the stem, of a new tube shrinks with age, rapidly at first, then more slowly, but ceasing only after two or three years have elapsed. This change may cause a variation of half a degree in a hundred, so that the mercury in a thermometer graduated when new, will rise to 213° Fahrenheit, for the boiling point, when tried two years afterward, showing that the bulb, or the stem, or both, has been contracted.

When an old thermometer has been laid aside for six months or more it will be found to have lost accuracy by elevation of the zero,—a change, however, which is gradually reduced with use until the normal correctness is restored. This "depression," in thermometers made of ordinary glass, may amount to the loss of a whole degree in capacity, between the freezing and boiling points. No very satisfactory explanation of the change in the glass is at hand; but physicists say that there seems to occur a partial separation of the crystalline from the amorphous constituents.

Mr. Green, of New York, after long study, has compounded a glass of chemically pure materials, which not only underwent a surprisingly small amount of change with age, but was subject to only 0.° 08, Fahrenheit, of depression from the boiling point after six months rest and forty-eight hours in melting ice, as compared with 0.° 995, Fahrenheit, in the case of a thermometer of ordinary optical glass. From this special glass the bulbs of his standard thermometers have been made for several years; but lately a glass of the same properties has been invented for the fixing of weights and measures.

Thermometers take a great variety of forms and are adapted to a long list of special purposes besides the observation of the weather. Meteorological instruments are designed for indoor and for outdoor use, and some are self-registering. The maximum thermometer, for instance, pushes ahead of the mercury a little metal index, sliding within the tube, to the farthest ascent of the column, and there the index remains, although the mercury may recede, marking the maximum temperature since the last observation. A magnet will draw the index back to the diminished mercury.

The minimum thermometer has alcohol for its fluid, and is always placed with its tube nearly horizontal, the bulb end a little lower. In the bore of the tube moves freely a black glass index. A slight elevation of the thermometer bulb will cause the glass index to flow to the surface of the fluid, where it will remain. On a decrease of temperature the alcohol recedes, taking with it the glass index; on an increase of temperature the alcohol alone ascends in the tube, leaving the end of the index farthest from the bulb, indicating the minimum temperature.

In another common form of registering thermometer, two pieces of metal or some other substances—iron and brass, as a rule—which expand unequally, are pinned together in the form of a horse-shoe or of a strap. Rising heat, affecting one more than the other, will cause the double plate to warp in that direction; while cooling will warp it the other way. To the plate is attached a delicate lever, armed with a pencil which inscribes these movements upon a paper dial, operated by clockwork in such a way as to leave a continuous record of the varying temperature.

Special forms of thermometer are made for testing hot liquids, like dyes, beer, varnishes, etc.; for ascertaining the temperature of the soil at different depths; the temperature of the sea from the surface to the abysses; and for various other particular purposes. In the self-registering deep-sea thermometers, which are sometimes sunk to the icy profundity of two

thousand fathoms, the enormous pressure had to be guarded against—not only that the glass itself should not be crushed in—but that it should have no effect upon the accuracy of notation. To provide against this danger the thermometer as a whole is inclosed in a strong copper case and the bulb is jacketed in an outer bulb filled with alcohol. Even then a pressure correction has to be applied, which has been the subject of much study.

For extremely high temperatures special instruments must be constructed, called pyrometers, or fire-measurers. These are used in making steel and in other smelting operations, in testing superheated steam in boilers, and so forth. The excessive temperatures which are attributed to incandescent metals, to flame, etc., are the result of calculation rather than observation, since the material of a thermometer will only stand a limited amount of heat, long enough to make a record; furthermore, "when a thermometer is heated above a certain point the mercury column is permanently displaced with regard to the scale,"—in other words, the accuracy of the instrument is destroyed. It has been found, however, by experiments at the Yale observtory, that by subjecting instruments intended for maximum readings to a temperature of 200° Fahrenheit for a hundred or more hours in succession, an alteration of scale amounting to eight or ten degrees will take place, and then cease, after which a thermometer so treated will give readings as accurate between the boiling point and 500° or 550° as are those of an ordinary thermometer between the boiling point and zero. Pyrometers are made to read up to 1000° or even 1500° of heat by filling the tube above the mercury column with three or four atmospheres of compressed air; but as a matter of fact readings above 600° are pretty much gness-work.

Considering that so large an element of error—scientifically speaking—attaches to the most carefully made instruments, certain institutions of repute in Europe and on this continent have undertaken to maintain standards, and to compare and verify thermometers for scientific purposes. The standards themselves are exceptionally fine instruments which have for a long series of years been found to maintain almost unvarying uniformity in comparison with each other, and with the air thermometer, to which all are referred as the nearest natural standard; yet, according to Rowland, "the most accurate readings which one can make on an air thermometer will vary several hundredths of a degree." In place of dry air, hydrogen is now coming into use in Europe, with better results. This has long been a department of the great English observatory at Kew, which furnishes the highest authenticity in this direction. There is a thermometrical bureau at the Yale University observatory, where old and new instruments of all kinds are verified and any needful corrections indicated. To Mr. Orray T. Sherman, who for a time was in charge of this bureau, I owe much of the information compiled in this article.

The United States Signal Service, which is the largest single consumer of thermometers in America, makes its own tests at Washington, adopting the air thermometer as the standard.

DERZHÁVIN'S ODE TO GOD.

BY NATHAN HASKELL DOLE.

ONE of the stock pieces in almost every "Fifth Reader" is, or used to be, Sir John Bowring's majestic, though necessarily inadequate, translation of Derzhávin's Ode to Deity, or "God," as it is simply entitled in the original. A few stanzas of it admirable in themselves and in some lines curiously faithful, may well serve to introduce a short account of the ode and of its author and the first literal translation into English prose.

I.

O thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all-devastating flight:
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with *Thyself* alone:
Embracing all,—supporting,—ruling o'er,—
Being whom we call God,—and know no more!

II.

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands or the sun's rays—but God! for Thee
There is no weight nor measure:—none can mount
Up to Thy mysteries; Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

IX.

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch and a slave; a worm, a god!
Whence came I here, and how? so marvelously
Constructed and conceived! unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be!

Sir John says of the ode and the author as follows:

"Of all the poets of Russia, Derzhávin is, in my conception, entitled to the very first place. His compositions breathe a high and sublime spirit; they are full of inspiration. His versification is sonorous, and original, characteristic; his subjects generally such as allowed him to give full scope to his ardent imagination and lofty conceptions. Of modern poets he most resembles Klopstock. His *Oda Boga*, Ode to God, with the exception of some of the wonderful passages of the Old Testament, 'written with a pen of fire' and glowing with the brightness of heaven,—passages of which Derzhávin has frequently availed himself,—is one of the most impressive and sublime addresses I am acquainted with, on a subject so pre-eminently impressive and sublime."

In a note to the original edition of the translation Sir John informs us that this poem had been translated into Japanese "by order of the Emperor and is hung up, embroidered with gold, in the Temple of Jeddo." He adds: "I learn from the periodicals that an honor something similiar has been done in China to the same poem. It has been translated into the Chinese and Tatar languages, written on a piece of silk and suspended in the imperial palace at Pekin."

Probably no modern poem has ever been so widely known. It has been published in German, English, Polish, Bohemian, Italian, Spanish, and Latin. There were a number of years ago at least fifteen versions in French besides the French prose version made by the Russian poet Zhukóvsky while a pupil at Moscow University. The translation which follows is as scrupulously literal as possible, with nothing added or taken away. It shows Bowring's variation from the original, which he confesses to have made because it did "not accord with his views of the perfections of the Deity." Nothing, however, can quite show the splendid swing and movement of the Russian verse with its mingled strength and sweetness of vocalization. The first stanza transcribed may give some idea of it.

O Tui, prastranstvom bezkonétchnui,
Zhivui v dvizhenyi veshchestvá
Techenyem vremeni prevétchnui
Bez lits, v triokh litsakh Bozhestvá
Dukh vsiudu sushchii i yedínui
Komunyet myesta i prichínui
Kovo nikto postitch nye mog,
Kto vsyo soboyu napolnyáet
Obyomlet, zizhdet, sokhranyáet,
Kovo mui nazuivaem—Bog!

I.

O Thou, infinite in space,—Living in the motions of matter—Eternal in the course of time,—Without persons in the three persons of the Godhead!—Spirit everywhere permeating and One,—Who hath no place or condition—Unto whom no one can attain—Who fills all things with Himself—Embraces, vivifies, preserves—Whom we call—God!

II.

To measure the ocean deep—To count the sands, the planet's rays—Might be in the power of lofty intellect—For Thee there is no number and no measure;—Powerless are the enlightened spirits—Tho' born of Thy light—To explore Thy decrees—So soon as thought dare mount toward Thee—It vanishes in Thy majesty—As a passing instant in eternity.

III.

Existence, forth from chaos, before time was,—Thou from the gulfs of Eternity didst call forth—And Eternity, before the birth of the ages—Thou didst found in Thyself: By Thyself, self constituted—Of Thyself, self-shining—Thou art light, from whence light streamed.—Creating all things by thy single word—In Thy new creation stretching out—Thou wast, Thou art, Thou shalt ever be.

IV.

Thou containest in Thyself the chain of beings—Thou sustainest them and givest them

life—Thou joinest together the end and the beginning—Thou grantest life unto death.—As sparks are showered forth and rush away—So suns are born from Thee.—As on a bright, frosty winter's day—The spangles of hoar frost sparkle—So whirl, flash, shine—The stars in the gulfs beneath Thee.

V.

Millions of kindled luminaries — Flow through infinity;—Thy laws they operate—Pour forth revivifying rays.—But these fiery lamps—Whether piles of ruddy crystals—Or a boiling throng of golden billows—Others glowing—Or all alike worlds of light—In Thy presence are as night before day.

VI.

Like a drop drowned in the sea—Is all the shining firmament before Thee—But what is the Universe that I see?—And what am I before Thee?—In yon aerial ocean exist—Millions of worlds—Hundreds of millions of other worlds and yet—When I venture to compare them with Thee—They are but a single dot—And I in Thy presence am naught!

VII.

Naught! But in me Thou shinest—In the majesty of Thy goodness—In me Thou reflectest Thyself—As the sun in a tiny drop of water.—Naught! But life I feel,—Unsatisfied with aught, I soar—Ever aloft unto the heights;—My soul yearns to be Thine.—Penetrates, meditates, thinks:—I am, therefore Thou art also.

VIII.

Thou art! The order of Nature proclaims it—My heart tells me the same—My reason persuades me:—Thou art; and I therefore am not nothing!—I am a part of the universal All,—Established, methinks, in the reverend—Midst of thy Universe—Where Thou hast ended Thy corporal creatures—Where Thou hast begun the heavenly spririts—And the chain of all beings is linked to me.

IX.

I am a bond between all worlds everywhere existent,—I am the utmost limit of being—I am the center of living things—The initial stroke of Divinity;—In my body I perish in dust corruptible—In my spirit I command the storms;—I am a tsar, I am a slave; I am a worm, I am God!—But marvelous as indeed I am—Whence did I have my being? unknown!—But by myself I could not have been.

X

Thy work am I, Creator!—I am the creation of thy wisdom, O source of life, Dispenser of all good,—Soul of my soul and Tsar!—It was necessary for Thy righteousness—That the gulf of mortality should be spanned—By my immortal existence—That my spirit should be wrapped in mortality—And that through death I should return—Father, to Thy immortality!

XI.

Incomprehensible, ineffable—I know that my soul's—Imagination is helpless—To paint even Thy shadow;—But if it is necessary to sing Thy praise—Then is it impossible for feeble mortals—To reverence Thee in any other way—Than by yearning toward Thee—By losing one's self in Thy measureless variety—And by shedding tears of gratitude.

It is of course hopeless for prose to express the marvelous, dignified rhythm of the original nor can the English language reproduce the delicate shades of meaning which the Russian words so richly hold. If ever inspiration touched with her sacred torch the mind of man it was when Derzhávin returning from morning mass on Easter Day, 1780, began this magnificent ode. Nevertheless he did not finish it or give it to the world until some four years later, when it appeared like a perfect carving, without flaw or blemish.

Gávriil Románovitch Derzhávin was born at Kazán on July 3 (14), 1743. His parents were of the nobility but poor. His father was an army officer connected with the Orenburg regiment. His early life was nomadic; his parents taking him about from city to city in Eastern Russia. It is said that he was able to read at the age of four. At the age of ten he had a smattering of German which was taught to him without the aid of rules. He received also a sort of desultory training in mathematics. In 1758 the Kazán Gymnasium was opened and he was enabled to study Latin, French, arithmetic, geometry, dancing, music, sketching, and fencing. In 1762 he became a private in the famous Preobrazhónsky regiment, and when Catherine the Great mounted the throne he was obliged to stand on guard at the Winter Palace.

Derzhávin passed through all grades in the army service—corporal, master at arms, sergeant, and finally after ten years became ensign. He paints in the gloomiest colors in his autobiographical sketches, the army life of that period and tells how he nearly ruined himself in the dissipations of his fellows. Card playing, drunkenness, and every vice sur-

rounded him, but on the whole his essentially healthy nature kept him from great harm, and he really possessed a high sense of his moral dignity. He took part in the expedition against Pugachóf (the false Peter III.), and after an exciting campaign among the Kirgíz-kaïzakí was promoted as Kapitán-porúchik, or bombadier, corresponding to lieutenant, and for his services on a secret commission was granted a small estate with some three hundred peasants in White Russia.

The morality of that day saw nothing scandalous in his doubling or trebling the money that he had already saved, by a course of fortunate gambling. After his return to Petersburg with the title of colonel, he married in 1778, Yekatyerína Yákovlevna Bastodorévnaya It proved to be a happy marriage. His political prospects might have been improved, however, had he consented to marry a relative of Prince Viázemsky, the procuror-general, into whose department he had been transferred from the army, but love triumphed and hence he won the ill-will of the powerful prince. In 1779 he wrote his famous ode, "To Felítsa," which was afterward published, and found great favor with the strong-minded Catherine, who presented him with a gold tobacco-box and five hundred ducats. In 1784 he left the service with the title of "Actual Civil Councilor," and this same year his Ode to God was published in the Countess Dashkóva's periodical, *The Companion.*

The poet was not allowed to enjoy his independence long. Catherine sent him off as governor of Olónets. Here he came into conflict with Tutólmin, a relative of the Prince Viázemsky, whom he had offended. It resulted in Derzhávin being sent to establish a new city—Kiem—on the desolate shores of the White Sea. Here he wrote a "Project for the Support of the Lapps," which brought down upon him Tutólmin's unmerciful ridicule. As Governor of Tambóf, he wrote a number of reports, including a topographical description of that government. His ardent nature kept him in hot water most of the time. During this period he enriched Russian literature with many stately odes. In 1790 he was back in Petersburg, where he published the ode on the capture of Izmáïlo. In return for this, as it celebrated her favorite Prince Potémkin, Catherine gave him a diamond-adorned snuff-box. Soon after he was made secretary of state. He was allowed to write freely, but Catherine herself insisted on being his critic and censor. His literary activity at this time was enormous. In 1793 he was made senator, privy councilor, and a cavalier of the order of St. Vladímir, as well as president of the College of Commerce. His wife died in April, 1794, and between then and the death of Catherine, two years later, he wrote "The Storm," "On the Death of Y.Y. Derzhávina," "My Idol," "The Grandee," "The Nightingales," etc. We have purposely said nothing of Derzhávin's rather unworthy hesitation between paying fealty to Potémkin and Count Zúbof, Catherine's favorites. It was said that "he was flattered by both and knew not which side to choose."

Derzhávin's remarkable career as a public man did not cease at Catherine's death. Paul at first made him director of the imperial council, but soon afterward reduced him to the rank of senator. Suvórof's successes in Italy in 1799 inspired a number of spirited poems which pleased the martinet Emperor and he was sent on several important commissions and granted the rank of actual privy councilor and made a member of the order of John of Jerusalem. He was also appointed again president of the College of Commerce and made imperial treasurer.

On the accession of Alexander Pávloviteh, Derzhávin was made a cavalier of the order of St. Alexander Névsky. In 1802 he was minister of justice, but a year later he was retired at his own request. After this, though he wrote much, he wrote not so well. Only two of the pieces of this period—Zhísn Zvánskaya, or life at his country estate of Zvanko near Novgorod, being a metrical letter to the Metropolitan of Kíef, and another epistle to Plátofatáman of the Don Cossacks being worthy of mention. Between 1812–14 he wrote a sort of epico-lyric hymn on the driving out of the French from Russia and other odes on the stirring events of that time.

Derzhávin died at Zvanko on July 9(21), 1816, having attained almost every honor that it was possible for a Russian man of the people to receive. He stood head and shoulders above any of his contemporaries as a poet. As a man he was good, just, faithful in friendship, frank, but rash, and apt to say things that brought him into trouble.

His poems were published in 1776, 1798, 1804, 1808, 1831, 1833, and in 1864–1872, in an edition complete in seven volumes.

EDITOR'S OUTLOOK.

ARE "WEATHER PREDICTIONS" A SCIENCE?

MANY years ago when "The Farmer's Almanac" hung in every chimney-corner, a traveler stopped at a farm-house and asked the farmer if the morrow would be a fine day. The farmer at once took down the almanac and read the "predictions"—"about this time look out for thunder storms." As these words extended over ten days of July, very likely they might come true in the course of the ten days. The traveler laughed at the prediction; then the farmer became vexed and said, "They calkilate the *eclipse*, why shouldn't they calkilate the weather?"

To-day we read the weather "indications" in the morning papers and govern our umbrella accordingly. Yet with all the immense advance from the blind guessing of the "Farmer's Almanac" to the signal service indications, there is a lingering disbelief in the whole business. There is a very general doubt as to whether the "indications" given out by the Government are founded on any real scientific basis. The severe storm that did so much damage on the coast of New Jersey early in September was not announced in advance, as so many other storms have been announced. It is admitted that about seventeen per cent of all the indications fail, and this comparatively large percentage of failure is the direct cause of this want of faith in the "indications."

How far is this want of faith justified? How nearly are any weather predictions a science?

In the first place, the science of the weather is very new. We had practically no means of studying the movements of storms until the telegraph was invented and it was twenty years after that before the idea of using the telegraph as a scientific tool occurred to men of science. Secondly, only a government could use such a costly tool. The principle on which the weather "indications" are made up is well-known. Reports are made every few hours from the signal stations to the office at Washington. From a study of these reports the probable changes of the weather are estimated and telegraphed to all points of the country. Theoretically, every one of these predictions, or as they are more properly called "indications," should be correct. About 83 per cent are correct on their face. Really about 90 per cent are correct, because the districts for which indications are now made are comparatively small. At first, the indications were announced for large tracts, like New England or the Middle States. They are now given for single states and parts of states, which tends to increase the real value of the percentage of successful reports. When a storm was announced for New England, and it passed to the north; over Vermont, New Hampshire, and Maine, people in Connecticut and Rhode Island were sure the indications failed, and said, "I told you so. The indications always fail"; and the good people in Massachusetts, said, "It was cloudy, but did not rain, and the signal service people did not know their business."

It must also be noticed that in all this time the actual instruments used in making the observations at the stations have not been materially changed. Thermometers and barometers are no better to-day than twenty years ago. The number of stations has not been very greatly increased and the men employed as observers are not very much better equipped for their work than at the very start. There has been a gain, because the percentage of successful indications has increased, and this gain has come, first, from the immense number of facts that have been added to the science, and, second, from experience in handling the facts. It may be doubted if the indications can ever be made exact. The laws governing the movements of cyclones (storms) and anti-cyclones (fair weather) are not yet completely understood. We may observe a storm off the Pacific Coast. It advances upon the coast and meets the Rocky Mountains. It may bank up against the mountains until it forces a way for itself to the south or north, or it may split up and a portion escape to the north and a part to the south until it can find its way into the Mississippi Valley. Which way it will go, is not yet decided nor is it yet clear by what laws its movements are governed. The general law is

that storms shall move with the earth from west to east. A storm may develop in the West Indies and move north into the Gulf and then drift across Florida and be lost at sea. And then it may with apparent caprice (not really, for caprice is only a human attribute, it does not exist in nature) it may turn westerly and strike our Atlantic Coast. It may then strike the Appalachian system of mountains and bank up over the eastern Middle States, and finally escape to sea without touching New England. Another storm may travel easterly and meet the Appalachian system and be dammed up behind it for hours only to escape to the north and go off down the valley of the St. Lawrence. These storm movements are eccentric and we do not yet understand the laws that govern them. They are exceptions to the general law of storm movements. Therefore, it is safe to say that there is a science of weather predictions within certain limits. It cannot be regarded as an exact science, like mathematics or music, yet it is a real science, quite as much so as geology.

Only a government can undertake weather observations and reports. The singular beings who occasionally appear as "weather prophets" may safely be set down as enterprising persons in search of a certain kind of fame. Their "predictions" come true on the "law of chances," precisely as did the "predictions" in the old "Farmer's Almanac." They come true, if you remember the successes and take pains to forget the failures. Some of these prophets predict dire storms, earthquakes, and tidal waves many months in advance. They sit in their libraries without a single observation outside their own towns and calmly tell us what is to be. They have their use, no doubt, in the social economy of the world. It is probably to be "a source of innocent merriment."

DAILY REFINEMENTS.

AMONG the young people who come within the range of the *Outlook* is a bright young fellow who complains that his greatest social trouble is in not "feeling natural" when he is practicing certain refinements. He explains that he knows what is to be done and how to do it, but his knowledge has been obtained from books and that he has had so little opportunity for using it in society, that he has not gained ease. When he uses his finger-bowl, though he knows what to do, his arm comes up slowly, and conscious of itself, the water feels cold and he has to exert his will to get his finger-tips out of it and wiped. When he enters a reception room, he sees himself, and not the hostess. After he gets home he furtively gets out his guide to good manners and consoles himself by reading its assurances that so and so is the proper thing to do. He claims that he is not bashful, but that the consciousness of his lack of practice pursues him and his tender conscience reproaches him because he is trying to palm off as his own, manners learned in a manual of etiquette. He asks, "What shall be done?"

Perhaps there might be counselors who would tell him, "Go ahead. If you know, put on a bold face, and do. You cannot go far wrong. Your assumption of ease will carry you through." The advice would carry the young man through—but not up in society. Manners by rule are sure, sooner or later, to betray their owner. The newspapers a few weeks ago contained dispatches of the arrest in New York of a clever Austrian embezzler. He had arrived in America with $150,000 but betrayed himself by a habit of laying the forefinger of his right hand on his nose in a knowing way. Probably he knew the danger of the trick, but in an unguarded moment up went the fingers, and on went the hand-cuffs. The attempt to bluff society usually results similarly. There is but one legitimate and sure road to a natural and graceful use of social amenities—and that is practice. By that we do not mean practice in what is called "society." There is a common opinion that this is the only place in which to rub off barbarisms,—a great mistake. Perfect naturalness of manner exists only in those habits which one employs day by day. A person who is habitually surly is much more natural when growling than when smiling. While he who eats pie from a knife may do it with ease, his attempts to use a fork make him the most awkward of spectacles. The person who does not permit himself slovenly positions in the family sitting room or in his private chamber will carry himself erect in the drawing room, will not stumble over furniture, or sit awkwardly. If he has drilled his hands and feet at home, they will not trouble him abroad. If a young fellow makes it a rule to open the door for his mother or sister when she leaves the room, to restore a dropped article, to lift his hat when he meets

her, he will do so instinctively, and without embarrassment, when thrown into social life. If he never allows himself to boast at home, to strive to out-tell somebody else, to guarantee information, or to display curiosity, at a dinner party he will not be guilty of such breaches of good breeding. If punctual at home, he will not break the saw which runs, "To be too late is a crime, to be too early, a blunder." Hands kept off the table linen and which never finger the silver and china in private, will not do so in public. If at his daily meals he sips his soup from the side of his spoon, breaks, not cuts, his bread, he will do so when he dines with the great and fashionable.

True, it may be discouraging to practice these habits among those who have no interest in social fineness. But no one will consider it impossible so to do, nor is it necessary in putting one's self into training, to become so conspicuous as either to incur ridicule or antagonism. The very effort to perfect one's habits without attracting attention will be no mean drill. It is not, of course, right that any young person in his own home should be obliged to be his own mentor in matters of etiquette. The father and mother wrong a child who leave him uninstructed in these matters when they might by holding themselves to well-bred habits give him the advantages which these manners bring. They cannot give him, perhaps, an *entrée* into polite society, but they can make a polite society in their homes; and the practice which he will get there, will give him a polish marked by a subtle refinement which a whole life in conventional society would be unable to impart.

WHAT IS THE HIGHER CRITICISM?

THE discussions going on over the so-called "Higher Criticism" are rather puzzling to the general reader. What is meant by the thing in controversy? By *criticism* in the scholar's sense of the term we mean inquiry, investigation, research. By higher criticism, we mean *literary* investigation or research. But what is literary investigation? Its aim is to discover by examining the words and style of a book, and by comparison of the words and style, to ascertain who wrote a given book and the date of his work and his motive in writing it and other matters of interest in interpreting the book. Applied to the Bible, the Higher Criticism (or literary criticism) proceeds just as it would in examining any profane author of antiquity.

The line between higher and lower is arbitrary, or rather historical, for all criticism is literary; but some critical inquiries have always been allowed in the study of the Scriptures. The line is drawn just now between assuming that Moses wrote the Pentateuch and assuming that this may be inquired into and searched out by the literary method. Suppose, for example, that research should show patchwork in words employed in naming the Deity, one term being of later origin than Moses. This fact would have to be explained unless it could be disproved. One argument against this kind of inquiry runs as follows: the Bible says it is the Word of God and that certain persons wrote the books as they were moved by the Holy Ghost. Inquiry assumes that the Bible is not true; sets out to prove that it is not true. We are aware that the words we quote would not be accepted by all those who oppose Higher Criticism. For they themselves spend much time in prying into these very matters—that is they also search out and explain what the skeptical critic thinks that he finds by literary methods.

The real controversy is, however, about the conclusions reached and not about the method employed. What strikes the public ear is that some Christian scholars are called rationalists by other Christian scholars. This charge is not made because one party uses literary methods and the other does not; but because the accused critics seem disposed to accept some of the theories of rationalists. For the moment the facts in dispute are not Biblical facts but much more modern facts. The issue raised is whether Dr. Harper and others believe in Moses as an author. They declare that they do so believe; and it is replied that what they have written is fatal to the Mosaic authorship of the first five books of the Bible. In short it has become a personal controversy and it ought to be put an end to, in that form of it, as soon as possible. If the higher critics are wrong, let it be clearly shown. The day is gone for settling questions by calling names. A rationalist who denies all inspiration is a very different person in faith and works from the Christian scholars who are quite sure Moses did not write the account of his own death, and are willing to inquire diligently into all matters pertaining to the authorship of the books of Moses.

It is plain enough that the truth cannot be harmed by any new knowledge. Those who believe that the Bible is the truth of God have no fear of literary criticism. Let us have all there is. Let the rationalists point out difficulties and insist upon them until they are thoroughly answered. There is no kind of human light from which the Bible can suffer the smallest damage. And the effect of refusing to use any human lamp is more fatal to faith than skeptical opinions. We must give literary criticism a free hand. Honest believers would be made skeptical by a refusal to turn on the full blaze of any form of knowledge. But, on the other hand, it is probable that all present theories of patchwork in Moses are unsound. The critics of rationalistic temper have thus far been pretty well answered. Nor is the tool of the critic a perfect one. Literary criticism requires a better kind of mind, a better judgment, than is made in schools of grammar. It may be generations yet before we have critics capable of examining Moses. Thus far, we have theories rather than knowledge and the alleged facts are themselves under fire. Moses is doing very well, thank you; it is the sweating critics who are having an unhappy time of it—with Moses and with each other.

THE NEW STATES.

The thirty-seven older sisters in the family of the United States have had for the past few months opportunity to watch a novel spectacle, a quadruple addition to their number putting on the habiliments of statehood. While there has been enough of the eagerness and awkwardness of the boy with his first small-clothes to give a touch of the comic to their constitution-making and first elections, there has been so much earnestness, good sense, and determination that the verdict is general, the family is honored by the increase. Now that they are fully in, three of them as Republican—the Dakotas and Washington, and one as Democratic—Montana, we may review their condition.

The four new states are a remarkable quartette. In size the two Dakotas are more than three times as large as New York State, and Montana is almost as extensive. Washington contains a tract nearly nine times as large as Massachusetts, and the area of the four is more than one-sixth as great as the former thirty-seven states. The wealth of the Dakotas was assessed last year at over $200,000,000. They are raising this year some 70,000,000, bushels of wheat, 35,000,000 bushels of corn, 10,000,000 bushels of barley, 50,000,000 bushels of oats. There is coal enough in these states for the whole country when the railroads projected are carried to it, and so easy to mine that every family in the neighborhood has its own simple shaft. North Dakota points to the largest cultivated farm in the world—20,000 acres.

Montana's property last year was assessed at some $70,000,000. She supplies London with beef, produces unlimited pounds of mutton and wool, and the output of her imperfectly developed mines was over $30,000,000 last year. Washington assessed property in 1888 to the amount of about $85,000,000. She points to trees 10 feet in diameter and 200 feet high, and tells us she has a tract of such timber as large as the state of Iowa, and coal enough to supply the Northwest. The population which handles this wealth and has undertaken to open these vast tracts to the world is small. The Dakotas have only about 700,000 inhabitants, including Indians; Montana has 140,000; and Washington less than 200,000, but these people have great faith in the country, and they are of good American stuff, as a rule, and have profited by their experience in pioneering. They are learning the hollowness of booms, and the solidity of legitimate business. Though the cent is still never seen West of the Rockies, and the "nickel" is scoffed at, they are beginning to understand the wisdom of economy. The Dakotas rarely now trust to a single crop, Montana knows the folly at last of leaving her herds at the mercy of blizzards, and Washington is making efforts to guard against the destruction of forests. The value of good stock is realized and the best breeds of cattle and horses are introduced. The towns they build go up quickly and shoddily, perhaps, but even fire cannot keep them down longer than for a night. They are new—a recent correspondent speaks of the pleasurable emotions he experienced when after visiting hundreds of these towns he found one, at last, old enough to support a graveyard—but there is nothing too costly or difficult for them to attempt, electric lights, water works, and other modern conveniences come almost as soon as the groundbreakers.

The opportunity in territory held out to settlers is great. The Dakotas had 22,000,000 acres for settlers last year, and this has been increased 11,000,000 acres recently by the consent of the Sioux to the opening of their reservation.

It is not mere land and natural resources which the new states bring into the Union; on the whole they are law-abiding communities. Montana long ago asserted her determination to be orderly by the summary methods of her famous vigilance committee. The Dakotas last year had less than 150 prisoners in her two penitentiaries. Schools are established as soon as a county is surveyed, for the men and women who compose these towns regard the school as the one great necessity. There is an unusual percentage of culture. Montana and Washington each have enough college men from Harvard alone to support associations. In the constitution making of the last summer the emphasis placed on prohibition, on woman's suffrage, on ballot reform, education, reform for criminals, and other questions showed the tendency of thought in the states. This was not so because politicians desired it, but because popular sentiment made it necessary. In short, vast resources, fresh, spirited determination and healthy morals mark the new states.

EDITOR'S NOTE-BOOK.

THE resignation of Corporal Tanner as Commissioner of Pensions is a disappointment to the veterans of the Union army who had high hopes that he would represent them in President Harrison's administration with the sympathy of a private soldier. We fear that the Corporal's sympathy became the rock against which his official life struck. From the story of this sudden entrance to, and departure from, official life the people have learned the magnitude of the Pension Bureau, and the place it fills in the Government. These are useful lessons.

WE are in the midst of a contest between New York and Chicago as to which shall entertain the world's fair. It seems that Congress will decide between the rival cities. New York has the sea coast and the greatest population to plead. Chicago is rich in land, and is at the center of active America. It will be the battle of the giants. Trade, commerce, corporations, politics, every potential influence, will be set in motion to aid in making the decision.

THE call for a conference of the states of the three Americas was issued by the United States because it wanted peace with its neighbors and more of the great trade which they are carrying on with Europe. The reasons why we have so little commercial intercourse with our southern neighbors are numerous. There are twenty-one lines of steamships between Europe and South America, and not one direct line to the United States. If a man attempts to carry a package of starch or anything else from New York to Patagonia he is compelled at every boundary to study a new set of irritating and complex custom regulations, a new system of weights or measures, and a new kind of money. When he gets it there he may find a poor imitation from Europe bearing his trade-mark and offered at a price ruinous to him. Trade under such circumstances is not apt to grow. The conference which has begun its session in this country by a month's tour of the delegates will have a large educating influence for both hosts and visitors; that it will materially influence trade at once can scarcely be expected; that it will promote peace and fraternity there is no doubt.

THERE is rejoicing with good reason over the successful trial trip of the United States cruiser *Baltimore*. She averaged a speed of 22.2 knots for four hours, 3.2 above what she was planned to reach. She is as nimble as fast, and her armament is complete for all kinds of warfare. Another cruiser of the same series was launched in September, the *Philadelphia*, her cost, size, displacement, and speed were to be about the same as the *Baltimore*. These new war ships are putting the United States navy into a condition of respectability, though it is a question whether any one of these will be equal to the latest and best addition to the Italian navy.

A CODE of inter-party courtesies has never been advocated, to our knowledge, in the

United States. How pleasant such intercourse would be, the recent unexpected congratulations between the present Secretary of War and his predecessor well illustrate, after the trial trip of the *Baltimore*. General Tracy, Secretary of the Navy under a Republican administration, sent the following telegram to his predecessor in office:

Accept my heartfelt congratulations upon the magnificent performance of the cruiser *Baltimore*. B. F. TRACY.

Mr. Whitney replied:

Many thanks for your kind dispatch. I felt certain the result would be satisfactory, as I do also that you will continue to raise the standard and in time register much higher results than these. W. C. WHITNEY.

THERE can be no doubt that the Chickasaw nation is becoming "civilized." The present governor and legislature are of opposing parties. In one county five delegates, four of them white, were elected. Now only white men who have Chickasaw wives can vote or hold office, and the opposition challenged the election on the ground that illegal white votes were cast. To this the other party rejoined that intimidation had been practiced on the whites in other counties. The situation is made more interesting by a bill in the legislature proposing to disfranchise all white citizens. The Chickasaws must have been reading the reports of Eastern politics.

THE French Government's manner of disposing of a monopoly is concise and to the point. In September it took possession of the telephone system. It seems that in granting a charter to the company the Government had reserved the privilege of buying it out when it thought best and conducting the business itself. It concluded some time ago that the company was reaping too large profits and tried to obtain possession by mutual agreement. This was refused and force followed. No interruption of business attended the compulsory change of managers, and rates have been lowered in Paris about 50 per cent.

A PATHETIC item was cabled from Italy in September. A man was arrested who had thrown a stone at the Italian prime-minister, Signor Crispi. When asked why he did it, he replied that Signor Crispi looked happy while he had had nothing to eat for two days. The man who in trouble or mental worry has felt the irritation and the discord of all mirth, is able to understand the impulse of the hungry who revolt against all signs of comfort. The greatest safeguard those in authority can have, is that those below them are well-fed and housed.

WHAT do workingmen want? is a frequent question of those who have made no particular study of the labor question. The International Congress of Workingmen held in Paris has put forth a platform which answers the question according to the opinion of the better class. Its leading points are: An eight-hour law; one holiday in a week; no night work except under necessity; no labor for children under fourteen years of age; education; pay for over-time; responsibility of employers for accidents; inspectors chosen by the workers; prison labor under same conditions as free and on public works if possible; no cheap foreign labor; equal pay for men and women for equal work. All of which have a strong savor of good sense.

THE Nationalists and Christian Socialists are two new and growing societies advocating that the Government take control of all the industries of the country. The first believes that the natural development of the principle of combination will bring about the result. The second claims that the moral side of man's nature must be changed and the principle of human brotherhood be recognized before nationalization of industries can be made possible. The latter seems to us to be working on surer grounds. The human nature of "Looking Backward" (the book to which both societies owe their marvelous growths and whose dream they aim to realize) is not the human nature of unsanctified men.

SOLOMON once described wisdom under the figure of a woman, "length of days in her right hand and in her left hand riches and honor." Mr. De Costa, the artist who designed the new cover of THE CHAUTAUQUAN, seems to have been influenced by Solomon's conception in producing the figure which should represent the work of the Chautauqua Literary and Scientific Circle and of THE CHAUTAUQUAN. His "illuminating lady," as Bishop Hurst calls her, certainly has force, grace, and suggestiveness; and as she stands poised on the globe, light and learning for the whole world in her hands, she symbolizes faithfully the work which THE CHAUTAU-

QUAN aims to do. The new cover is a success, so says everybody. It combines, we believe, two features essential in a cover: beauty to attract attention, and the convenience of a table of contents.

"How often do you put in new ropes?" asked an adventurous tourist who had been drawn up a steep cliff in a basket attached to a rope. "When the old one breaks," was the consoling reply. It was such a provision against danger that the Antwerp city council made. Dynamite factories and petroleum store-houses stood side by side. Remonstrances were frequent, but nothing was done. At last the "rope broke" and thirty-five persons were killed, and some three hundred injured. The land-slide at Quebec was another terrible example of neglecting threatening danger. Ten years ago the possibility of the rock falling in that portion was pointed out.

THERE is now and then a man to be found who is skeptical of the practical benefits of tedious and costly laboratory experiments. To such a one the discovery reported from the University of California will appeal. The claim is that combinations for tanning have been found which will render leather impervious to water and so pliable as to be almost indestructible. The economic value to the owner of a pair of shoes which will not wear out, and the disadvantage of such shoes to the shoe-maker, are apparent.

THE career of the Hon. S. S. COX, ended by his death on September 10, was one of remarkable variety. A lawyer by profession, he left the bar to become an editor. Thence he drifted into politics. For eight years he was a congressman from Ohio, and from 1868 until his death, he was almost continuously in Congress as a representative from New York. He was known too as something of a diplomat. Mr. Cox had the writer's fever, and whatever he experienced he felt impelled to write out. His first terms in Congress resulted in a book. His first tour in Europe in "The Buckeye Abroad." His "Three Decades of Federal Legislation" was a direct result of his Washington life. "Why We Laugh" came from his reading of congressional reports—a very different effect from that which most of us experience. His term in Turkey gave him material for two books. Without any particular literary merit, his books were nevertheless readable.

A NEW development of the Chautauqua character in Scotland is known as the "Edinburgh University-Extension." The new consul to Edinburgh, Chautauqua's good friend Wallace Bruce, writes us of the inauguration movement: "It was nobly opened by a *conversazione* on September 24, at the museum of Science and Art; about one thousand five hundred persons were present. Sir Thomas Clark, Baronet, presided. The courses of lectures comprise history and ethics, political and economic science, biological science, literature, art, music, and oratory. Dr. Drummond presided at one meeting and I spoke at another on the evolution of the Chautauqua Movement in America."

"A CROWD of generous philanthropists going about like roaring lions, seeking what they can endow," is the way Prof. Mahaffy described American generosity. He wondered then why it was that this crowd had overlooked so the American College of Archæology in Athens. He and the rest of the world will wonder still more if it fails to appropriate the $80,000 necessary to purchase the site of Delphi for excavation. It is a rare opportunity which Greece has given American scholarship, and it will be a shame if American wealth does not see that it is improved.

THE 15th of September was remembered as the one hundredth anniversary of James Fenimore Cooper's birth. Everybody that ever felt the thrill and the freshness of "The Spy," "The Pathfinder," "The Deerslayer," "The Pilot," or "The Wreck of the Grosvenor," was glad to remember the man who wrote them. Cooper wrote a distinctively American novel, giving to literature a kind of color until then unknown to it. He found romance where others denied that it could be, and he made himself a large place in what can be called purely American literature.

A SMOKELESS battle field! The idea is a shock to all our preconceived notions—yet such is to be the battle field of the future. The French and the Germans both have obtained possession of methods of making powder which will not produce even a film in exploding. This new invention adds a horror to war almost equal to the new inventions of murderous fire-arms, for it takes away the protection of the overhanging smoke in a battle, and the warning cloud which an isolated discharge left behind it.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR NOVEMBER.

First Week (ending November 8).

"History of Rome." Pages 60–82.

"Political Economy." Part II. Chapters I. and II.

"How to Judge of a Picture." Chapters VII. and VIII.

IN THE CHAUTAUQUAN:

"The Burial of Rome."

"The Cause of Geographic Conditions."

Sunday Reading for November 3.

Second Week (ending November 15).

"History of Rome." Pages 83–92.

"Political Economy." Part II. Chapters III. and IV.

"How to Judge of a Picture." Chapter IX.

IN THE CHAUTAUQUAN:

"The Politics which Made and Unmade Rome."

"The Uses of Mathematics."

Sunday Reading for November 10.

Third Week (ending November 22).

"History of Rome." Pages 92–104.

"Political Economy." Part III. Chapters I. and II.

"How to Judge of a Picture." Chapter X.

IN THE CHAUTAUQUAN:

"The Life of the Romans."

"Traits of Human Nature."

Sunday Reading for November 17.

Fourth Week (ending November 30).

"History of Rome." Pages 104–112.

"Political Economy." Part III. Chapters III. and IV.

"How to Judge of a Picture." Chapters XI. and XII.

IN THE CHAUTAUQUAN:

"The Story of Sejanus."

"Mental Philosophy."

"What Shall the State Do for Me?"

Sunday Reading for November 24.

BRYANT DAY.—NOVEMBER 3.

"And from his ashes may be made
The violet of his native land." —*Tennyson.*

A BRYANT ROUND TABLE.

(Let a different person be appointed to give each one of the groups of readings, and one to open each topic for discussion.)

Bryant's flowers: "The Yellow Violet"; "The Death of the Flowers"; "Innocent Child and Snow-White Flower"; "The Fringed Gentian."

Bryant's pictures of autumn: "November"; "Autumn Woods"; "The Voice of Autumn"; "The Third of November, 1881"; "My Autumn Walk."

Bryant's birds: "To a Waterfowl"; "The Lost Bird"; "The Return of the Birds"; "Robert of Lincoln."

Bryant's table books: "Version of a Fragment from Simonides"; "The Death of Schiller"; "Dante"; "In Memory of William Leggett."

Bryant's songs: "Hymn of the Waldenses"; "The Song of the Stars"; "A Song of Pitcairn's Island"; "The Hunter's Serenade"; "Song of Marion's Men"; "I Broke the Spell that held me long."

Topics for conversation: Bryant's newspaper, *The Evening Post*. Bryant's politics. Bryant's travels. Bryant's homes.

SECOND WEEK.

1. Roll-Call—Quotations about government.
2. Table Talk—Current events.
3. The Lesson.

Music.

4. Paper—The Gauls.
5. Answers to questions on anatomy and nature on page 82 of "How to Judge of a Picture."
6. *Questions and Answers* on "Political Economy," in THE CHAUTAUQUAN.

ROMULUS DAY—NOVEMBER 18.

"We'll try the gods again."—*Beaumont and Fletcher.*

AN EVENING OF STORY-TELLING.

Faustulus, Remus, Romulus, Tatius, Tarpeia, Hersilia (one of the Sabine women), and Proculus should be impersonated, and each one tell his own story in as romantic a manner as possible. Let Romulus in his autobiography tell of the death of Remus, Tatius, of the death of Tarpeia, and Proculus, of the disappearance of Romulus. The stories may be written or simply told, but all the incidents connected with each should be spun out into narrative form. There should be no attempt made to represent the characters further than the use of the pronoun I; the incongruity between the teller and the story will only heighten the effect.

THIRD WEEK.

1. Roll-Call—Quotations on warriors.
2. Table Talk—The new states.
3. The Lesson.

Music.

4. Summary of the Punic Wars.

Trace all routes on the map, locate battle

fields, give dates and leaders, and results.

5. Paper—Michael Angelo and his paintings.
6. Debate—Resolved: That by granting private ownership in land the state permits a monopoly of one of the bounties of nature. (See text-book on "Political Economy," pp. 77–78, 161, and 296–297.)

FOURTH WEEK.

1. Roll-Call—Quotations on money.
2. Table-talk—The Exposition of 1892.
3. The Lesson.

Music.

4. Paper—Compare Hannibal as a general with both the Scipios.
5. A practical application of rules given in "How to Judge of a Picture." Let some picture be placed before the circle and tested point by point as laid down in the book.
6. Debate—Question: Is the coinage of silver as authorized by the "Bland Bill" a source of financial danger to the United States?

THE CHAUTAUQUAN TRAVELERS' CLUB.

ITINERARY NUMBER TWO.—FROM ROME TO THE SEAL FISHERIES IN BEHRING SEA.

Rome, by rail, to Naples (museum containing antiquities from Pompeii, Cathedral, drive to Castle of St. Elmo for view of the Bay, visit Pompeii, Herculaneum, Vesuvius, Posilipo, Pozzuoli, Baia, with their ruins of temples, theaters, baths, etc.); embark at Naples; Messina (remarkable beauty of scenery, harbor, churches, manufactures, history—cause of first Punic War); Crete, or Candia, (legend of the Minotaur, conquered by Rome 67 B. C., by the Crusaders, insurrections, especially the recent one); Alexandria (site, harbor, population, industries, Mehemet Ali Square, history,—library, Temple of Serapis, Conquered by Rome, bombardments in 1882, remains of ancient grandeur,—Pompey's Pillar(?), catacombs, and the obelisks now in London and New York); Port Said; Suez Canal (description, history, effect of canal on climate of surrounding country); Red Sea (difficulty of navigation, coral reefs, Straits of Bab el Mandeb—meaning of name); Indian Ocean; Ceylon (oyster banks, cinnamon plantations, Adam's Peak); Singapore (harbor, Chinese quarters, botanical garden, Mohammedan mosque); China Sea; Tokio (moats, canals, citadel, Buddhist temples, Imperial University, street scenes—jinrikishas); Behring Sea (seal fisheries—description of the industry, recent troubles between England and United States.)

Only a few special points are mentioned in connection with each place, but a general description and history should be given of each, such as can be found in any cyclopedia, and fuller, in books of travel concerning the special places. Ocean travel in general should be described, and also the special features attaching to each of the bodies of water passed over.—A full study should be made in this instance of the seal fisheries, the interest of the trip culminating there.

GAME

KNOWLEDGE SEEKERS.

This game can be made to serve as a question box in connection with the Required Readings or with the Table Talks proposed in the *Suggestive Programs*, or it may follow its original design and be used simply for recreation. The circle is to be divided into two sides. Two different kinds of blank cards are distributed, the first division securing one kind and the second the other. The cards are to be numbered so that there will be one of each kind bearing the same number. Slips of paper must also be distributed. Each person is to write a question on the card; when all are ready the two whose cards bear the same number exchange, and each is to write on the slip of paper the answer to the question received. Those answering correctly receive a credit mark and the strife is to see which side will gain most credits.

THE CHAUTAUQUA CORNER.

To solitary readers connected with the C. L. S. C. a corner of the space devoted to suggestions will henceforth be given. It is hoped that the matter found here from month to month will help them to cultivate better mental habits and stimulate to a richer intellectual life. We call it "the Chautauqua Corner," Bishop Vincent's happy suggestion made long ago that each reader have a corner where his table, book-rack, and reading-chair are placed, has been adopted by hundreds. It is for this corner that the hints we drop each month are intended.

In beginning the year's reading, consider the benefit of following Henry Ward Beecher's habit referred to last month in the *Outlook*, and let every paragraph induce to reflection. This habit may be stimulated by constantly comparing each new point with what you already have read, observed, or thought on this subject, and collecting your stock in mind where you can use it. You will find the fact on which you bring the light of all that is in your mind at all like it, wonderfully broadened and illuminated. For example, Ely's Political Economy is in reading and you have reached the paragraph on the growth of the factory system (page 56). Perhaps it has never occurred to you that the factory system is a new thing. Call in personal observation and you will recall that from ten to twenty years ago the factory in your town or the neighboring one was built, and you can trace dis-

tinctly the changes it made. Here enlist in conversation an "old inhabitant," and the course of industrial growth for a long period can be traced vividly. Write out the matter gained. It will be a valuable personal observation on the subject. Roman history is in reading at the the same time and the lack of any industrial life in the modern sense will be evident by reading the first chapter in the Outline History and the articles from Dr. Adams and Principal Donaldson in the October issue of THE CHAUTAUQUAN. You can with profit ask yourself who made the early Roman's cloth, pottery, ironware, and chariots. Helen Campbell's article in the same issue will furnish a picture of one of the saddest results of the system. If you have received the *Assembly Herald* for 1889 you will remember the references in the syllabi of Dr. Ely's University-Extension lectures. Probably you will find that your desultory reading has given you items on the subject, hunt them up. If you have adopted the system of note-taking suggested in the October issue of the magazine (p. 103), tabulate your references and file your cards under the head of Factory System. On the margin of your book place a reference mark which you will understand as calling attention to the fact that you have material on the point.

C. L. S. C. NOTES ON REQUIRED READINGS.

FOR NOVEMBER.

"OUTLINE HISTORY OF ROME."

P. 61. "Quintus Fabius Pictor." (—— 216 B. C.) The most ancient Roman historian, called "the father of Latin history." His work, the "Annals of Fabius Pictor," began with the landing of Æneas in Italy and was carried down to his own times; but only a few fragments of it are now extant.

"Dionysius". Of Halicarnassus. (About 70–7 B. C.) A celebrated rhetorician and historian, born in Greece, but who settled in Rome about 29 B. C. Although he became familiar with the Latin language, he wrote his principal work entitled "Roman Antiquities," in Greek. This work in twenty-two volumes contained the history of Rome from the mythical times to 264 B. C.

P. 65. "Debt." Livy in his history book V, chapter 23, tells the story of a brave debtor who had been a valiant soldier, but, notwithstanding, on his return from war had been seized and imprisoned. In 495 B. C. he broke out from prison, and passing through the streets in his rags, and clanking his chains, proclaimed his wrongs. His countrymen were stung to madness, and war with the Volscians at that time being imminent, they refused to enlist. The plebeians helped other debtors to escape and a revolution was threatened. The patricians were forced to redress the grievances of the poor, and more lenient laws were passed only to be broken as soon as the war was over. But the people had seen their power, and very soon after, followed their secession to the Sacred Mount.

P. 67. "Coriolanus." The story of this hero forms one of the most interesting of the early legends. There was a famine in Rome, and corn had been sent from Sicily for the people, but Coriolanus advised that it should not be distributed unless they gave up their tribunes. For this he was banished. In revenge he led the Volscians against Rome. Dissuaded from his purpose by the entreaties of his wife and mother, he led his army back, and, according to one tradition, was put to a cruel death by the Volscians. (See Shakspere's play called "Coriolanus.")

P. 68. "The Fabii." A renowned patrician family who espoused the cause of the plebeians, and for this reason were denounced by their own class. When one of their number was consul the hatred ran so high against him on account of his efforts for the poor, that he and his whole family resolved to leave Rome. They decided to form a settlement on the banks of the Cremera, a small stream which flows into the Tiber a little above Rome. After two years they were attacked by the Volscians, and the whole family, 306 in number, were cut off except one child who had been left behind at Rome, from whom the later Fabii were descended.

P. 70. "Lucius Dentatus." Called also Sicinius. He was said to have fought in one hundred twenty battles, to have killed eight of the enemy in single combat and to have attended the triumphs of nine generals. In 454 B. C. he was tribune of the plebs, and because he incited them to secede to the Sacred Mount he was murdered.

"Virginia." Icilius, the framer of the law called after him, was the lover of Virginia. After her father had freed her by death, Icilius holding her body up before the excited populace roused them to revolt.

P. 72. "Prodigies" of the Veian war. The following are two of them: (1) In the midst of an

autumn drought the waters of the Alban Lake, fifteen miles from Rome, rose and overflowed their banks and poured down on the plain below. (2) The Romans, with great skill dug a tunnel underneath Veii, through solid rock for a distance of a mile and a half. It opened directly under the temple of Juno, the tutelary goddess of the Veians. Just as the opening was to be made the Veian king was consulting the gods, and had been told that he should be victor who should first offer sacrifice on the altar before him. The Romans at work on the tunnel, hearing these words, immediately burst through directly beneath the altar and struck down the victim ready to be offered.

"Juno's geese." These geese were held sacred to the goddess and were kept in the capitol for use in the worship of Juno. The Gauls had climbed up the hill, and, the watch having fallen asleep, they would soon have been in possession had not the disturbed geese awakened Marcus Manlius, the consul, who springing quickly forth met the first Gaul and hurled him back over the edge of the cliff. This one striking his companions in his fall, and they again striking others, all the daring climbers were sent down the precipice to their death. In the morning the guard who failed in his duty was hurled after them.

P. 87. "Xanthippus." A Greek mercenary. He showed the Carthaginians that it was to the inefficiency of their generals and not to the superiority of the Roman arms, that they owed their defeat at Ecnomus. So great confidence did he inspire that he was placed at the head of the army, and led it on to the brilliant victory.

P. 94. The "trap" at Lake Trasimenus. See "Latin Courses in English," p. 222.

P. 100. "Darius," Hystaspis. The king of Persia, 521–486 B. C.

"Xerxes." The son of Darius, who ruled as king, 485–465. Darius died while preparing to make war against Greece, and it was the first care of Xerxes to conquer that nation.

P. 101. "Illyrian pirates." To secure her own coasts on the Adriatic, Rome had to hunt down the pirates on the opposite shores, where the numerous bays and inlets afforded them a strong shelter. Greece had suffered greatly from these marauding bands, and Rome in conquering them had done also a great favor to the former country, and had gained its friendship to such a degree that the Romans were invited to take part in the Isthmian games, and were admitted to the Eleusinian mysteries.

"POLITICAL ECONOMY."

P. 154. "Thomas Aquinas." (About 1225–1274.) A saint of the Latin church, surnamed the Angelic Doctor, and a great scholastical teacher. Born of a noble family, he joined the order of St. Dominic, or the Preaching Friars, at the age of sixteen. His great talents and attainments soon made him famous all over Europe. He passed some years at Rome and at Paris, and left many writings on theological, moral, and metaphysical subjects. Fifty years after his death he was canonized, and the festival founded in his honor is celebrated on March 7.

"Adam Ferguson." (1724–1816.) A Scotch metaphysician and author, professor of both natural and moral philosophy in the University of Edinburgh. For some years he served as chaplain in a highland regiment. In 1778 he was sent to America as secretary for the five commissioners who came to negotiate a peace with the revolted colonies.

"M. de Laveleye" (lav-lā), Émile Louis Victor. (1822——.) A Belgian economist, professor of political economy at the Liege University.

P. 162. "Malthus," Thomas Robert. (1766–1834.) An English classical scholar, educated at Cambridge; the rector of a parish in Surrey. In 1826 he published the work on which his fame rests, his "Essay on the Principle of Population," in which he advanced the theory set forth in the text-book. He traveled throughout Europe in search of facts to confirm this theory.

P. 167. "The Norman Conquest." The victory gained over the English (the Saxons) in 1066 by the Northmen who in 918 had settled in a part of Gaul (now France) and had bestowed upon the land granted them there the name of Normandy. William, the Duke of Normandy, claimed that King Edward the Confessor had promised that he should succeed to the throne of England, as Edward left no heir and William was nearest of kin. But the assembly of the leading men of the nation called Harold, son of the famous Earl Godwin, to be king. William thereupon raised an army, attacked the English at Hastings, gained a great victory, and shortly after, on Christmas day, 1066, was crowned king.

P. 181. "Juvenal." See Latin Courses in English, pp. 394–410.

P. 183. "Middle Ages." This period of time "includes the long interval between the first general irruption of the Teutonic nations toward the close of the fourth century, to the middle of the fifteenth century, when the modern era, with a distinctive character of its own began."—*G. P. Fisher.*——"The term Middle Ages is applied to the period of several centuries separating the ancient and modern epochs of European history, considered by some as extending

from the fall of the Western Empire in 476 to the discovery of America in 1492; but other nearly synchronous events have been fixed upon for the beginning and end of the period."—*The American Cyclopædia.*

P. 184. "Francis A. Walker." (1840——.) An American statistician. He served in the Civil War, attaining the rank of colonel. For some years he was professor of political economy and history at Yale, and in 1881 was elected president of the Massachusetts Institute of Technology. His writings include annual Reports as Superintendent of the ninth and the tenth census, and as Commissioner of Indian Affairs. He has also published several books.

P. 186. "Wampum." The money of the North American Indians consisting of small beads made of shells.

P. 196. "Professor Roscher." (1817——.) A German political economist. (For the works of this and other authors referred to, see the "Bibliography," in the text-book, pp. 344–348.)

P. 201. "Clearing-houses." The system employed in the clearing-house of Philadelphia which is considered on the whole superior to that of any other in the United States is described in "The American Cyclopædia" as follows: "The clearings are made each morning at 8.30, just before which hour a messenger and a clerk from each bank are at the clearing-house. The clerks take their seats inside a series of desks arranged in the form of a hollow oval. Each messenger brings with him from his bank a sealed package for each other bank, containing all the checks or drafts on such bank. The name of the bank sending and that of the bank to which it is sent are printed on each package and the amount sent is written thereon. The messengers take their places near the desks of their respective banks and they have with them tabular statements of the amount sent to each bank and their aggregates. These are exhibited to the respective clerks and noted by them on the blank forms. By 8.30 precisely the manager calls to order and gives the word, when all the messengers move forward from left to right of the clerks, handing in to those clerks the packages addressed to their respective banks and taking receipts for them on their statements. When the circuit is completed, all the packages have been delivered and received, and the amounts and the aggregates, both debtor and creditor, noted by the clerks. When the clerks find all correct the messengers take the packages received, and return to bank. The several clerks then pass round a memorandum of the debits, credits, and balance, each of his respective bank. When these memoranda have made the circuit, each clerk has on his statement the debits, the credits, and balance, whether debtor or creditor, of each bank. If these debits and credits and debtor and creditor balances are found to balance, the clerks now leave the clearing-house. If not, they remain until the error or errors are discovered. The balances due by the several banks are paid in to the clearing-house that day by 11.30 a. m. and are receivable by the creditor banks by 12.30 p. m. A second clearing of drafts, etc., received by the morning's mail, is made at the clearing-house by the messengers at 11.30 a. m." See also full description given by Dr. Adams in THE CHAUTAUQUAN for November, 1888, p. 95.

P. 205. "Henry C. Carey." (1793–1879.) The author of several important works pertaining to political economy. "He is recognized as the founder of a new school of political economy, which substitutes for the 'dismal science' of Malthus and Ricardo a philosophy of physical, social, and political progress."

P. 208. This fearful pestilence, which appears to have been the Oriental plague, swept over all Europe, and it is said that in England during the years 1347–1349 one half of the population perished.

VANDYKE'S "HOW TO JUDGE OF A PICTURE."

P. 88. "Instantaneous photographs," etc. To Mr. Muybridge, a photographer of San Francisco, belongs the honor of perfecting an automatic electro-photographic apparatus for picturing the movements of a running horse. After the exhibition in London of Miss Thompson's celebrated picture, "The Charge at Balaklava," a discussion was carried on in the English newspapers concerning the position of the legs of a horse in full motion, some declaring that this artist's representation was unnatural, others that they were correct and that "the conventional postures of all previous artists were untrue to nature." Mr. Muybridge settled the dispute by the evidence of his photographs, which surprised both sides. "In taking the negatives he employs a series of cameras operated by electricity, and so placed as to fix with absolute accuracy the several phases in the continuous action of the horse while making one stride. The exposure for each negative is about the two thousandth part of a second. . . . . In none of these pictures do we recognize anything like the conventional figure of a trotting horse in motion."

P. 90. "Procrustean." Reducing by violence to an exact measure or model. An adjective derived from Procrustes, a legendary highwayman of Attica. His proper name was Damastes, or according to some, Polypemon. He had an iron bedstead upon which he was accustomed to tie all travelers

who fell into his hands. If they were too short to fit the bed exactly he stretched them out to the required length; if they were too long he reduced them to the right standard by cutting off their legs. For this reason he was surnamed Procrustes, a Greek word meaning the stretcher.

P. 96. "Hamlet," "The Lady of the Lake," or "Adam Bede." One of Shakspere's grandest dramas, one of Walter Scott's finest poems, and one of George Eliot's best novels.

P. 97. "Leonardo." The full name is Leonardo da Vinci, for which see the Biographical Index of Artists pp. 161–168.

P. 101. "Trollope," Anthony. (1815–1882.) An English novelist.

P. 106. "Harvey Birch." The hero of Cooper's novel "The Spy," which was founded on incidents occurring in the Revolutionary War. William Cullen Bryant says of this book: "His [Cooper's] power in the delineation of character was shown in the principal personage of his story, Harvey Birch, on whom, though he has chosen to employ him in the ignoble office of a spy, and endowed him with the qualities necessary to his profession—extreme circumspection, fertility in stratagem and in the art of concealing his real character—qualities, which in conjunction with selfishness and greediness make the scoundrel, he has bestowed the virtues of generosity, magnanimity, an intense love of country, a fidelity not to be corrupted, and a disinterestedness beyond temptation. Out of this combination of qualities he has wrought a character which is a favorite in all nations and with all classes of mankind."

"Cooper," James Fenimore. (1789–1851.) One of America's greatest novelists. William H. Prescott says of him, "His writings are instinct with the spirit of nationality. In his productions every American must take an honest pride. For surely no one has succeeded like Cooper in the portraiture of American character, or has given such glowing and eminently truthful pictures of American scenery."

P. 107. "The Sistine Chapel." The palace of the Vatican is rather a collection of separate buildings than one single large edifice, and among the most beautiful of these structures is the Sistine Chapel. It was built by Pope Sixtus IV. (1414–1484), and afterward decorated in his honor by Pope Julius II. (1441–1413.)

"The Sibyls and Prophets." "The paintings of the [Sistine] ceiling illustrate the Creation and the Fall of Man, together with other scenes and figures typical of the Redemption. The middle part of the ceiling is divided into nine compartments containing the Creation of Eve (placed in the center as symbolizing the Woman from whom Christ was born); the Creation of Adam; the Temptation, Fall, and, Expulsion, in one composition; The Separation of Light from Darkness; the Gathering of the Waters; the Creation of the Sun and Moon; the Deluge; the Thanksgiving of Noah; and the Drunkenness of Noah. At the corners of the ceiling are four designs of the great deliverances of the Children of Israel: the Brazen Serpent; David and Goliath; Judith and Holofernes; and the Punishment of Haman. There are six windows on each side of the chapel; the lunettes which surround them and the spaces above them are occupied by groups of the ancestors of Christ. Between the windows, at the springing of the vault, are colossal seated figures of the Prophets and Sibyls who foretold the coming of the Savior. They are arranged alternately as follows: Jeremiah, Persian Sibyl, Ezekiel, Erythræan Sibyl, Joel, Delphic Sibyl, Isaiah, Cumæan Sibyl, Daniel, Libyan Sibyl; Jonah and Zechariah, and placed between the historical compositions at the angles of the ceiling."—*Classic and Italian Painting.*

P. 111. "Phidias." (About 490–432 B. C.) The greatest sculptor of Greece, if not of the world, whose works adorned the Acropolis of Athens.

"Kant," Immanuel. (1724–1804.) A profound German metaphysician, the founder of the Transcendental school of philosophy. His great philosophical system is developed in his most famous work, "Critique of Pure Reason."

"Hegel" (hā-gēl), George Wilhelm Friedrich. (1770–1831.) An eminent German metaphysician. It is generally thought that Hegel's system fitly completes the great philosophical edifice for which Kant laid the foundations. It would be impossible in a note to give even the merest outline of either of these vast systems.

P. 117. "Canova," Antonio. (1757–1822.) A renowned Italian sculptor.

P. 118. "The Old Pinacothek." A picture gallery. There are in it about 1,300 paintings, comprising the best works of the royal collections. The building is divided into nine halls and twenty-three apartments. Many of the works of the master artists are found in it.

P. 120. "Lady Dedlock." A character in Dickens' novel "Bleak House."

"Jean Valjean." The leading character in Victor Hugo's great novel *Les Miserables.*

"Goethe," von (fon gö-teh), Johann Wolfgang. (1749–1832.) A most illustrious German writer both of prose and poetry. Professor G. P. Fisher says of him, "By the universality of his genius, which was equally exalted in the sphere of criticism and of original production, Goethe is by

common consent the foremost of German authors. His dramas are the most celebrated of his poems; but many of his minor pieces are marked by exquisite harmony and beauty." He is best known through his "Faust," and his autobiography.

P. 124. "Childe Harold." The hero of one of Lord Byron's longest and finest poems which is named from the hero.

P. 128. "Soubrette." A chambermaid, or female servant.

P. 140. "Coleridge," Samuel Taylor. (1772–1834.) A great English poet and critic. He with Southey and Lovell, two college friends, conceived a scheme of emigration to America, purposing to found there an ideal commonwealth in which "a community of goods was to be enjoyed and from which selfishness was to be proscribed." For want of capital, however, this dream was never realized. In 1800 he joined Southey and Wordsworth who were living in Keswick and the three became known as the Lake Poets. Coleridge was of a reckless, roving disposition, and after a few years he left his wife and daughter dependent on Southey, who had married a sister of his wife, and gave himself up to a wandering life. The "Ancient Mariner," "Christabel," and "Table Talk" are his best known works.

P. 146. "Dumas" (dū-mä), Alexandre. (1803–1870.) A noted French novelist.

"Sue," Eugene. (1760–1830.) A French novelist, whose writings have been widely condemned on account of immoral tendencies. Among his most famous books is "The Wandering Jew."

"George Sand." (1804-1876.) The assumed name of Amantine Lucille Dupin, afterward Madame Dudevant, a noted French novelist. Her books have been severely criticised also as being immoral. She was an advanced liberal in politics, professed to be a socialist, and denounced the conventional system of marriage. At the beginning of her literary career—which she adopted as a means of subsistence for herself and two children, having given up her fortune to her husband when she separated from him—she adopted the costume of the male sex.

"Hugo," Victor. (1802–1885.) The widely known French poet and novelist. In 1841 he was admitted to the French Academy and four years later was raised to the rank of a peer. He was a strong supporter of the Revolution of 1848. For his opposition to the *coup d'état* of 1851 he was banished, but after the fall of the empire he returned to Paris. His greatness was confined to no one branch of literature.

"Howells," William Dean. (1837——.) An American author, noted for his refined style and clear delineation.

"James," Henry. (1843——.) An American novelist and critic, one of the foremost of the recent writers.

"Poe," Edgar Allen. (1811–1849.) A distinguished American author.

"Stevenson," Robert Louis. (1850——.) A Scotch novelist.

P. 151. "Mr. Hamerton," Philip Gilbert. (1834——.) An English author, and art critic.

P. 154. "Fresco." A method of painting on walls, done with water-colors on fresh plaster.

"Tempera." Painting done with the colors mixed with the white of egg, or some glue-like substance, instead of with oil, and used for wall-paintings.

"Sepias." Pictures having rich brown colors, tinted with a pigment which was formerly supposed to be made of the ink of the sepia, or cuttle-fish.

"Monochromes." Paintings of one single color.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

VINCENT AND JOY'S "OUTLINE HISTORY OF ROME."

1. Q. What is true of the early history of the Roman republic? A. It is as rich in fanciful legends as were the stories of the kings.

2. Q. Who are mentioned among the historians of this early time? A. Pictor, Livy, and Dionysius.

3. Q. What was taking place within the walls of Rome during the first period of the Republic? A. Patricians and plebeians fighting face to face for political equality.

4. Q. What at the same time was occurring outside of the city? A. Patricians and plebeians were fighting side by side to extend the territorial authority of Rome.

5. Q. Upon whom was the chief magistracy bestowed in the time of the Republic? A. Two patrician consuls of equal authority who held office for a year.

6. Q. Under the monarchical system what assembly of the citizens was held? A. The Comitia Curiata.

7. Q. What two assemblies were added to

this under the Republic? A. The Comitia Centuriata, and the Comitia Tributa.

8. Q. What was the Roman law regarding debt? A. It gave the debtor as a slave to the creditor.

9. Q. What made debt inevitable to the lower classes of this period? A. All soldiers were compelled to serve without pay and all the booty of successful warfare went to the patricians.

10. Q. What great event took place in 494 B. C.? A. The plebeians declared themselves independent and planned to found a new city, which forced the patricians to a compromise.

11. Q. What name was given to the hill upon which the seceding plebs had encamped? A. The Sacred Mount.

12. Q. What did the disorders of this revolution cost Rome? A. Her place for a time at the head of Latium.

13. Q. What did the first Agrarian law provide? A. That all public land should be surveyed and a part of it distributed among the needy citizens.

14. Q. What was the fate of Spurius Cassius the originator of the law? A. He was condemned and executed as a traitor.

15. Q. Who were the Decemvirs? A. A committee of ten elected for one year to supersede the consuls and tribunes, to prepare a new code of laws, known as the Twelve Tables.

16. Q. What led to the second secession of the plebs? A. The Decemvirs refused to disband when their work was done and with Appius Claudius at their head ruled as tyrants.

17. Q. What law passed 445 B. C. bridged the gulf between the patricians and the plebeians? A. That legalizing marriage between the two orders.

18. Q. In what campaign did the citizen soldiery of Rome first receive pay? A. In that made against the town of Veii.

19. Q. What finally leveled all political distinctions between the Roman classes? A. The Licinian law and its sequels.

20. Q. What distinguishes this complete revolution in the Roman constitution from similar results achieved in other countries? A. It was fought in legal forms without fire and sword, and was accomplished without anarchy.

21. Q. For how long was the constitution of Rome in process of development? A. Two hundred years.

22. Q. What three races did Rome conquer in war between the years 375 and 275? A. The Etruscans, the Samnites, and the Sicilian Greeks.

23. Q. In what year was the Latin league dissolved and the Latin State ended, leaving Rome triumphant over all the cities? A. 338 B. C.

24. Q. What became a fundamental doctrine of the Roman republic? A. To restrict as far as possible the rights of citizenship to the inhabitants of the city of Rome.

25. Q. Into what three classes of communities were the citizens of Italy outside of Rome divided? A. Into colonies, municipalities, and allies.

26. Q. What city was the first foreign rival of Rome? A. Carthage.

27. Q. When did Rome win her first naval battle? A. In 260 B. C. at Mylæ, against the Carthaginians.

28. Q. What did the treaty of peace made at the close of the first Punic War, award to Rome? A. All the Carthaginian possessions in Sicily and $4,000,000.

29. Q. After twenty-three years what act broke the peace? A. Hannibal sacked Saguntum, a town under Roman protection.

30 Q. What were Hannibal's plans of attack? A. To seduce the Roman allies from their allegiance, and then crush Rome itself.

31. Q. At what three places were masterly victories gained by Hannibal in battle? A. Trebia, Lake Trasimenus, and Cannæ.

32 Q. What name did his policy of warfare confer upon the dictator Fabius? A. That of *cunctator*, delayer.

33. Q. What famous Roman general defeated Hannibal and ended the Second Punic War? A. P. Cornelius Scipio, surnamed on account of his victory, Africanus.

34 Q. What did the second treaty of peace cost Carthage? A. All claim to territory outside of Africa, Numidia, her fleet, and an annual tribute.

35. Q. What caused the first Macedonian War? A Hannibal's attempt to gain the alliance of Philip V., King of Macedon.

36. Q. What relations were established between the Southern Greeks and the Romans by the two Macedonian Wars? A. Those of friendship; the consul Flaminius soon declared the Greek cities independent.

37. Q. What led the Romans to declare war against Antiochus? A. They thought that monarch's reception of Hannibal and his intrigues with him a sufficient ground for hostilities.

38. Q. How did Hannibal die? A. Having escaped to Bithynia after his defeat at Magnesia, he took his life by poison.

39. Q. At what battle was the Macedonian power broken by the Romans? A. Pydna, 168 B. C.

40. Q. When did the third Punic War begin? A. In 149 B. C.

41. Q. What was its result? A. Rome conquered, and Carthage was utterly destroyed.

42. Q. What two other illustrious nations expired the same year with Carthage? A. Greece and Macedonia.

43. Q. What tribe of savage mountaineers baffled Rome for the next ten years? A. The Lusitanians.

44. Q. Against what Spanish town were the Roman armies powerless for four years? A. Numantia.

45. Q. What peculiar significance had these minor Spanish wars? A. They showed that a demoralizing transformation was going on within Rome.

46. Q. What was the original agent of this corruption? A. The tribute money from Carthage and other subdued kingdoms.

47. Q. What formed a second germ of disease in the State? A. Slavery.

48. Q. Who are the impressive Roman figures of the epoch just considered? A. Cato and the two Scipios.

49. Q. To what was Cato bitterly opposed? A. To the flood of new ideas sweeping over Rome from conquered Greece.

50. Q. Over what territory had Rome achieved supremacy at this period? A. Over every country on the shore of the Mediterranean.

ELY'S "POLITICAL ECONOMY."

1. Q. What is the only operation man can perform upon matter? A. He can simply move it.

2. Q. What can he produce by this action? A. Quantities of utility.

3. Q. What is the economic term applied to the creation of utilities? A. Production.

4. Q. What is the term applied to the results of labor? A. Wealth.

5. Q. If the quantity of cotton cloth should double between two censuses, and the price fall one half, would the wealth of the country be increased? A. It would be doubled.

6. Q. What sets the limit to all production? A. The power of consumption.

7. Q. What supply motives of economic activity to man? A. His wants.

8. Q. Into how many classes may those things which man wants be divided? A. Into necessaries, comforts, conveniences, and luxuries.

9. Q. What are luxuries? A. Whatever contribute chiefly to enjoyment, rather than to a better training of man's powers.

10. Q. What are the three factors of production? A. Nature, labor, and capital.

11. Q. Considered in an economic sense, what is meant by nature? A. Simply land.

12. Q. What is capital? A. Every laid-by product which may be used for further production.

13. Q. What tendency marks the development of industrial civilization? A. It becomes constantly more complex.

14. Q. What forms at present a characteristic feature in the organization of the productive factors? A. The division of labor.

15. Q. To what part of political economy is the name exchange applied? A. To that dealing with transfers of goods.

16. Q. What is value? A. The measure of utility.

17. Q. What is price? A. Value expressed in money.

18. Q. Upon what does price depend? A. Immediately, upon supply and demand; secondarily, upon cost of production.

19. Q. What is money? A. A universal standard of value and a medium of exchange.

20. Q. Under the different conceptions concerning it, what single form of money will pass as money in every sense of the word? A. Gold money.

21. Q. When is paper money said to be redeemable? A. When government pays coin for it on demand.

22. Q. How much paper money can be issued by a nation with safety? A. An amount equal to one-third of the government revenues payable in this kind of money.

23. Q. What effects follow the arbitrary decrease or increase of the amount of money? A. In the former case burdens are added to every debtor; in the latter, creditors are robbed.

24. Q. What is the established ratio between gold and silver in the United States? A. One to sixteen.

25. Q. What is meant by the term demonetization of silver? A. The withdrawing it from current use as full legal tender.

26. Q. What is meant by bi-metalism? A. The use of both silver and gold at a fixed ratio of value as legalized currency.

27. Q. On what condition only could the introduction of bi-metalism be regarded with favor by economists? A. That it become an international measure.

28. Q. What restriction does the Bland Bill lay upon the coinage of silver in the United States? A. Not less than $2,000,000 or more than $4,000,000 worth of silver must be coined every month by the mints.

29. Q. What is John Stuart Mill's definition of credit? A. Permission to use the capital of another person.

30. Q. What instrument of credit is known

as a check? A. An order on a banker by a person having money on deposit to pay to the bearer a certain specified sum of money.

31. Q. What is a draft? A. A check given by one banker against another.

32. Q. What are bankers? A. Middle men between borrowers and lenders.

33. Q. What banks are allowed to issue notes which circulate as money? A. National banks.

34. Q. What is a clearing-house? A. An institution designed to save for the banks of a city, time, labor, and circulating notes.

35. Q. What is protection as used in political economy? A. A regulation which lays a tax on all imported commodities when similar commodities can be produced at home.

36. Q. What are the two leading arguments of protectionists? A. The diversified-natural industry argument and the protection-to-infant industry argument.

37. Q. What are the leading arguments of free traders? A. That protection is not needed to accomplish either of the above mentioned ends; that it is not a benefit to the laboring man; and that it fosters monopolies.

38. Q. What reform is needed at the present time more than a tariff reform? A. That of municipal government.

39. Q. What have been far greater forces in adding to the wealth of modern nations than the tariff policy? A. Inventions and discoveries, especially the application of steam to industry.

40. Q. If it be true that American labor would be better off without it, why should the protective system not be removed suddenly? A. It is an historical growth which has taken deep root, and sudden removal would be dangerous.

VAN DYKE'S "HOW TO JUDGE OF A PICTURE."

1. Q. What faculties will enable one without an exact knowledge of art to form a fair estimate of the drawing in a picture? A. Good judgment and a sense of proportion.

2. Q. What prevalent figure in commercial pictures is accepted as a *bona fide* type of the *genus homo?* A. The studio dummy.

3. Q. To give the appearance of life and motion what do artists often do? A. Distort their drawings.

4. Q. How do race horses on the home stretch appear to the eye? A. As stretching out and hugging the ground; hence in a painting their bodies must be lengthened.

5. Q. What effects are produced by the "perfect line" in landscape? A. Nature is rendered rigid, statuesque, immovable.

6. Q. What is pictorial composition? A. The proportionate arranging and unifying of the different features and objects of a picture.

7. Q. What must be true in art as in literature? A. All must be constructed with regard to the importance of the heroine or hero.

8. Q. What must be observed in composition next after the law of special prominence? A. The harmony of relation between the parts and their unity for one well-defined purpose.

9. Q. What other consideration must be marked in composition? A. The light must come from one point of the compass and affect all objects proportionately, and one atmosphere must surround the whole.

10. Q. What part of art has thus far formed the subject of consideration? A. Its *language.*

11. Q. What is the highest aim of art? A. To express the ideas, feelings, impressions, or beliefs of the artist.

12. Q. What prevalent idea regarding art is a false conception? A. That the object of painting is to imitate nature.

13. Q. To what is the painter who works simply to detail nature compared? A. To the camera.

14. Q. What is the object of all true art? A. To please, not to instruct.

15. Q. What features of life belong strictly to painting? A. Those of which the eye takes chief cognizance.

16. Q. To what height in art does the average of genius attain? A. To that which gives only suggestions of hidden meanings.

17. Q. What is the greatest height art can reach? A. The expression of one grand idea with such force that all else is forgotten.

18. Q. What is meant by an artist's style? A. Simply his manner of expressing himself.

19. Q. To a great extent to what has style in painting been limited? A. To the manner of putting on paint.

20. Q. In what is it often supposed that the excellence of a picture consists? A. In smoothness of surface and a fine finish.

21. Q. As a general rule (subject to many exceptions) what does finish in painting argue? A. A lack of breadth and simplicity and power.

22. Q. To what other kind of style is attention called? A. To that which shows the individuality of the man as well as the artist.

23. Q. In a certain sense of what is every picture a record? A. Of the artist's life; it is the autobiography of the man.

24. Q. What class of pictures furnishes the great field for "solid painting"? A. Figure compositions.

25. Q. How only can one acquire a full appreciation of art? A. By a close and continuous study of pictures.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

WORLD OF TO-DAY—THE SEAL FISHERIES.

1. What group of islands supplies the world with seal-skins?

2. What company has the monopoly of these islands, and how much does it pay the United States Government for the privilege?

3. When were revenue cutters first sent to the neighborhood to watch for intruders?

4. From what ports have most of the vessels come that have been seized by the cutters?

5. How many seizures were made in 1887 and 1888?

6. What vessels were taken in 1889?

7. On what ground do Canadians criticise the recent seizures?

8. On what ground does the United States claim exclusive jurisdiction in Behring Sea?

9. What is the limit of lawful seal killing per year?

10. When was this limit fixed, and to what do experts say it may now be safely extended?

11. What ruined the great sealeries of the Antarctic Ocean?

12. Where does the seal spend the different parts of the year?

13. At what time is the fur right for the uses of commerce?

14. To what processes must the fur be subjected before it is ready for wear?

15. What country is the chief dyer and manufacturer of seal-skins?

THE ROMANS AS HOUSEKEEPERS.

1. Why was the *atrium* of early Roman houses so called?

2. What were the general architectural arrangements of a Roman *domus?*

3. What flowers were the main ornaments of Roman pleasure-grounds?

4. What were the principal works of improvement successfully accomplished by the Romans in ancient times for the benefit of public health and for checking malaria?

5. When did the introduction of pure drinkable water into Rome take place?

6. What defects of the ancient Roman sewage system are found in that of many modern cities?

7. What were the provisions for preventing the spread of conflagrations, and what took the place of fire insurance companies?

8. What official was authorized to examine the water supply of the kitchens in every house, and to see that the furnace and heating apparatus worked properly?

9. In what kind of houses did the poorer classes of tradesmen and artificers live?

10. What was the food of the poorer classes?

11. Among the wealthy classes what usually occupied the hour preceding the dinner?

12. At what time was the dinner served and of what courses did it consist?

13. What were some of the duties of a slave at a Roman banquet?

14. How does Juvenal ridicule the professional meat-carver of his time?

15. What animals considered a presence of good omen, were kept by the Romans as household pets?

PRONUNCIATION TESTS.—II.

1. Ada Addison the amiable artist aided in adding the accounts.

2. Banquo the black boot-black bade the blithe Bassanio beware.

3. Cecil ceaseth crying.

4. The depths of despair deafen him to all else.

5. Every error erased is excellent.

6. Five foolish freeman freely filched and falsely fought.

7. The genial genius gradually grew grander.

8. Thou hard'n'dest thy heart and hurl'dst thy spear and harm'dest the heathen.

9. Inimitable images impiously intrude.

10. The jovial jury joyfully joined the jubilee.

11. Katherine Kellogg cried cruelly when Cassius captured and kept her kitten.

12. The languid languisher languisheth the livelong day.

13. The monk made microscopic mosaics.

14. The naughty novices nonchalantly nonplussed the nice novitiates.

15. The official officiates in an officious manner.

PHYSICAL GEOGRAPHY.—II. GEOGRAPHIC CONDITIONS.

1. From what three causes may mountains arise?

2. What forms characterize those of different origin?

3. What is the distance from the greatest depth of the sea to the tops of the highest mountains?

4. In representing the earth by a globe six

feet in diameter, how far below the highest mountain tops would the deepest ocean bed be, if correct proportion was observed?

5. What mountain and neighboring valley present the sharpest contrast of elevation in North America?

6. What agencies are constantly at work leveling the surface of the earth?

7. What is the result of the erosion of a river whose course is across outcropping edges of strata differing in hardness?

8. What is proved by the existence of shells in the strata near the top of the Niagara River gorge, similar to those in Lake Erie?

9. What American river gorges are the most remarkable in the world?

10. What conditions favor and what prevent the formation of a delta?

11. At what rate is the delta of the Mississippi advancing into the Gulf of Mexico?

12. What European rivers furnish illustrations of delta growth?

13. At what rate is the Tiber advancing its coast-line, and how far inland is the ancient harbor of Ostia?

14. What portions of the earth's surface are steadily sinking?

15. To what is due the existence of the great plains of the earth's surface?

SPECIAL MEMORIAL DAY.—ROMULUS.

1. What name did the Trojan Æneas give to the city he founded in Italy?

2. What city did Ascanius the son of Æneas found?

3. Who was the woman, Roma, from whom, according to an old legend, Rome was named?

4. According to the account which says the mother of Romulus and Remus was thrown into the river with her boys, what became of her?

5. Under what tree, held sacred for many ages, was the trough containing the boys finally stranded?

6. What bird is said to have fed and constantly watched over Romulus and Remus?

7. How was the quarrel between the brothers as to the location of the new city settled?

8. From what is the English word palace derived?

9. According to Ovid, what was the "wall" over which Remus leaped?

10. To what does Plutarch trace the origin of the Latin word *celeres*, from which our word celerity is derived?

11. How many years passed between the landing of Æneas in Italy and the founding of Rome?

12. What day was celebrated by the Romans as the birthday of their city?

13. How long after the city was built did the Romans steal the Sabine women?

14. How had Romulus, previous to this time, provided the city with men?

15. How was the conscience of Romulus appeased after the death of his brother?

16. How long did Romulus rule over Rome?

17. How did Romulus end his life on earth?

18. To whom did Romulus appear after he had been deified, and predict that Rome would become the greatest city in the world?

19. Under what name was Romulus worshiped?

20. Where was a temple built in his honor?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR OCTOBER.

THE PARIS EXPOSITION.

1. The French Revolution. 2. May 5 to October 31, 1889. 3. The state in alliance with a guarantee society. 4. All tickets are one franc. From 8 to 10 a. m. two separate tickets must be presented; from 10 a. m. till 6 p. m. a single ticket suffices; after 6 p. m. two tickets are necessary. 5. The park of Trocadero, the Champ de Mars, and the Esplanade des Invalides. 6. 1. Fine Arts; 2. Liberal Arts; 3. Furniture; 4. Clothing; 5. Raw Materials; 6. Machinery; 7. Food; 8. Agriculture; 9. Horticulture. 7. 1380 by 375 feet, the largest building under one roof in the world. 8. Three-fourths for France, the remainder divided among Great Britain, United States, Belgium, and Switzerland. 9. Telegraphic, telephonic, phonographic, physical, electric lighting, underground conductors, lamp manufacture, electrical separation of metals, electric meters. 10. Over 4,000. 11. The United States. 12. Hindoo, Hebrew, Phœnician, Syrian, Egyptian, Etruscan, Huns, Scandinavian, Roman, Byzantine, Russian, Slav, Arabian, African savages, American Indians, Laplanders, Esquimaux, Aztecs, and Incas. 13. 984 feet. 14. The Washington Monument. 15. The locks of the Panama Canal and the framework of the Bartholdi statue.

THE ROMANS AS ENGINEERS.

1. Sixty. 2. Anio Novus, having a course of 62 miles, 48 of which were underground. It was built by Claudius. 3. The Pons sublicius celebrated for the combat of Horatius Cocles, a Roman knight who saved the city by his defense of this bridge. 4. The breakwater was not built far enough out at sea to shelter the entrance, but on the line connecting the ends of the jetties, leaving the two entrances exposed to the force of the waves. 5. A large ship was moored over the place and filled with concrete until it sank. This foundation was then

strengthened by a girdle of rocks. 6. Trajan. 7. Besides the Trajan Harbor he bridged the Danube at its widest part, constructed the harbors of Ancona and Civita Vecchia, and the Trajan Aqueduct. 8. Large polygonal blocks of the hardest stone accurately fitted together so as to appear like a solid mass. The substructure was solidified by cement. 9. Augustus. 10. Those of Titus, Septimius Severus, and Constantine. 11. Three: that attributed to Romulus and Remus which surrounds the Palatine; that of Servius Tullius which encircles the Seven Hills; that of Aurelian and Honorius which forms the inclosure of the city at the present time. 12. Tarquinius Superbus. 13. 127½ feet, exclusive of the statue on its summit; thirty-four pieces. 14. About 80,000. 15. Those of Caracalla and Diocletian.

CLIMATAL CHANGES.

1. Distance from the equator; height above the sea; distance from the sea; prevailing winds. 2. Distance from the equator. 3. The line that marks the height below which all the snow that falls annually melts in summer; determined by distance from the equator; by exposure to the sun's rays of the slope of the mountain; by situation with reference to the rain-bringing winds; by the steepness of the slope; and by the dryness or wetness of the district. 4. Partly by direct radiation from the sun, and partly by return from the earth. The amount conducted from the earth's hot interior, through its crust, to the air, is very limited. 5. — 460° Fahrenheit. 6. 1° Fahrenheit for every 180 feet at the equator, diminishing as we approach the poles and also as we ascend. Owing to moisture in the air, the rate is only about 1° Fahrenheit for every 300 feet near sea level. 7. Sand being a poor conductor, the heat produced by the sun's rays is conveyed downward into the soil slowly, and must necessarily remain longer in contact with the atmosphere. Similarly at night, the cooling effects of terrestrial radiation being greatest on a sandy surface, the nights are comparatively cold. These fluctuations are further intensified by the great dryness of air over extensive tracts of sand. 8. They make the nights warmer and the days cooler 9. They mitigate in some degree the cold of winter. 10. If the range is perpendicular to the winds, it drains their moisture, rendering the winters colder and summers hotter to leeward as compared to windward. 11. The winds come laden with moisture, but the temperature of the region is not low enough to precipitate it. 12. The coast from Alaska to Lower California. 13. The short nights afford little opportunity for radiation of the heat accumulated during nineteen hours of sunshine. 14. 14 hours, 15 hours, 19 hours, between two and three months. 15. Sir William Herschel and Alexander von Humboldt.

ADAM SMITH.

1. Scotch. 2. He was carried off by Gypsies. 3. Dr. Johnson's Dictionary. 4. Father Adam. 5. His book "The Wealth of Nations." 6. The opportunity it would afford him for collecting facts for this book. 7. The opening of the Revolutionary War. 8. It must be classed among the greatest of books. 9. Sir James Mackintosh. 10. Labor. 11. That every one wishing to enter upon a trade be required to pass a test examination. 12. Landlords, laborers, and capitalists. 13. David Hume. 14. William Pitt. 15. The French Revolution. 16. At first warmly participating in them, he became one of their leading opponents. 17. The absent mindedness which led him to talk to himself. 18. Much of his ample fortune was spent in secret charities. 19. A "bean in his books." 20. His mother.

NOTE.—*The Question Table* is not a *required* part of the C. L. S. C. work. It is designed as supplementary to the regular work, and is to be used at the inclination of the reader. The subjects chosen are selected to harmonize with topics of the day and the current readings. Thus in the present issue questions are presented on the Seal Fisheries, in order that readers may get at the central facts in that matter. As the *Suggestive Programs* introduce a trip to the Seal Fisheries this month, this set becomes of practical value to those who follow the programs definitely. To assist in gathering material for observing the Special Memorial Day a monthly set of questions is given. The questions on Roman customs are of particular interest, as are also those on physical geography, because of the space given to the subjects in the Required Readings. Last year numbers of circles used the "Pronunciation Tests," and found them helpful. As a diversion in circles or for those who read alone, *The Question Table* has its greatest value.

THE C. L. S. C. CLASSES.

1882—1893.

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.

Vice-Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles H. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; Geo. H Iott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.; Mr. Dean.

Eastern Secretary—Miss G. L. Chamberlain, Plainfield, New Jersey.

Western Secretary—The Rev. H. B. Waterman, Griggsville, Ill.

Treasurer—Mrs. R. P. Wood, 252 General Taylor Street, New Orleans, La.

Class Trustee—Dr. J. T. Edwards, Randolph, N. Y.

Items for this column should be sent to Miss G. L. Chamberlain, Plainfield, N. J.

CLASS FLOWER—THE TUBEROSE.

THE PRESIDENT'S TALK.—Fellow class-mates: Three years have gone by since we began our work as members of the Class of '90. They have been happy and profitable years to the most of us. We have enjoyed our readings in English, American, and Greek history and literature. We have been greatly profited as we looked into geology, astronomy, and chemistry. Indeed every book in the course has been of such value that we could not think of dropping one from the list. And now the last year of our course is reached and thousands of us are looking forward with anticipation to the time next summer when we hope to receive our diplomas. Out of the twenty-five thousand who formed our class three years ago, how many will continue faithful to the end?

Some, no doubt, have already given up the race. Many others, it may be, are somewhat behind in their reading and, as a consequence, are discouraged about being able to catch up during the year. I ask all such members to read and re-read the third C. L. S. C. motto. We have ten months yet before us. What can we not do in ten months, if we will determine on it? "Where there is a *will* there is a way." "Never be discouraged." Cannot some of us rise one half hour earlier in the morning, and during six days in the week, devote that time to our back reading until it is done, keeping our spare moments during the day for our regular reading? Others would prefer to remain up a half hour later in the evenings for this work. While others still may prefer to forego the pleasure of a few social evenings for the back work. If some such plans as these were adopted and vigorously followed, how long would there be any back work? "*Where there is a will there is a way.*"

I feel that the last three months of '89 are a critical time with our class. Hundreds of discouraged and faltering members may complete their course in '90 if they will *at once* determine to *make* a way to do it. But if we do not soon form our resolution and proceed to carry it out we are likely to fail. Let every member act according to our own class motto, "*Redeeming the time,*" and we are sure to come out winners in the race.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, D.D., Lawrence, Mass.

Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; the Rev. J. A. Smith, Johnsonburgh, N. Y.; W. H. Westcott, Holley, N. Y.; the Rev. J. S. Ostrander, D. D., 314 President Street, Brooklyn, N. Y.; Mrs. Hawley, Buffalo, N. Y.

Secretary—Mrs. Hattie E. Buell, 2604 Main Street, Buffalo, N. Y.

Assistant Secretary—Mrs Harriet A. H. Wilkie, Onondoga Valley, N. Y.

Treasurer—Prof. Fred Starr, New Haven, Conn.

Class Trustee—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

PRESIDENT DURRELL'S "Chat" will be missed sorely by the '91's this month, but he has promised to resume in December. To take his place the following has been selected from Hamerton's "Intellectual Life." The thought is worth the attention of every student:

"Although the opportunities of rich people are very superior to yours, they are not altogether so superior as they seem. There exists a great equalizing power, the limitation of human energy. A rich man may sit down to an enormous banquet, but he can only make a good use of the little that he is able to digest. So it is with the splendid intellectual banquet that is spread before the rich man's eyes. He can only possess what he has energy to master, and too frequently the manifest impossibility of mastering everything produces a feeling of discouragement that ends in his mastering nothing. A poor student, especially if he lives in an out-of-the-way place where there are no big libraries to bewilder him, may apply his energy with effect in the study of a few authors.

"I used to believe a great deal more in oppor-

tunities and less in application than I do now. Time and health are needed, but with these there are always opportunities. Rich people have a fancy for spending money very uselessly on their culture because it seems to them more valuable when it has been costly; but the truth is, that by the blessing of good and cheap literature, intellectual light has become almost as accessible as daylight. I have a rich friend who travels more and buys more costly things than I do, but he does not really learn more or advance further in the twelve months. If my days are fully occupied, what has he to set against them? only other well-occupied days, no more. If he is getting benefit at St. Petersburg he is missing the benefit I am getting round my house and in it. The sum of the year's benefit seems to be surprisingly alike in both cases. So if you are reading a piece of thoroughly good literature, Baron Rothschild may possibly be as well occupied as you—he is certainly not better occupied. When I open a noble volume I say to myself, 'Now the only Crœsus that I envy is he who is reading a better book than this.'"

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.
First Vice-President—Prof Lewis Stuart, Mich.
Second Vice-President—F. W. Gunsaulus, Ill.
District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. E. P. Brook, N. Y.; Issa Tanimura, Japan.
Secretary—Miss Jane P. Allen, University of North Dakota, Dak.
Treasurer and Member of Building Committee—Lewis E. Snow, Mo.
Class Trustee—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

CHAUTAUQUANS will remember the visit Mr. John Fryer and his wife, of Shanghai, China, made them in '88, and will be interested in the following extracts from a recent letter from him:

"Just a year ago I was at Chautauqua, where I joined the Class of 1892 with my wife. Our recollections of that lovely and intellectual summer resort are all of the most happy nature. All that we have to regret is that the work of introducing the Chautauqua element among the Chinese is still a thing for the distant future. Though much has been done, and is still doing, China is very far removed from Chautauqua. There is, however, a spirit of interest and inquiry as to what the course of study is, among the American and English residents. We know also of a few old Chautauquans. We hope before very long to see a circle organized at Shanghai, with branches at the other ports With a little more leisure I believe it would not be a difficult matter to induce our personal friends to form a circle at once. Surely the five thousand or more foreign residents in China ought long ago to have had a secretary and to have commenced a flourishing organization.

"The Chinese language seems to represent an impassable barrier to our system being worked among the millions of educated Chinese for the present. There are books enough translated into the language to begin with, but there is no demand for anything outside of practical science. The astute Chinese scholar does not care a straw about the Greeks and Romans or anything not directly bearing on his advancement in wealth or position, hence my efforts have been for nearly thirty years in the direction of supplying the present demand for practical knowledge, hoping that a new generation may not be satisfied without going further and partaking more or less deeply of our Western intellectual and moral culture. I like our Chautauqua plan so much that I expect to be issuing a Chinese Science Course—virtually on our C. L. S. C. plans—soon. I have been preparing for it for years."

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS.

President—The Rev. R. C. Dodds, 33 Oak St., Buffalo, N.Y.
Vice-Presidents—Mrs. S. M. I. Henry, Evanston, Ill. Miss Kate McGillivray, Port Colborne, Province Ontario, Canada; The Rev. D. T. C. Timmons, Tyler, Texas.
Secretary—Mrs. L. L. Rankin, Room 3, Wesley Block, Columbus, Ohio.
Treasurer—Miss Julia J. Ketcham, Plainfield, N. J.
Building Committee—Mr. Dodds; Mr. Rankin.
Assembly Treasurer and Trustee for the Union Class Building—Mr. George E. Vincent.

EMBLEM—THE ACORN.

READING is interesting in proportion to the thought the reader gives it.

QUANTITY of reading does not make a student, but quality.

THAT wonderful English plan of popular education, the University-Extension Scheme, draws in numbers of students who do their work under the most trying circumstances. The last report of the Oxford Branch tells of a student at Camborne who was a miner and left the evening lecture to go in the night-shift underground, and of a weaver at Burnley who in order to have more time to study sacrificed her dinner-hour and remained at her loom reading between the hours of work. There are few 93's who will have more to overcome than these students.

GRADUATE CLASSES.

ARGONAUTS.*

By Mary H. Field.

A YOUTH with a sun-bright face
  Read from an ancient book,
Whose strength and passion and grace
  Kindled anew in his look,
As he sat on the cliffs by the sea
Where the winds blew fresh and free.

It was morn in the tops of the pines,
  Morn on the far off sail,
And the world's morn in the lines
  Of the mythical wondrous tale
That stirred the heart of the boy
Till his own morn sang for joy.

Then a poet, who chanced to pass,
  Looked down with a kindly eye,
And saw, as though in a glass,
  Himself in his youth gone by,
And as leans to the flower the pine,
He bent with a soft incline.

"What readest thou there, my son?"
  In questioning low, he said.
And the boy, whose heart was won,
  Lifted his gold-brown head
And smiled, though the smile did seem
To be part of a pleasant dream.

"I read," he answered at last,
  "The ventures by sea and by land
As some youths, in a time long past,
  Brave Jason and all his band,
Their quest of the fleece of gold,
Which hung in a forest old."

"'Tis a tale almost divine,"
  Said the man with the silver hair,
"Its flavor is like the wine
  We drink in this briny air;
Happy the youth who reads
These old heroic deeds!"

"But Oh!" cried the boy, "how tame
  Are these days of toil and trade,
When no trumpet calls to fame
  And sheathed is each good sword blade;
No Argonauts ever sail,—
Our blood is still and pale!"

"Nay, now," the poet said,
  "Let us open again the book;
Between the lines hast thou read?
  Once more at the story look,—
Let us seek the treasure hid
Under this golden lid."

"Ah," said the youth, "I know—
  Thou art of those who trace
A tale of the sun-rise glow
  In these myths of the elder days;
A dawn lit cloud is the fleece of gold,
And night is the Dragon fierce and old."

But the seer said, "Read we not
  In this hoary, world-old scroll
Ever the one great thought
  Of life and the human soul?
Not to the Hebrew alone
Were the prophet visions shown.

"Ever were words for the ear
  Of the childhood of the race,
Ever the light shone clear
  On each uplifted face,
And the spirit breathed on him,
Who groped in that dawning dim.

"The bards of Hellas had found
  In the heart of every youth
A Prince, from his birth discrowned
  Of his heritage of truth,
Dwelling, like Jason young,
In a cave with darkness hung.

"And must he learn as he can
  The lessons of Chiron old,
The master, half-beast, half man,
  Body and soul must unfold;
Narrow the wisdom and small
Which counteth not each in all.

"How deep is the myth and grave!
  Hail to the teacher good
Who taught in that ancient cave,
  Hid in the far green wood!
Be strong! Be true! Be bold!
Were the lessons of Chiron old.

"But forth must the young soul fare,
  Whether for good or ill,
Following its destiny's star
  Afar over vale and hill;
Tempests' and torrents' wrath
Must thunder across his path.

"Ah, happy is he indeed,
  Who can set his face to the storm,
Who is brave in time of need,
  Yet with heart like Jason's, warm,
Still lendeth his fresh young power
To the helpless in danger's hour.

"Who doth heavenly aid invoke,
  And who lists to the voice divine,
As Jason heeded the oak
  At old Dodona's shrine,
Harms not the rock or the tide,
Whom the Oracle doth guide.

* The following poem was read by Chancellor Vincent at the Recognition Day Services held at Chautauqua, N.Y., Aug. 21, 1889, in honor of the Class of 1889—the Argonauts.

"For him shall the tempest cease;
He shall ever victor be,
He shall keep with the gods at peace,
Who the powers of ill shall flee,
And the cloud which blackest seems
Shall be lit with silvery gleams.

"Still do the Argonauts sail
Over the tossing seas,
Still their cheeks turn pale
At the Symplegades,
Still lives the dragon old
Guarding the fleece of gold."

Then the youth arose and stood
With his face turned to the morn;
"True are thy words and good,
And the tale is heaven-born."
He cried, "And I—I, too,
These glorious deeds will do!"

"Farewell," they said, "farewell!"
And the seer turned to the west
Whence a voice, like an echo, fell
From the Islands of the Blest,—
"Soon, soon, through the surest peace,
Thou shalt sail for thy golden fleece."

A NUMBER of enthusiastic meetings of the Class of '83 were held the past season at Chautauqua, and much interest in C. L. S. C. work was shown by all present. It has long been felt that a class home was necessary, and steps have been taken to secure one. The Class of '83 has united with the Class of '85 in the purchase of a building, which now has to be paid for, to be repaired, furnished, and adorned. An earnest appeal is made to each loyal '83 to furnish money or decorations. Do not refuse to give because your offering must be a small one, but give according to your ability. Send all sums of money or promises of decorations to the treasurer, Miss A. C. Hitchcock, Burton, O.

IT is the special work of the League of the Round Table to enlarge the interest in the C. L. S. C. wherever and in whatever way practicable. All members of the League are earnestly requested to contribute short articles concerning the C. L. S. C., or any item of interest connected with the work, to local papers. Should any member wish for information or have plans to suggest, address the secretary, Eunice E. Tuttle, Busti, Chautauqua County, N. Y.

THE city address of the president of the Class of '83, Miss Annie H. Gardner, was given incorrectly in the October issue of THE CHAUTAUQUAN. It should read 22 St. Charles St., Boston, Mass.

THREE beautiful new banners appeared in the Recognition Day procession at Chautauqua last summer. They headed respectively the ranks of the Guild of the Seven Seals, the League of the Round Table, and the Order of the White Seal. To Mrs. J. C. Martin, of Philadelphia, an enthusiastic Pioneer, the orders are indebted for their new standards.

MEMBERS of the Class of '87 are requested to send their names and addresses to Miss Cornelia A. Teal, 848 Gates Ave., Brooklyn, N. Y., in the interest of the Class Building.

THE treasurer of the Class of '89 is Mr. O. M. Allen, 824 Main St., Buffalo, N. Y.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." *"Let us Keep our Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
ROMULUS DAY—November 18.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
BRUTUS DAY—December 17.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

"I WISH *heads* for circle *leaders* were to be bought," writes a despairing correspondent who feels with all her circle-mates that there is not one of them fit to lead a circle, however excellent members they may be. The exclamation will meet with sympathy, for a head for leading is not a common one, as many a circle has found to its sorrow.

Yet if a certain few qualities are given, one cannot fail of being a good leader. They are within the reach of any person who is willing to put himself through a course of self-

examination and self-cultivation. That they are not oftener embodied is because neither circle nor leader clearly recognizes what they are.

If the Scribe were asked to tabulate them he would put first, belief in the aim of the circle; not mere passive consent that it is a good thing, and probably will do good, but a positive conviction of its beneficent influences which will inspire his mind to enthusiasm, touch his imagination, and make him an ardent advocate of its benefits. A leader with such a mental attitude toward his work carries others with him in spite of themselves. Nothing is more contagious than sincere belief. Out of this belief a characteristic essential to leadership naturally comes, willingness to work; to work at home over the readings until he is full of them, familiar with all the points, the dates, the views, and prepared to give information, correct, and suggest; to work among the members, inciting them to closer reading, and suggesting methods of preparation; to work in the circle, planning and executing.

It is a pity that the zeal and labor of the "born leader" should ever be soured by discouragement or acrimony, but pity 'tis, 'tis true. In the Scribe's opinion a little less willingness is better than a little less cheerfulness. A circle loves a cheerful worker. It will do anything for him. It will forgive him for mixing his metaphors or bringing a king into the world twenty or one hundred years too early, for getting it into debt or harnessing a blunder on it, quicker than it will forgive him for undertaking something and losing heart, for carrying a moody face when interest fails, or giving tart replies when his plans are vetoed. To enjoy the work, the hard and easy, the success and failure, and so be cheerful always, is a characteristic which will carry a leader, weak in all other respects, further than any other quality.

Tact, the fine art of giving the right touch to one's doings—of putting the proper emphasis in the proper place—is the most essential quality after a cheerful, willing, and enthusiastic spirit. There is a way of approaching people which antagonizes them. Tact never antagonizes. At the first sign of a ruffle on that subtile and variable thing the temper of a circle, it throws a soothing influence. It knows that a plan can be carried better by securing co-operation and approval beforehand than by any attempt at dogmatic compulsion. It always says what do you *think* of doing this? Not, we *must* do this. If one member detests quizzing it never irritates him by quizzing. It proposes, but never insists. It leads where it can, but it knows how to follow.

A certain amount of ingenuity is an addition to a leader's fitness. There is always a danger that a method adopted will grow tiresome, that members will lose spring under its workings, and to avoid this an occasional digression, a special exercise, a surprise in the way of a new map, picture, or visitor, will arouse interest and interrupt growing dullness, and this a wise leader provides for. To prevent loss of interest is far easier than to restore it when gone. But he well knows that too much digression is the bane of solid work and takes care that there is no more of it than is necessary to keep up zeal, and never so much that the regular duties are interfered with. The ingenious leader, too, will have insight into special needs, tastes, and ability. He will not attempt to lighten the work of a circle with a scientific bias, with a Greek symposium, but he will hunt up somebody to give a microscopic exhibition or a talk on geology or to perform a few experiments. To a socially inclined circle, he will propose a reception, but to those who care little for the social side of life, a lecture, an excursion, or a formal program.

It is these qualities which make the wise leader. That he should be well read, a college graduate, of good social position, of influence, is far less essential. If he is all these latter things, so much the better, but of far greater importance are his spirit, his tact, and his ingenuity.

THE hektograph is a useful contrivance for taking several copies of any written document. In circles it is so convenient for printing programs and circulars that we print here directions for preparing one, with ink.

Take 2 oz. of gelatine (Cooper's preferred) and 12½ fluid oz. of glycerine. Soak the gelatine over night and drain well. Put the glycerine into a small pail or any suitable vessel and set it into another and larger dish which has been partly filled with salt water. By heating the salt water to the boiling point, the glycerine may be raised to a temperature of 200°; when this temperature is obtained, add the gelatine to the glycerine, and heat the mixture for several hours to drive off the water. Now pour the fluid into a shallow pan and allow it to cool for at least twelve hours. (A shallow oblong tin pan 8 by 10 inches in size and one inch in depth may be made by the tinner; an ordinary oblong pie pan will answer the purpose, or even a thin board with laths nailed around the edge.)

The ink for use on the hektograph is made by putting ⅙ oz. 3 B. purple aniline in 1 fluid oz. of hot water. On cooling add ⅙ oz. each of alcohol and glycerine.

To use the pad, write with an ordinary pen, on

a sheet of paper whatever you wish to print, using the above ink. Allow the ink to dry on the paper of its own accord, without the use of the blotting paper. When dry lay the paper, the written side down, on the pad, pressing it down lightly and smoothly. Now by taking the corner of the paper between the thumb and finger, it may be carefully removed leaving the impression from which the printing is to be done on the pad. To print, simply lay the paper evenly on the impression on the pad and press the surface very lightly. Thirty or forty impressions can be made before it will be necessary to write the copy over. As soon as the printing is done, wash the pad with a sponge or cloth, using lukewarm water, until all the ink is removed. The ink should not be allowed to stand on the pad. If the surface of the pad becomes uneven, the composition may be melted and poured back. New material may be added at any time.

THE Pacific Coast Branch of the Chautauqua Literary and Scientific Circle is out with an attractive circular explaining its aims and methods. The Pacific Coast Branch is in every sense auxiliary to the National organization. All names and fees are forwarded promptly by the Pacific Coast Secretary to the Central Office at Plainfield, N. J. Membership there is precisely equivalent to membership East and all Pacific Coast Chautauquans are advised to affiliate with the Branch. The reason for having an auxiliary is the distance which separates the Coast from Plainfield, and the consequent delay in receiving answers to correspondence and supplies of every sort. It is manifestly better to have a nearer source of supply. Added to this is the necessity of a home office, where the needs of the Coast will be better understood, and where the whole work will receive constant and earnest supervision. The secretary cheerfully responds to any call for her personal assistance in organizing circles. The president also and other members of the executive committee are happy as far as possible to visit circles and aid them with lectures and inspiring talks upon Chautauqua themes. The Branch has been at work for ten years adding to its membership, becoming more and more widely known and honored, and holding its annual summer assemblies with ever increasing success. Its members now number thousands and it takes rank among the educational powers of the Coast. In every state and territory there is a large membership. Almost every large town has its local circle, and and in many a little neighborhood, not aspiring to even village honors, a few kindred spirits gather weekly or fortnightly and do the Chautauqua work.

The Illustrated Pacific States in its literary edition, published on the first Saturday of each month, in San Francisco, has generously given to the Pacific Coast Chautauquans a page each month to be devoted to the interests of the C. L. S. C. This department has been edited by the Chautauqua secretary, Mrs. Field, and will continue to be in her charge. All circles are invited to report through this medium, and Chautauquans generally are urged to subscribe and to contribute. Much of the credit for the healthy condition of the Chautauqua work on the Pacific Coast is due to Mrs. Mary H. Field, the secretary.

THERE are a number of Unions entering this fall on their first year of full work. To them we commend the following report from the Brooklyn Assembly. It is a record of honorable achievement and shows what a Union well-officered and energetic may accomplish. While few may be able to carry out entirely so full a program all may aim to do much that is here outlined.

The Brooklyn Chautauqua Assembly held its annual meeting on June 8, at Brooklyn Institute; the following officers were elected: president, Ernest P. Brook; vice-president, N. Horace Gillette; secretary, Miss Cornelia A. Teal; assistant secretary, Miss Fanny Bunce; treasurer, William F. Brown. The president and secretary were re-elected. The secretary, Miss Teal, is the author of "Counting the Cost; or, a Summer at Chautauqua," recently published. A Missionary Committee was appointed to awaken dormant circles, organize new ones, place Chautauqua literature in the public libraries, and generally extend the cause. A Visitation Committee was authorized also, one from each local circle, to visit every circle in the city and encourage each other by word and work and become acquainted with the manner of work in the various circles. It was also suggested that reports be had at each bi-monthly meeting of the Assembly from all circles as to the state of each and the new features.

The organization closed with a surplus in the treasury, after having had one annual sermon, the first city Union to establish such a custom; a Recognition Service (also the first of a city Union) at which twelve hundred persons were present; seven lectures on the C. L. S. C. studies; three Vesper Services at which, respectively, the Chancellor made an address on "The Out-of-School Multitudes"; sermon by the Rev. R. H. Bosworth, Class of '89; and an address by

Lyman Abbott, D. D. The Assembly started the official year with fifteen circles, and now has twenty-three in good condition.

AT Berlin, Wisconsin, the Class of '83 has an Alumni Association which in August last held its *seventh* annual reunion. This fact alone would commend the Berlin Chautauquans, but the character of the program with which they celebrated does so still more. It shows that the association has not only kept together but it has kept up serious work. We print the program in full and invite the attention of new circles unaccustomed to arranging programs to its features. The quotations which accompany the numbers of literary exercises always add to the interest of a program. Giving a topic for conversation and quotations with each course of the *menu* is another pleasant and useful feature.

MUSICALE.

Roll-Call.

Answered by Musical Quotations.

"Let me make the songs, and I care not who makes the laws."

Secretary's Annual Report.
President's Address to the Club.
Transaction of Business.

Handel.

"Music is the key-note of nature."

Life, by . . . . . Mrs. Mary J. Jenkins.
Operas and Oratorios, ... Miss Jennie Christie.
His Characteristics, ... Mrs. Adelaide Bellis.

Conversation.

"The commonest fare possesses a treasure
Of pleasant thoughts, fragrant as fairy tales."

MENU.

FIRST COURSE.

Fish. Topic. Aquatic Food.

"Find poetry in prose, for it is always to be found there."

"It has always seemed absurd to be so careful about what we put into our mouths, and to leave to chance to arrange what comes out of them."

SECOND COURSE.

Tongue. Topic. Animal Food.

"Twilight brought back the evening star
To the sky, and the herds to the homestead."

"Because things are common, most men forget to pay them praise."

THIRD COURSE.

Fowl. Topic. Feathery Tribes.

"Hark to Nature's lesson, given
By the blessed birds of Heaven!
Every bush and tufted tree
Warbles sweet philosophy."

"The world of fishes is the world of silence,
The world of birds is the world of light and song."

FOURTH COURSE.

Salad. Topic. Vegetables in General.

"Back to the world he'd turn his weary soul,
And dip his fingers in the salad bowl."

"I know a bank whereon the wild thyme blows."

FIFTH COURSE.

Ices. Topic. Dessert Compositions.

"Yes, let's be merry! we'll have tea and toast,
Ices for supper, and endless host
Of sandwiches, and jellies, and mince pies,
And other such ladylike luxuries."

SIXTH COURSE.

Fruits, Coffee, and Tea. Topic. Poetry of Each.

"Coffee which makes the politician wise,
And see through things with his half-shut eyes."

"Serenely full, the epicure would say,
Fate cannot harm me, I have dined to day."

AN interesting adaptation of the Chautauqua Literary and Scientific Circle has been made in Independence, Iowa, by the Rev. F. N. Riale, pastor of the First Presbyterian Church. Mr. Riale has in his church a branch of the Christian Endeavor Society, which last year attempted to supply the intellectual demands of the organization by a series of evening studies with authors, such as a Longfellow night, an evening with Emerson, and the like. The results, in general, he says, were far from satisfactory. The work seemed to lack unity and continuity. Besides, it was practically but a repetition of what was being already well done in the public schools. These two facts alone would naturally tend to make it both uninteresting and unprofitable. For the coming year Mr. Riale has proposed a new plan. It met with a hearty reception from the friends to whom he presented it and he was persuaded to write an article to *The Interior*, of Chicago, explaining it. From this article we clip enough to show the scheme. For those who cannot take the entire course it seems to us an admirable arrangement:

The aim of the work may be expressed in the words of Canon Farrar: "Let us not desire to know merely that we may know, for that is sheer curiosity; neither let us desire to know simply that we may be known, for that is nothing but vanity; never let us seek to know only that we may sell our knowledge, for that is the basest covetousness; but let us ever strive to know that we may edify ourselves and those about us, for this is heavenly prudence." The scope of the work is limited to the Chautauqua studies in Roman history and the Sunday readings selected by that course for the coming year. In addition thereto there will be given, from time to time, lectures and talks on subjects pertaining to the work. THE CHAUTAUQUAN and the text-book on Roman history will be used as a basis for the work. The work is thus limited that a larger number may find time to engage in it, and also that those in school may find the same a help to and not a mere repetition of their other studies and work.

The advantages derived from the study of

Roman history will be apparent to all. Young men certainly can find no more beneficial and attractive line of reading, for it is from Rome that we gain the laws and spirit of our own free institutions. There is no one thing that will better fit one for intelligent American citizenship than a study of that nation which first led the world to appreciate the true value of liberty. Such a study will be equally valuable to young ladies; for in Roman history is marvelously exhibited the rise of woman to her rightful place in society. Besides, its history for centuries records the world's advancement in literature and fine arts, both so essential to the development of true womanhood.

The study of the Roman people is as valuable to the Bible student as to the merely secular historian. It seems to be absolutely necessary to the full appreciation of the New Testament and the history of the Christian church. The Gospel of Mark, in many respects the most valuable of the four, was written for the Romans, and has the spirit of that people running through it. Paul's longest and most profound and important letter was written to the Romans, and no one can begin to appreciate or comprehend it who does not understand the habits of mind and tendency of thought of that people, which then were the masters of the Western world. Then, too, the early history of the church, in its rise and growth, can be but little understood by one who is unfamiliar with the nation in which it had its first three centuries of phenomenal progress.

The other part of the required work will be the Sunday readings in THE CHAUTAUQUAN. These are gleanings from the classics of Christian literature, and no one can read them without being thrilled with nobler aims and stronger purposes for Christian life. These two main lines of work, together with the additional matter pertaining thereto, cannot fail to impress one with the importance as well as the pleasure of the work herewith proposed.

The work is laid out primarily for the members of the Young People's Society of Christian Endeavor, but it is expected that others will enter upon it. It is hoped that many of the older members of the church will avail themselves of the course of study, both for their own personal benefit and to give help and encouragement to the younger members of the home. It is also hoped that many of the teachers of the schools, as well as others who may desire, will unite with the young people in the work. The aim is to have it as broad in its sympathies as is the Young People's Society of Christian Endeavor of which it is a part. There is none, however limited his previous literary advantages have been, but can enter the course and receive benefit therefrom.

The outline of the work will be very simple. Each is to "fill in" as his own time and ability will permit. Some will doubtless gain scarcely more than a surface view of the subjects; while others will have gone deeper, and thus gained more. But every one can do something and receive some benefit. The class will meet on the first and third Friday evenings of each month. The first part of the evenings will be devoted to questionings and discussion on the work. Afterward the time will be spent in social enjoyment. The meeting will be conducted by a leader, similar to the general plan of the Chautauqua circles.

The cost to any one member need not exceed $2.70—the price of THE CHAUTAUQUAN and the text-book on Roman history. This can be greatly reduced by persons uniting in clubs. The time required for the study need not exceed twenty minutes a day. Those who desire further research, may do so as time permits.

The requirements made of all those who enter the course, are as follows: (1) To make the aim of the study as the one indicated in Canon Farrar's words given above. (2) To spend at least twenty minutes a day, or two hours a week, in the study of the course laid out. (3) To attend each of the meetings, unless unavoidably prevented. These requirements are not made to drive any to the work, but simply to give strength and purpose to the undertaking.

NEWS FROM THE CIRCLES.

CHINA.—A graduate of '83 writes from Ningpo: "We have found the Chautauqua studies very helpful in our missionary work, as they furnish lines of thought different from the absorbing ones connected with our regular duties. It is our belief that every missionary should have such independent literary work for mental diversion and stimulus." The writer is pursuing a post-graduate course.

SOUTH AFRICA.—The secretary of the circle at Wellington writes: "Our last local circle gathering at Wellington in August, was a social occasion. There was a Round Table at one side of the hall, that lasted a considerable portion of the evening. It was composed of school-boys to whom a friend and I talked of the C. Y. F. R. U. A more interested group one seldom sees. We took the names of about twenty boys who would consider the matter of joining. Oh! if we could only get the books! We have had calls from several of the boys since then with inquiries as to when the books would be here. The matter of getting books is a perplexing one; we get

them by sailing vessels to save expense. It has happened in our South African experience that it took longer to get things from Table Bay to Wellington than for them to cross the ocean, though they had a voyage of about ninety days. One who has never learned patience in waiting before, must learn it in this land. 'To-morrow is also a day,' is a byword that people live by here to a remarkable degree. It is my desire to make a start for the C. L. S. C. at the Gold Fields of the Transvaal. A short time ago I received a letter from a gentleman at Rlerksdorp, in that region, making inquiries about our work. He had seen in the Cape *Argus* the report of the Assembly and he thought it would be a good thing for them if they could have a Chautauqua circle there. He says almost no books of any sort are to be had at Rlerksdorp as there is no bookseller's shop in the place. I have other encouraging letters from Natal, one of which is from Hilton College."

CANADA.—The following letter, which will doubtless be productive of good results, was sent, in September, to friends of the members of the circle in Paris, Ontario:

We take the liberty of hereby calling your attention to the claims of the Chautauqua Literary and Scientific Circle as a means of self-culture. As you are doubtless aware, the Chautauqua idea has developed into a magnificent fact, and has become the grandest means of self-culture ever yet devised, and its benefits are now being participated in by over a hundred thousand people, and to these tens of thousands are being added every year. It is safe to say that "The People's University" now exercises an influence unsurpassed by any other self-educative force in America. The courses of reading are so well selected as to benefit the best educated, while at the same time they are adapted to the comprehension of those whose educational advantages have been of a very limited character. Consequently, among the enthusiastic C. L. S. C. students are many gray-haired professors, grave doctors of divinity, eminent scientists, and prominent statesmen, though the vast bulk of readers consists of busy artisans and merchants and housewives. The time required to do the reading is from half an hour to an hour a day for nine months in the year. At the end of a four years' course a diploma is given. Although these courses were primarily intended for home reading, yet it was found that the benefits derived therefrom were very much enhanced if a number of readers formed themselves into a circle, for the purpose of meeting at stated intervals to discuss the readings and to secure an interchange of ideas thereon.

Last year a small circle was formed in Paris, which met regularly every week, and the members of which thoroughly enjoyed the meetings, which proved most profitable as well as exceedingly interesting. It was thought desirable this year to increase, if possible, the size of the circle, and we therefore take the liberty of in this way laying the claims and benefits of the C. L. S. C. before a number of the more intellectually inclined people of Paris. Would *you* not like to unite with us? We think that if you will do so you will feel at the end of the season, as we felt at the close of last season, that you could not have chosen any more delightful way of spending a few minutes of each day and one evening of each week.

There will be a meeting held on Friday evening, the 20th, at eight o'clock, at which fuller details of the movement will be given and the subject discussed. The ministers of the town are all in hearty sympathy with the C. L. S. C., and a number of them have promised to be present on that evening to deliver short addresses. They have also promised to assist the circle during the winter by giving occasional popular lectures on subjects bearing on the course of reading.

You and any friends you may wish to invite, are cordially requested to be present on the evening above mentioned. Your presence does not to the slightest extent obligate you to join, but at anyrate it will encourage us to have you countenance our efforts. Kindly make a point of attending and bring with you any friends whom you think might be interested in the circle.

Hoping your earnest and favorable consideration will be given to this matter, we are yours sincerely, PARIS C. L. S. C.

———The Calvary Church Circle of Montreal begins with bright prospects.———The Mississippi Branch organized in Carleton Place, Ontario, in September.

MAINE.—Seven '90's and four '91's form the circle at South Union.

VERMONT.—The two circles of Bradford, the Athene and the Socratic, celebrated the close of a successful year's work in August by a picnic and banquet. The Athene is composed whol y of young people belonging to the Class of '92; the Socratic numbers among its eighteen members sixteen post-graduates.

MASSACHUSETTS.—The new circle in Florence organized with twelve members.

CONNECTICUT.—The circle at Waterbury began the year with a Sunday Vesper Service in the parlors of the Young Men's Christian Association. A general invitation was given through

the local paper, and a large attendance resulted. The aims and advantages of the C. L. S. C. were presented and many new members decided to begin the course of study.———Circles at Terryville and West Suffield are beginning their second year.

NEW YORK.—The prosperous Aleph Circle of Jamestown called a meeting in September to elect officers and arrange for a prompt beginning of work on Opening Day. The interest manifested was very gratifying to those who have upheld the circle in years past.———The Chautauqua Union of New York City began the year in a novel manner. A large steamboat was chartered September 7, and the members of the Union and their friends left the hot and dusty city for a moonlight sail up the Hudson River. Over fourteen hundred persons were on board. Music and refreshments added to the enjoyment of the occasion, and one and all were unanimous in praising the management of the Union and predicting a phenomenal success for the C. L. S. C. in New York City. Among the New York circles represented were the Laurel, West Harlem, Emerson, Garfield, Endeavor, Irving, Mistletoe, Home, Arden, Park Avenue, and Gouverneur. Members representing Brooklyn circles were present from the Brooklyn, Clinton, Eos, Gleaners, Hyperion, Janes, No Name, Oak Leaf, Ocean Hill, Pierian, and Ad Astra.——— Gouverneur has two flourishing circles.——— The circle at Olean retains its graduates some of whom are taking the course in English history and literature.——Fourteen '88's of Brooklyn have formed a graduate circle named in honor of their president, A. E. Dunning. One of the members has a diploma with fifteen seals. Another circle of Brooklyn graduates from other classes has organized. A new circle of the same city, formed mostly of '93's, is the Adriel; its motto is, "The palm is not gained without the dust of labor."

NEW JERSEY.—The three circles of Plainfield have reorganized.

PENNSYLVANIA.—Five new names are sent from East Bangor and a large class is hoped for.——— A circle in Ligonier is of recent organization. ———The students in Scotland show themselves thoroughly in earnest. Beginning as late as February, they were obliged to study through the summer vacation, and have now completed the year's work. Desiring a larger circle for the current year they held a public meeting in September and invited their friends to enjoy a program in which a plea for the C. L. S. C. occupied a prominent place. We shall expect a report of the developments.———Quaker City Circle of Frankford celebrated in June the close of four years of work and the completion of the course by all its members, by giving a lawn party to which sixty guests were invited. The program included music, readings, charades, and a history of the circle. The Quaker City has no idea of disbanding, but will now begin on post-graduate courses.

DELAWARE.—A new circle is reported at Farmington.

MARYLAND.—The circle at Brooklyn Postoffice makes a good beginning,—twelve members at the first meeting.

WEST VIRGINIA.—Six at first and more coming, is the report from Ceredo.

TEXAS.—The plan to be adopted in Dallas this year is to observe the Memorial Days by open meetings with appropriate programs. The other evenings are to be devoted to recitations.

OHIO.—The first annual reunion and reception of the Winton Place Circle of Cincinnati was held in Town Hall at the close of the study year. Refreshments were served and the social features were delightful.———The Eupatrids of Hamilton send the following report of a Greek Symposium given by them in July: "One week preceding the entertainment we sent to forty of our friends invitations neatly written on scrolls of yellow paper tied with purple ribbon. The spacious house whose hospitality we accepted was made as Greek as possible. All modern furnishings were removed and their places occupied by couches on which the guests reclined. Greek pictures, statues, urns, and draperies adorned the rooms. A harpist was present and sweet strains of music filled the pauses in conversation. When all the guests had arrived, the symposiarch was chosen, the Eupatrid president being the one selected. He took his place beside the flaming altar of sacrifice, and announced the character of the feast and the entertainment, after which two slaves entered and crowned each guest with a wreath of laurel. The symposiarch was then presented with a large goblet of wine (lemonade) from which he sipped and passed it to his neighbor who did the same, and so on around the circle. The supper was served in two courses, consisting of cucumbers, radishes, salads, dates, figs, olives, ices, and cakes. Preceding each course, and at the conclusion of the supper, two slaves bearing dishes of perfumed water passed around the circle and sprinkled the hands of each one, drying them on linen towels. Between the two courses a libation was offered to Pallas Athene. At the conclusion of the supper the following program was rendered:

Tableau—Hector and Andromache.

Tableau—Greek lady at her toilet.

Recitation—Sappho.

Tableau—Pericles and Aspasia.

Recitation and Tableau—Nydia.

Conversation between Socrates, Glaucus, and Critobulus."

INDIANA.—The circle at Jonesborough has two ambitions,—to increase its numbers and to do all work thoroughly. Its two years' record is an excellent one; since organization no meeting has been omitted; meetings have been held weekly and sometimes semi-weekly; nine sessions for review were held in the summer vacation.———The Cary of Auburn reorganized with eighteen members, all of whom take the twelve-page memoranda.

ILLINOIS.—The circle at Fort Sheridan, new last year, announces itself as ready for work.——The Perennial Circle of Fairbury held a pleasant meeting in June in a picnic grove. The afternoon was spent in fishing, croquet, and other recreations, and after supper the circle gathered around a Camp-Fire to enjoy a program of readings, recitations, short speeches, songs, and a history of the year. The adjournment was until October 1.———Graduates, under-graduates, new recruits, and local members form the Hawthorne of Monticello.———Thirty-one is the membership in Effingham.

KENTUCKY.—Twelve students in Richmond have begun the three years' course for graduates in English history and literature.———A circular sent by a member in Missouri to a friend in Louisville has resulted in the founding of a circle in that city, of which the secretary writes: "We are all young, hopeful, and enthusiastic and expect to send excellent reports of our progress during the year. We begin immediately and shall meet each week."

TENNESSEE.—Every member of Carthage Circle promised at the closing meeting in August to continue the course this year. The local paper in chronicling the fact, adds: "The advantages of home culture among the older people, and especially parents, can scarcely be over-estimated. If parents would have some aspirations in that direction, how easy and natural it would be for their children to have their ambition aroused. This once done, there is little danger of their remaining in ignorance. More culture in the home is what we need to insure to the next generation a high order of intelligence."———The Spartans of Morristown have diminished in numbers since organization but not in zeal. The remaining three intend to graduate together in '92.

MICHIGAN.—Norvell Alpha Beta reorganized with all of its last year's members and one new one.———Republic Circle retains all of its former students.———The sixteen people who expect to graduate in Lee Circle of Hastings next June are planning for a three weeks' sojourn at Bay View Assembly.

WISCONSIN.—Granite Circle has reorganized in Berlin with several new names on its roll.

MINNESOTA.—Twenty-one have joined the Thirteenth Ave. Circle of Minneapolis.

IOWA.—Garden Grove has a flourishing class of fourteen.———The Prospect Park of Des Moines organized with twenty students.——The alumni of Leon and Hopkinton are pursuing seal courses.———Fifteen new names are sent from Allerton.

MISSOURI.—A member of the circle at Mexico returned from the Warrensburg Assembly with such an amount of enthusiasm that it induced her to ask for two hundred C. L. S. C. circulars for distribution. She expects to be able to report an enlargement of the old circle and the formation of a new one.———A splendid increase is reported from Louisiana,—twelve last year, twenty-seven now.

COLORADO.—Montrose Circle is composed of busy people who could with difficulty find time for the necessary study. Yet all the meetings but three were held last year, and every one is ready to begin this year with renewed courage.———The twelve members in Durango are working enthusiastically.

KANSAS.—The Grecians of Parsons reorganized with full membership. The nine graduates will remain with the circle.

NEBRASKA.—All are ready for work in the circle at Sidney.———Weekly meetings are held in Oakdale.———The circle at Long Pine began promptly this year.

NORTH DAKOTA.—"A larger circle and increased zeal" are promised in St. Thomas.

SOUTH DAKOTA.—Brookings Circle has begun its second year.———A new circle enrolling seven is a Frankfort organization.

CALIFORNIA.—The circles of Sacramento spent a day together in the summer at Oak Grove, eight miles from the city. Committees were provided to see to the lunch, to arrange the program, and to suggest the amusements. There were contests in bean-bag throwing, a chicken hunt, and an egg race, in all of which prizes were given. One person wrote a history of the day, leaving blank spaces for adjectives to be supplied by the others who did not know what nouns the adjectives were to modify. Some original verses on "Bangs" added to the merriment. A choice musical and literary program followed the supper, and the delightful drive home closed what the participants called a model picnic.——Among the pleasant social features of Ramona

Circle of Los Angeles last year was a Washington party, at which several distinguished personages gave most interesting personal reminiscences and the heiress of Arlington Heights played a stately minuet on the harpsichord. Martha Washington described the inauguration ceremonies of 1789, Robert Morris explained the Federal Constitution, Mrs. Dinwiddie told about the old stage-coach, and the program was filled with much else that was instructive and entertaining. The Ramona expects to do this year's work with increased enthusiasm.

SOUTH AFRICA ASSEMBLY.

The secretary of the South African Branch of the C. L. S. C. sends the following report of the first Assembly held in that part of the world:

"We began our Assembly on the evening of June 28 with an address from the president, the Rev. Mr. Ferguson, followed by the reading of a lecture on Ruskin, delivered at Chautauqua last year. On Saturday a. m. the day began with devotional exercises, followed by a report of the secretary upon the work of the four and a half years of Chautauqua in South Africa. Miss Ferguson, principal of the Huguenot Seminary, gave an address upon mission work in South Africa, as she had seen it during her year of travel through the land. In the afternoon we had our Recognition Service. We were sorry that only three of our class could be present, but we were glad that five others were ready for their diplomas and would be with us in spirit that day. I had sent their diplomas to three whom I knew had finished the course, so that they could receive them on that day. The four others in our class of twelve I expect will complete their reading within the next few months. Our Recognition Service began with a responsive reading in the small hall of the Seminary, only Chautauqua members being present. It was a small procession that marched over to Goodnow Hall, passing under an arch of bamboos adorned with golden oxalis blossoms, but we do not despise the day of small things, and we felt we were one with a great host scattered over the world. In Goodnow Hall had been put up the class name of Argonauts, the letters made of ox-eye daisies and resting upon a background of feathery green. After another responsive reading the president made a short address to the class and presented the diplomas. An essay had been read by one of our number, giving an account of the course we had been through, described under the figure of the Argonauts, and explaining in that light the words of the class motto. On Saturday evening the program consisted of a paper upon the origin and growth of Chautauqua, and a Round Table at which several pieces of vocal and instrumental music were interspersed. On Sunday a.m. people were left to attend the Dutch or English church as they might prefer. At three in the afternoon Mr. Ferguson conducted a most interesting Bible reading, and at five we had the Vesper Service just as 'day was dying in the west.' In the evening we had a sermon from the Rev. A. Murray. We concluded not to have a session on Monday morning. The sessions had been of much interest to those present, but it was a great disappointment to have so small an Assembly. I tried to comfort myself by thinking that was more than could be brought together for a good lecture in Cape Town. It takes a long time to get anything started in South Africa. It was suggested at the Round Table that perhaps the Cape government might take up Chautauqua as an educational work and give a grant for a secretary's salary. I had not before thought of such a possibility. I shall certainly try to lay the matter before our Superintendent-general, who has already shown much interest in Chautauqua ideas."

PIASA BLUFFS ASSEMBLY, ILLINOIS.

The Piasa Bluffs Assembly is located in one of the openings of the Mississippi bluffs on the Illinois side, thirty-seven miles above St. Louis. The last session opened August 6 and closed August 27.

Two separate departments of instruction were carried on daily, the Sunday-school Normal work and the C. L. S. C. work. The former was in the hands of the Rev. J. C. W. Coxe, and the latter in care of the Rev. Frank Lenig, A.M.

Recognition Day was August 22. It was a success in every way, though the first ever held at Piasa Bluffs. The Golden Gate and Arches representing history, science, literature, and art were erected with becoming formality. About twenty Chautauquans took part in the procession. Appropriate recognition addresses were made by the Rev. Mr. Hobbs, Dr. Fry, and Dr. Coxe, the latter presenting the diplomas to the graduates. A prize examination was held on the books of last year after the services. The first prize, consisting of a full set of books for next year, was won by the Rev. Frank Lenig, the second prize was won by Mrs. Mary E. Terry, a garnet set for the present year, the third prize, a map of the travels of St. Paul, was carried off by Mr. J. A. Fields. Toward evening the Chautauquans sat down to supper prepared for them, and later the day's services were closed with a Camp-Fire. The first Recognition Day of Piasa Bluffs Assembly will be long remembered by those present. The Assembly closed with a grand music day.

THE LIBRARY TABLE.

AS we are inviting the readers of THE CHAUTAUQUAN to *The Library Table* for the first time, a word of explanation may be necessary. It is designed to gather here each month in an informal manner the best expressions of opinion, the finest thought, and brightest description on a variety of topics, political, literary, scientific, and historical. The whole library, from the weightiest volumes to the daily papers, will be called upon to contribute. A thread of explanation will gather these selections into a whole. In preparing the department we shall aim at two ends,—to select subjects which will be of present interest and permanent benefit and give such views on them as will be stimulating to the thought and conversation of those who shall gather about *The Library Table*. To those persons who have not access to libraries or who have little time for reading on subjects, we are convinced that such a classified arrangement of selected matter will be of value and interest.

THE SURPLUS OF THE GOVERNMENT.

Each year finds congressional representatives and senators, the press and the people, wrangling over the "surplus." "What can be done with it?" "What can be done without it?" "What is the use for it?" are the questions.

The "surplus," some argue, threatens a panic; others argue it is the sign of great prosperity. Though the debates have been going on since 1876 the surplus has not been argued out of existence. It still exists, and in the coming session of Congress will be as prominent a feature as it has been in the past.

This surplus is not difficult to understand if one looks into the Government accounts. It is simply the amount of money the Government has on hand each year after paying its debts. Let us take the year ending June 30, 1888, as that is the last for which the books have been opened to the public. It cost the Government that year about $260,000,000 to live. A large sum went to support the army and navy; over $80,000,000 was paid in pensions; the Indian service cost over $6,000,000; there were public buildings and light-houses to pay for; there was the District of Columbia to support; the interest on the public debt was nearly $44,000,000; the civil list was long; foreign intercourse cost something.

The money for these things came from various sources. The duties on articles imported paid over $219,000,000; the revenue from whiskey and tobacco was about $133,000,000; then we sold about $11,000,000 worth of public lands; we had a big profit on coinage; we taxed seal skins; we sold a few old vessels; the District of Columbia paid in about $2,600,000, and there were various other sources of income, amounting in all to nearly $379,000,000. The sum on hand after paying the debts for that one year was a goodly one—$119,612,116.09.

Now there is this troublesome surplus each year. What is to be done with it? Clearly something must be done. Such an immense amount cannot be kept on hand and allowed to swell from year to year. It ought to be at work circulating among the people. During the year 1888 the surplus was relieved by buying bonds which the Government had issued, and which were so worded that they could be called in. About $120,000,000 were spent last year in that way, and from $50,000,000 to $60,000,000 were loaned to National banks each month. But there will not always be bonds to call in, and it is not wise to loan more than a certain sum.

Relief is sought in various ways. Some say, let us stop the import duties, let all foreign goods come in free; others go a shorter way and say, let us take off duties on certain things, as on sugar, to allow free sugar would take off about $60,000,000. The Mills Bill of the 50th Congress proposed to lower the duties on some articles and to place others on the free list so that the income would be cut down about $70,000,000. The bill which the Senate of the same Congress proposed in place of the Mills Bill cut down the income about the same amount. So much money is made by the Government on the sale of liquors and tobacco that many would dispose of the surplus by taking the tax off those articles.

Another class of advisors say, let us have a surplus and spend it improving the country. Senator Blair would put a big sum into the South as an educational fund; a large number propose improving the rivers and harbors on a gigantic scale; the navy is a poor excuse, and those who believe the country should be ready to grapple with the great navies of the world, demand that extra moneys should go there. Schemes for internal improvements, for ocean and lake defenses, for the opening of the West, etc., etc., are proposed. This is not the first time in the history of the country that the surplus has puzzled statesmen. In 1835-6-7 a similar condition existed. The

means employed then and the results which followed, should guide us to-day in our decisions.

In describing the condition of things at this time Mr. Edward M. Shepard says:

"The distribution of the surplus among the states by the law of 1836 was the last and in some respects the worst of the measures which aided and exaggerated the tendency to speculation. By this bill all the money above $5,000,000 in the treasury on January 1, 1837, was to be 'deposited' with the states in four quarterly installments, commencing on that day. According to the law, the 'deposit' was but a loan to the states; but, as Clay declared, not 'a single member of either house imagined that a dollar would ever be recalled.' It was in truth a mere gift. Clay's triumphant ridicule of the opposition to this measure has already been mentioned. Webster in sounding periods declared his deep and earnest conviction of the propriety of the stupendous folly. He did not, indeed, defend the general system of making the federal government a tax-gatherer for the states. But this one distribution would, he said in his speech of May 31, 1836, 'remove that severe and almost unparalleled pressure for money which is now distressing and breaking down the industry, the enterprise, and even the courage of the commercial community.' The Whig press declared that a Congressman who could for mere party reasons vote against a measure which would bring so much money into his state, must be 'far gone into political hardihood as well as depravity'; and that 'to the Republican Whig party alone are the states indebted for the benefits arising from the distribution.' William H. Seward, two years before and two years later the Whig candidate for governor of New York, said the proposal was 'noble and just.' The measure passed the Senate with six Democratic votes against it, among them the vote of Silas Wright, then probably closer than any other senator to Van Buren. Jackson yielded to the bill what in his message in December of the same year he called 'a reluctant approval.' He then gave at length very clear reasons for his reluctance, but none for his approval. He declared that 'improvident expenditure of money is the parent of profligacy,' and that no intelligent and virtuous community would consent to raise a surplus for the mere purpose of dividing it."

President Van Buren opposed the measure, saying:

"Those who look to the action of this government for specific aid to the citizen to relieve embarrassments arising from losses by revulsions in commerce and credit, lose sight of the ends for which it was created and the powers with which it is clothed. It was established to give security to us all, in our lawful and honorable pursuits, under the lasting safeguard of the republican institutions. It was not intended to confer special favors on individuals, or any classes of them; to create systems of agriculture, manufactures, or trade; or to engage in them, either separately or in connection with individual citizens or organizations. . . . . All communities are apt to look to government for too much. . . We are prone to do so especially at periods of sudden embarrassment and distress. . . . The less government interferes with private pursuits, the better for the general prosperity. It is not its legitimate object to make men rich, or to repair by direct grants of money or legislation in favor of particular pursuits, losses not incurred in the public service. . . . Congress and I myself act for a people to whom the truth, however unpromising, can always be spoken with safety, and who are sure never to desert a public functionary honestly laboring for the public good."

Of the effect of the first distribution Mr. Shepard says:

"The distribution of the treasury surplus to the states precipitated the crash [panic of 1837]. The first quarter's payment of $9,367,000 was made on January 1, 1837. There was disturbance in taking this large sum of money from the deposit banks. Loans had to be called in, and the accommodation to business men lessened for the time. There was speculative disturbance in the receipt of the moneys by the state depositories. There was apprehension for the next payment on April 1, which was accomplished with still greater disturbance, and after the crisis had begun. The calls for gold and silver, begun under the specie circular, and the disturbances caused by these distributions, were increased by financial pressure in England, whose money aids to America were but partly shown by the shipments of gold and silver already mentioned."

So direful were the consequences of the distribution of the deposits that the fourth installment was postponed by Van Buren's advice. "On October 1, Webster and Clay led the seventeen senators who insisted upon the folly of the national treasury in its destitution playing the magnificent donor, and further debauching the states with streams of pretended wealth. Twenty-eight senators voted for the bill; and in the house it was carried by 118 to 105, John Quincy Adams heading the negative vote."

One of the foremost opposers of the plan of distributing the surplus to the states was Thomas

Hart Benton. In writing of him Mr. Theodore Roosevelt says:

"There were gold mines in the Southern States which had been growing more and more productive; and, as the cost of freighting the bullion was excessive, a bill was introduced to establish branch mints at New Orleans and in the gold regions of Georgia and North Carolina. Benton advocated this strongly, as a constitutional right to the South and West, and as greatly in the interest of those two sections; and also as being another move in favor of a hard money currency as opposed to one of paper. There was strong opposition to the bill; many of the Whigs having been carried so far by their heated devotion to the United States Bank in its quarrel that they had become paper money men. But the vote was neither sectional nor partisan in its character. Clay led the opposition, while Webster supported Benton.

"Before this time propositions to distribute among the states the revenue from the public lands had become common; and they were succeeded by propositions to distribute the lands themselves, and by others to distribute all the surplus revenue. Calhoun finally introduced an amendment to the constitution to enable the surplus in the treasury during the next eight years to be distributed among the various states; the estimate being that for the time mentioned there would be about nine millions surplus annually. Benton attacked the proposal very ably, showing the viciousness of the scheme which would degrade every state government into the position of a mendicant, and would allow money to be collected from the citizens with one hand in order to be given back to them with the other; and also denying that the surplus would reach anything like the dimensions indicated. He ridiculed the idea of making a constitutional amendment to cover so short a period of time; and stated that he would greatly prefer to see the price paid for public lands by incoming settlers reduced, and what surplus there was, expended on strengthening the defenses of the United States against foreign powers. . . .

. . . "In the controversy over the bill introduced by Clay, to distribute the revenue derived from the public lands among the states for the next five years, Benton showed to great advantage compared both to the introducer of the bill himself, and to Webster, his supporter. He had all along taken the view of the land question that would be natural to a far-seeing Western statesman desirous of encouraging immigration. He wished the public lands to be sold in small parcels to actual settlers, at prices that would allow any poor man who was thrifty to take up a claim. He had already introduced a bill to sell them at graduated prices, and the minimum being established at a dollar and twenty-five cents an acre; but if land remained unsold at this rate for three years it was then to be sold for what it would bring in the market. This bill passed the Senate, but failed in the House."

"In opposing Clay's distribution scheme, Benton again brought forward his plan of using the surplus to provide for the national defenses; and in his speech showed the strongly national turn of his mind, saying:"

"'In this great system of national defense the whole union is equally interested; for the country in all that concerns its defenses is but a unit, and every section is interested in the defense of every other section, and every individual citizen is interested in the defense of the whole population. It is in vain to say that the navy is on the sea, and the fortifications on the sea-board, and that the citizens in the interior states, or in the valley of the Mississippi have no interest in these remote defenses. Such an idea is mistaken and delusive; the inhabitant of Indiana or Missouri has a direct interest in keeping open the mouths of the rivers, defending the sea-port towns, and preserving a naval force that will protect the produce of his labor in crossing the ocean and arriving safely in foreign markets.'

"Benton's patriotism always included the whole country in spite of the strength of his local sympathies."

"He showed that to the states themselves the moneys distributed would either be useless, or else—and much more probably—they would be fruitful sources of corruption and political debauchery. He was quite right. It would have been very much better to have destroyed the surplus than to have distributed it as was actually done. None of the states gained any real benefit by the transaction; most were seriously harmed. At the best the money was squandered in the rage for public improvements that then possessed the whole people; often it was stolen outright, or never accounted for. In the one case it was an incentive to extravagance; in the other, it was a corruption fund. Yet the popular feeling was strongly in favor of the measure at the time, and Benton was almost the only public man of note who dared to resist it. On this occasion, as in the closing act of the struggle with the Nullifiers, he showed more backbone than did his great chief, for Jackson signed the bill, although criticising it most forcibly and pungently."

FRANCE ONE HUNDRED YEARS AGO.

The mind of the whole civilized world has been largely occupied the present year in thinking on France—not the France of to-day, but that of one hundred years ago. The condition of things at that time was such as to lead inevitably to a revolution. There was general poverty.

Taine says: "A famine, which, being constant, lasting for ten years, and aggravated by the very disturbances which it excites, bids fair to inflame the popular passions to madness, and change the whole course of the Revolution into a series of spasmodic stumbles. In 1788, a year of severe drought, the crops had been poor; in addition to this, on the eve of the harvest, a terrible hail storm burst over the region around Paris, from Normandy to Champagne, devastating over sixty leagues of most fertile territory, and causing damage to the amount of one hundred million francs. Winter came on, the severest that had been since 1709. After the spring of 1789 the famine spread everywhere, and it increased from month to month like a rising flood."

Arthur Young who was traveling through France declares, "Every baker shop was surrounded by a crowd, to which bread was distributed with a most grudging economy. This bread was generally blackish, earthy, and bitter, producing inflammation of the throat and stomach. I have seen flour of detestable quality at the military school and other depots. I have seen portions of it yellow in color, with an offensive smell; some forming blocks so hard that they had to be broken into fragments by repeated blows of a hatchet. As for the people, to get bread fit for dogs, they must stand in line for hours,—and here they fight for it. They snatch food from one another. There is no more work to be obtained; the work rooms are deserted. Often, after waiting a whole day, the workman returns home empty-handed, and when he does bring back a four pound loaf it cost him three francs, twelve sous, that is twelve sous for the bread, and three francs for the lost day."

The system of taxation was such as to prevent the poor from ever getting ahead. Edward Everett Hale writes: "To modern students, indeed, it seems as if no ingenuity of man or devil could have devised worse means of gathering the revenues of a great nation. System there was none. For purposes of taxation the kingdom was really three kingdoms, administered under different methods, by different bureaus. An imaginary line might separate the farms of two peasants who paid their taxes in entirely different ways, as if they had been subjects of two crowns. The only resemblance was, that in each case the last sou was squeezed out of each tax-payer. The money thus collected dribbled into the royal treasury by the most clumsy and leaky system of conduits. There were losses, honest and dishonest, at every turn. Worst of all, probably, for social and moral effects, was the system of collecting revenue by the farmers-general, who handled almost all the money paid. They contracted to make a particular tax pay so much to the crown. Of course such men never lose anything. If, by any chance, the taxes do not yield the amount needed, the crown has simply a bankrupt to turn to. On the other hand a prosperous year and an enlargement of receipts are of no advantage to the royal treasury. The crown must lose and cannot gain under such contracts. There is no wonder, that, in all countries where this system of 'farming the revenue' had been in force, the tax-gatherer or the 'publican' has been as unpopular as he was in Palestine in the Saviour's time, or in France one hundred years ago."

Gouverneur Morris was in Paris at this time, and the following extracts from his "Diary and Letters" show what he thought of the social life of the times: "Pleasure is the great business; everybody has his country seat, and comes to town to do business once in three or four days, and then works not to finish but to get rid of work, that he may again go out of town, making business dealings with them extremely uncertain."

"Everything is *à l'anglaise*, and the desire to imitate the English prevails alike in the cut of the coat, and the form of a constitution."

"A man in Paris lives in a sort of a whirlwind which turns him around so fast that he can see nothing, and as all men and things are in the same vertiginous situation you can neither fix yourself nor your object for regular examination. Hence the people of this metropolis are under the necessity of pronouncing their definitive judgment from the first glance; and being thus habituated to shoot flying, they have what the sportsmen call a quick sight. They know a wit by his snuff-box, a man of taste by his bow, and a statesman by the cut of his coat. It is true that like other sportsmen they sometimes miss, but like other sportsmen they have a thousand excuses besides the want of skill. The fault, you know, may be in the dog or the bird or the powder or the flint, or even the gun, without mentioning the gunner."

"The Court is extremely feeble, and the manners are so extremely corrupt that they cannot succeed if there be any consistent opposition.

Unless the whole nation be equally depraved, the probability, I think, is that an attempt to retreat at this late period of the business will bring the Court into absolute contempt."

"Everybody agrees that there is an utter prostration of morals—but this general position can never convey to the American mind the degree of depravity. It is not by any figure of rhetoric, or force of language, that the idea can be communicated. An hundred anecdotes and an hundred thousand examples are required to show the extreme rottenness of every member. There are men and women who are greatly and eminently virtuous. I have the pleasure to number many in my own acquaintance, but they stand forward from a background deeply and darkly shaded. It is, however, from such crumbling matter that the great edifice of freedom is to be erected here. Perhaps, like the stratum of rock which is spread under the whole surface of their country, it may harden when exposed to the air, but it seems quite as likely that it will fall and crush the builders. I own to you that I am not without such apprehensions, for there is one fatal principle which pervades all ranks. It is a perfect indifference to the violation of all engagements. Inconstancy is so mingled in the blood, marrow, and every essence of this people, that when a man of high rank and importance laughs to-day at what he seriously asserted yesterday, it is considered as in the natural order of things. Consistency is the phenomenon. Judge then what would be the value of an association should such a thing be proposed, and even adopted. The great mass of the people have no religion but their priests, no law but their superiors, no morals but their interests."

Nor were the clergy any help to the country. Mr. Bayard Tuckerman tells their standing: "The higher ranks of the clergy were nobles by birth, and shared the habits of their class. They absorbed in their enormous incomes the greater part of the revenues of the Church. Despising the ordinary priests, they were hated in turn. The country priest lived as miserably as the peasant in his charge, and like him, could not always avoid starvation. The bishop, in his palace, led a purely secular life. He differed from the lay noble in no respect save that of marriage. His expenditure was not less lavish nor his morals less loose. He, too, paid great sums for services which he did not perform, and the sight of his idle luxury and open profligacy did more to bring about the destruction of religion than any atheistical writings. The *salons* of Paris were filled with the dissolute *abbés* who made no pretense of any religious belief, and never thought of their position in the Church except as a source of income."

These evils were exposed to a scathing spirit of inquiry; of the power of which, Duruy says: "There had never been so earnest a desire for information of all sorts, or such boldness in venturing beyond the beaten tracks, as was exhibited in this century. Men had long consoled themselves for abuses by an epigram, and for crimes by a song. But now the public mind was becoming more serious, and consequently more formidable. In the presence of a royalty which took pleasure in degrading itself, of 'nobles who seemed to be only the ghost of their ancestors,' and were unable any longer to produce generals, of a clergy among whom were no longer found Bossuets or Fénelons, privileges were questioned, the title of those powers formerly respected were investigated."

And he further adds: "All this mental work had succeeded in creating in France a new power,—public opinion, to whose influence the government began to be subjected. It was desired that the administration should no longer be a frightful labyrinth in which the wisest were bewildered; that the public finances should cease to be given over to plunder; that each person should have some security for his personal liberty and fortune; that the criminal code should be less bloody and the civil code more equitable. Religious toleration was demanded; and law founded on principles of natural and rational right; and the unity of weights and measures; and taxation payable by all; and emancipation from labor and free admissibility to public offices; the most active solicitude for all popular interests; in a word, equality in the presence of the law, and liberty regulated by right.

"These demands were so earnest, so general, that the necessity of acceding to them was plain to all intelligent minds. Never did a terrible movement have more prophets to sound the alarm. At home and abroad the same opinion was expressed; by Lord Chesterfield on the one hand, and by Kant on the other. 'All the signs I have ever encountered in history as forerunners of great revolutions,' said the former, 'at present exist in France, and are every day increasing.'"

WATERSPOUTS.

The constant occurrence of whirlwinds, waterspouts, and dust storms gives to all theories of their cause a lively interest. According to the best authorities these storms are essentially the same in origin. Take the waterspout as an example. Professor Balfour Stewart says:

"A black cloud covers the sky, from which a projection is let down in the form of an inverted cone which continues to increase and extend downwards. The sea immediately beneath is soon thrown into violent agitation, showing that the whirling movement which began in the clouds has extended to the sea, and is doubtless continuous throughout, though that portion of the column is not yet made apparent, by the condensation of its contained vapor into cloud. As the whirling movement of the column becomes more intensely developed, the increased rapidity of the gyrations brings about rarefaction of the air within, with the inevitable result of increased condensation of the vapor into cloud downwards. The protrusion of the cloud and its extension downwards are thus not due to the descent of vapor from the clouds, but to the visible condensation of the vapor of the spirally ascending air currents arising from an increasing rarefaction, due solely to the accelerated rate of the gyrations, the condensation being analogous to that of the cloud seen in exhausting an air-pump.

"The surface of the sea is seen to be more or less heaped up, as well as in violent agitation, showing that atmospheric pressure immediately under the gyrating columns is less than it is all round. On land, when the tornado passes directly over a dwelling house or other closed building, it often happens that the whole building, walls and roof, is thrown outward with great violence, the wreckage presenting the appearance of a sudden explosion, proving that atmospheric pressure outside the building was instantaneously and largely reduced, and the building shattered to fragments by the expansion of the air within. It is in this way that the tornado does some of its most dreadful work.

Mr. Ferrel speaks of the waterspout as follows: "A waterspout is simply *the cloud brought down to the earth's surface by the rapid gyratory motion of the tornado.* As Espy with a few strokes of the handle of an air-pump produced a cloud in the receiver, from the expansion and cooling of the moist air within, so nature, by means of a whirl in the open atmosphere, produces a cloud in the vortex of a tornado, from the expansion and cooling of the air there, on account of the partial vacuum caused by the centrifugal force of the gyrations.

"Waterspouts at sea are usually more regular and better defined than those on land, and the whole area of tornadic disturbance is generally smaller, so that the spouts may be approached with safety within a very short distance, and it is only the larger and more violent ones that seriously injure a ship running into them. The destructive gyratory winds, even in the larger ones, extend only a short distance from the center, and at distances a little greater, scarcely a breeze sometimes is experienced. The reason of this is, that the surface of the sea being smoother than that of the land, there is a more nearly perfect development of the gyrations, and a greater concentration of energy in the center of the vortex, although the whole amount of energy is generally smaller on the sea than on land, since this arises from the unstable state, which is more liable to occur, and to a greater degree of unstability, on land, where the surface of the earth becomes much warmer than that of the ocean. The whole disturbance, however, is simply a tornado,—it may be a very small one, with the phenomenon of the waterspout developed in the same way as in the tornado on land.

"It was formerly supposed that the spout consisted of water drawn up into the clouds from the sea, and that the real waterspout was found on seas and lakes only, and hence the name. It is true that a considerable amount of water may be drawn from the sea, but this is merely an incidental and secondary matter and has nothing to do with the formation of the spout. The amount of water drawn up is so small generally in comparison with the amount of rainfall, that the latter is never observed to be sensibly affected by it at sea, but always appears to consist of fresh water."

Mr. James Froude when on his recent trip to the West Indies witnessed one of these storms which he thus describes: "One morning there was a tropical rain storm which was worth seeing. We had a strong awning over the quarter-deck, so I could stand and watch it. An ink-black cloud came suddenly up from the north which seemed to hang into the sea, the surface of the water below being violently agitated. According to popular belief, the cloud on these occasions is drawing up water which it afterwards discharges. Were this so, the water discharged would be salt, which it never is. The cause of the agitation is a cyclonic rotation of air or local whirlwind. The most noticeable feature was the blackness of the cloud itself. It became so dark that it would have been difficult to read any ordinary print. The rain, when it burst, fell not in drops but in torrents. The deck was flooded, and the scuttle holes ran like jets from a pump. The awning was ceasing to be a shelter, for the water was driven bodily through it; but the downpour passed off as suddenly as it had risen. There was no lightning and no wind. The sea under our side was glassy smooth, and was dashed into millions of holes by the plunging of the rain pellets."

In explaining the structure of waterspouts, Dr. Reye maintains that "in this case we have in the interior of the spout a vertical current of air carrying up the warm and moist air, while from above may possibly flow downward colder air. The suddenness with which the waterspouts are formed in a quiet atmosphere suggests that they must be preceded by an unstable equilibrium of the air, and that, by means of this, a powerful interchange of the strata of air must take place, by which at once the stable equilibrium is brought about. The question under what condition of temperature quiet air can exist in stable equilibrium, Reye answers by a computation, showing that this takes place when the temperature of the air decreases by one degree Centigrade or more for every one hundred meters of elevation. He also demonstrates that moist air rises in the atmosphere much more easily than dry air, since the former rises when the diminution of temperature for one hundred meters amounts to one-third of a degree Centigrade."

TALK ABOUT BOOKS.

Studies in Science.

A work at once of great value to scientists and of great interest to those not versed in scientific lore is "The Ice Age in North America."* Dr. Wright, by virtue of his long and thorough study of geology, and of the special opportunities enjoyed by him as assistant in the United States Geological Surveys, has made himself a high authority on the subject of which he writes; while his calling—that of teaching—has fitted him to discuss difficult and technical subjects in direct and simple terms. In his opening chapter he explains the physical characteristics of ice and clearly defines the technical terms used in glacial study. Thus launched, the general reader finds himself quite well prepared to follow the explorer in his investigations. He gives a brief description of the few minor glaciers on the Pacific Coast; more carefully details his own observations made in 1886 on the Muir glacier in Alaska; and passes in review the existing glaciers in Greenland and other parts of the world. He then enters upon the scientific study of the great glacial field of North America. Among the plainly marked evidences left by the ice age, Dr. Wright finds none more conclusive in their testimony than the marginal deposits forming the southern boundary and marking the successive stages in the recession of the ice. The character of the drift and the striation of rocks while in process of transportation are accurately described and are made more vivid by numerous fine illustrations. As to the causes of this age Dr. Wright frankly and wisely says, after presenting in a condensed, but clear form, the various theories advanced by leading scientists: "The sum of the whole matter . . . seems to be that as yet we do not know what was the ultimate cause of the glacial period." The interest of the book culminates in the revelations connecting man with this age of the world. The author rejects as entirely uncalled for the demand of many geologists for millions of years to express the antiquity of man in accordance with the phenomena presented. While showing that the more recent data allow this antiquity to be shortened by long ages, he makes no attempt to reconcile the discrepancy still existing between his own estimate and the Bible chronology of the creation of the human race. As a devout Christian no less than a devoted scientist he expresses himself as ready to welcome truth from whatever source it comes. When our knowledge shall become more complete he thinks all contradictions will disappear.

A successful attempt to develop the science of the winds, as far as known, is made in "A Popular Treatise of the Winds."* The word "popular" must not lead those who are looking for information on the subject to the belief that the work is so simple that it may be read without work. This was not the author's plan; but rather the simplification of the physical laws and mathematical demonstrations so far as consistent with giving really scientific proofs for the conclusions of meteorologists and sound reasons for the theories on which weather predictions are based. It is safe to say that the minimum of effort consistent with a decent understanding of the subject is called for. Mr. Ferrel has been connected for a long time with the signal service, and the book is an outcome of his labors there. It is the only popular and complete work on the subject accessible to English students.

*The Ice Age in North America. By G. Frederick Wright, D.D., LL.D. New York: D. Appleton and Company. Price, $5.00.

*A Popular Treatise on the Winds. By William Ferrel, M.A., Ph.D. New York: John Wiley & Sons. 1889. Price, $4.00.

French History.

The beginner in French History is well started who takes up Duruy's Short History.* A short history is not as a rule a high order of a book. The disjointed historical impressions received from defective short histories in school-days still torment many of us and make us beware of the genus. But the immature judgments, the omission of causes, the dry and bony character which haunts us in them, have been escaped by Duruy. His thread is never broken, knotted, or tangled. It reels through the mind swift and smooth, and leaves the strong, complete, compact impression so desirable in attempting to thoroughly understand a country's life. The author is a Catholic but not a bigot and while he gives the church its due he recognizes the abuses; a fact which brought on him bitter persecution when he held the position of Minister of Instruction. In putting the work into English, the translator, Mrs. Carey, has been obliged by the publisher's wish to make but one volume, to abridge the original. Her work has been carefully done. A continuation of the history from 1870, where Duruy's appendix closes, to 1889, by Prof. Jameson of Brown University, adds to the practical character of the work. The many maps of the original (the wood cuts in that are omitted) are retained, and still further recommend the work to those unfamiliar with the subject. To one who wants to begin to study France we feel no hesitation in saying, begin with Duruy.——It is misleading to give the title of history to a work of the nature of Mrs. Farmer's "Short History of the French Revolution."† Glimpses, pictures, extracts, would be appropriate but not history. From Michelet, Lamartine, Thiers, Mignet, Taine, Arthur Young, Carlyle, Louis Blanc, and others, the compiler has gathered forcible paragraphs on certain features of the great period. These she has connected sufficiently to give it the semblance of a whole though not the reality. Perforce, extracts from these authors must be long; the result is that so much space is given to picturesque features and pivotal situations that the effect is spotted, not continued as the title promises it shall be. As a book of extracts, however, to be used with a good history, it will be found entertaining and useful. The chronological table of the Revolution is a convenience.

Benjamin Franklin.

Never could the well-worn saying, "There is always room at the top," be more aptly applied than to the biography of Franklin written by Mr. Morse. The author's fears that another volume added to the long list already devoted to that great American could find for itself no place in literature were utterly groundless; a wide place must be accorded to this able work. It possesses in a remarkable degree the power of setting the living man before the reader. At home, abroad, in domestic life, in political affairs, wherever his career is traced, the pages faithfully reflect the strong personality. There is no attempt at exaggeration; his faults are not condoned. An especially interesting chapter is that dealing with the Hutchinson letters and never has that episode been more satisfactorily explained. The whole work shows the author to be not only thoroughly versed in American history in all its details, but also possessed of good discrimination and judgment regarding difficult or doubtful questions.

Literature.

"Thick as autumnal leaves" expresses the number of works being showered upon the public under the generic term "English and American Literature."† The similarity of these productions is so great that it is only by reading the Preface that it can be discovered whether it is tweedledee or tweedledum—but *sometimes* it is found that the author has a good reason for its being "dum" or "dee." It would be a great relief to the book-world if these good points were all in one volume. Huntington Smith adds another to the "collection of extracts," this time it is American Literature. He says his work is to be a companion to all the histories of American Literature, for they are so limited as to space. He is to be commended that many of the selections express some distinctively American thought.——A charmingly written book is Miss Wright's "Children's Stories in English Literature."‡ The peculiar attraction of the old British and Saxon songs, the life of good King Alfred, the romantic reign of King Arthur, the exploits of that popular hero, Robin Hood, the fame of the pattern of chivalry, Sir Philip Sidney, are retold in such simple language and engaging manner that they will fascinate young readers.——To meet

*A History of France. By Victor Duruy. Abridged and translated from the 17th French edition by Mrs. M. Carey. New York: Thomas Y. Crowell & Co. 1889. Cloth, $2.00.

†A Short History of the French Revolution. For Young People. By Lydia Hoyt Farmer. New York: Thomas Y. Crowell & Co. Price, $1.50.

*Benjamin Franklin. By John T. Morse, Jr. In the Series of American Statesmen. Boston and New York: Houghton, Mifflin and Co. Price, $1.25.

†A Century of American Literature. Selections from a hundred authors. Chosen and arranged by Huntington Smith. New York: Thomas Y. Crowell. Price, $1.75.

‡Children's Stories in English Literature. From Taliesin to Shakespere. By Henrietta Christian Wright. New York: Charles Scribner's Sons. Price, $1.25.

the needs of a student in the critical analysis of the tragedy of "Macbeth,"* the suggestive one edited by Homer B. Sprague, A.M., Ph.D., is without equal. Copious notes, opinions of the best critics on disputed points, a map of Scotland locating important localities in the play, an elocutionary analysis, are some of the helpful points.——The finished paper, good type, and clear arrangement of matter which characterize Welsh's text-books make it a pleasure to use them; these things in a work the size of his "Development of English Literature and Language"† are especially to be appreciated. A well-defined view of this development of our language can be obtained by following closely the author's plan, which discusses the shaping forces of each period, under the heads, Politics, Society, Religion, Poetry, the Drama, the Novel, the Periodical History, Theology, Ethics, Science, Philanthropy; then each writer under the following classification, Biography, Writing, Style, Rank, Character, and Influence. The work is sympathetic, scholarly, and complete.

Books for Bible Students.

Dr. Briggs has given in his book "Whither?"‡ the results of twenty years' close study of the history of theology. Deploring the spirit of restlessness and the worse manifestation of indifference, which at the present time are so manifest in orthodox churches, he enters into an examination of the causes of this drifting away from the right spirit of Christianity, and finds them to be erroneous ideas respecting the true doctrines of the Bible. Nowhere have we seen a finer distinction than that he makes between orthodoxy—right thinking about the Christian religion—and orthodoxism—an assumption of the knowledge of all truth and an unwillingness to learn. He sees as the greatest danger now threatening the Christian church at large, the fatal opposition to the progress of doctrines. The greater part of the work pertains directly to Presbyterianism, using the old Westminster Standards as the test of orthodoxy for that denomination, but claiming that they must be revised to suit the advanced thought of the present. The book is catholic in spirit, and in a broad, clear way treats of questions of vital interest to all Christian churches.——Two little volumes doing valiant service for the cause of the Christian religion are each composed of a series of lectures delivered before the students of the Ohio Wesleyan University. Christian education* forms the theme of the first volume, and in it Dr. Curry shows the character and capabilities of such education and the need of intelligent conceptions in regard to the Scriptures in order that true faith may be maintained and Christian character upbuilt.——The second book tends to establish the foundations upon which the true faith rests.† Under the plain and logical directions of Dr McCosh, the sophistry often brought to bear especially against the Christian belief is pointed out, the confusion and difficulties often attaching to it lessen or disappear, and the truth is made to reveal itself. For a guide through the intricate mazes of metaphysics into which he enters for his "tests," no better than Dr. McCosh can be found ——In searching out the obscure history of the Hittites of the Bible, Dr. Fradenburgh has succeeded in making an interesting book. The tact which led him to choose so happy a title as "Old Heroes"‡ has served him in popularizing and making attractive what might in other hands have proved a heavy work. The results of his researches are such as to settle the questions raised by some scholars as to the accuracy of the Bible statements regarding this people, all the records found corroborating those statements.——"The Gospel of Common Sense"‖ is a study of the Epistle of James. This one book is taken out of the library composing the Bible, and is discussed as an independent work. Its author, its times, its motive, its scope, all the points upon which a clear-seeing interpreter fastens his attention, are ably passed in review. A close study is made of the text; and forcible lessons are drawn from its teachings, though the treatment is very different from that of a commentary or of a volume of sermons. Dr. Deems is a man of strong convictions, and outspoken in their expression, which imparts a keen interest to his writings. He strikes straight at the root thought of the inspired writer, and presents it simply, forcibly, and attractively to the reader. He has discovered the true method of the most effective Bible study, and it is to be hoped that the system will soon be applied to all the sacred books.

---

*Shakespere's Tragedy of Macbeth. Edited with notes by Homer B. Sprague, A.M., Ph.D. Chicago: S. R. Winchell & Co. Price, cloth, 50 cts.

†Development of English Literature and Language. By Alfred H. Welsh, A.M. 2 Vols. Chicago: S. C. Griggs and Company.

‡Whither? By Charles Augustus Briggs, D. D. New York: Charles Scribner's Sons. Price, $1.75.

*Christian Education. By Rev. Daniel Curry, LL. D.

†The Tests of the Various Kinds of Truth. By James McCosh, D.D., LL.D., D. L. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price of each, 70 cts.

‡Old Heroes. By Rev. J. N. Fradenburgh, Ph.D., D D. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, 75 cents.

‖The Gospel of Common Sense. By Charles F. Deems, D.D., LL.D. New York: Wilbur B. Ketcham. Price, $1.50.

——"The Church School and Normal Guide"* is a work to be adopted as a standard by Sunday-school teachers. Dr. Vincent is so well-known as a specialist in this department of work as to render all comment unnecessary; his book embodies the lessons gathered from years of experience. He "knows whereof he speaks," and his words are plain, practical, enthusiastic. In the wide general survey first presented, he traces the growth and development of the work from its earliest history in the Old Testament times down to the present. The second part of the book, devoted to the Normal studies, contains the specific lessons needed by every teacher concerning *what* and *how* he is to teach.

With the Poets. The first English translation of Dante's "Il Convito"† appears in the forty-ninth volume of Morley's Universal Library. The convito, or banquet, is "a feast of dishes of knowledge for the mind and heavenward aspiration for the soul." It furnishes an opportunity of viewing the forms of reasoning which made the science of Dante's time, and the ingenious but false theories that then prevailed. It is pervaded by the same intensity and seriousness that characterize this poet's master-pieces. The translator enters heartily into the spirit of the author and her English rendering is beautifully clear and smooth.——"When the heart of the reader beats in sympathy with the heart of the writer, both the sense and beauty of the work become apparent," says the editor of "Selections from Wordsworth."‡ It is such a sympathy that he has brought to his task of widening the avenues to the study of his favorite poet. His notes are numerous and helpful. A syllabus for use in classes accompanies the volume.——Another help to study, commendable in both plan and execution, is the "Prolegomena,"‖ which aims to clear away the obscurities of "In Memoriam," to state its problems, and present the poet's solution of them. Numerous parallel passages are introduced from other writers and a complete index to the poem is added.——An admirable "Introduction to Browning"§ has been prepared by Prof. Alexander of Dalhousie College. It consists of a large number of extracts from the poems, with thoughtful analyses and keen critical comments. It will meet the wants of students bent on understanding and appreciating this confessedly difficult and enigmatical author.——The choicest translations of the epigrams of "Greek Anthology"* have been collected in a charming little volume by the poet, Graham R. Tomson. Among the translators most frequently represented are Andrew Lang and Richard Garnet, the quality of whose work is above criticism.

Some Recent Fiction. The last two books by Robert Louis Stevenson present a strong contrast of mood. In both "The Wrong Box"† and "The Master of Ballantrae"‡ the plot is unique and the grasp on the characters firm, but the former bubbles over with fun, the latter devotes itself to subtle and sympathetic observation of the workings of the human heart; the former sustains, throughout, its reckless, rollicking humor, the latter never abandons its nervous, grave intensity. Few will be found to dispute the statement that "The Master of Ballantrae" is the best book yet produced by this author.——"Cyril"‖ is a piece of vigorous writing, evidently the work of an independent thinker and a man who has studied much and traveled widely. He often stops the movement of the story for wayside comments on politics, literature, society, and the mission and destiny of England, yet the interest does not flag. The purpose of the book plainly is to plead for the author's church and country, and it is done earnestly and eloquently.——Barton Lee is the pseudonym of the Rev. Mr. Lewis, an Episcopal rector, the author of "Thomas Hard, Priest."§ The story of five short chapters is an allegory full of beauty, teaching that the mistakes of the past may be so used as to ennoble the present, and that patient gentleness is an invincible power.——The magazine story "Fishin' Jimmy"¶ has been reprinted in a book of some fifty pages, on heavy calendered paper, and with a number of illustrations. It will make a pretty gift book for those who are fond of that class of hysterical

*The Church School and the Sunday-school Normal Guide. By John H. Vincent. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, $1.00.

†The Banquet. Translated by Elizabeth Price Sayer. With an Introduction by Henry Morley. London and New York: George Routledge and Sons.

‡Selections from Wordsworth. With Notes by A. J. George, M. A. Boston: D. C. Heath and Co.

‖Prolegomena to In Memoriam. By Thomas Davidson. Boston and New York: Houghton, Mifflin and Co. Price, $1.25.

§Introduction to the Poetry of Robert Browning. By William John Alexander, Ph.D. Boston: Ginn and Co.

*Selections from the Greek Anthology. Edited by Graham R. Tomson. New York: W. J. Gage and Co. Price, 40c.

†The Wrong Box. By Robert Louis Stevenson and Lloyd Osborne. Price, $1.00. ‡The Master of Ballantrae. By Robert Louis Stevenson. Price, $1.25. New York: Charles Scribner's Sons.

‖Cyril. A Romantic Novel. By Geoffrey Drage. London: W. H. Allen and Co.

§Thomas Hard, Priest. By Barton Lee. New York: Anson D. F. Randolph & Co. Price, 50c.

¶Fishin' Jimmy. By Annie Trumbull Slosson. New York: D. F. Randolph and Co. Price, 60c.

literature.——The author of "Gold that did not Glitter"* has a very fetching style, bright, merry, piquant. The plot is an airy nothing and the dénoument is evident from the first, yet even the jaded novel reader will smile over the book, and remember it for a brief time, perhaps.——The scenes of "Andersonville Violets"† are laid in both North and South during the years of the Civil War. It is a spirited story, unmarred by partisan feeling.

*Gold that did not Glitter. By Virginius Dabney. Philadelphia: J. B. Lippincott Co. Price, $1.00.

†Andersonville Violets. By Herbert W. Collingwood. Boston: Lee and Shepard. Price, $1.00.

Miscellaneous. That practical magazine, *The Art Amateur*, (Montague Marks, New York City) announces many attractions for its current volume. Nearly every branch of decorative work receives attention in its pages, and the original designs for copying, with full directions for treatment, are just what are needed by amateurs. The text reports the latest art news, gives descriptions and criticisms of current exhibitions, biographies of artists, answers to correspondents, in short, is a necessity to those who wish to keep up with the times in the various departments of art and to secure a trustworthy art guide.

SUMMARY OF IMPORTANT NEWS FOR SEPTEMBER, 1889.

HOME NEWS.—September 2. Wide observance of Labor Day.

September 3. Yarmouth, Mass., celebrates its 250th anniversary.——The National Bankruptcy Convention begins its session at Minneapolis.

September 4. The Helena, Montana, assay office turns out the largest bar of gold ever cast in the world; its weight is 500 pounds.

September 5. Celebration of the founding of the Old Log College, the cradle of American Presbyterianism.——Ex-President Legitime of Hayti arrives in New York City.

September 8. The 250th anniversary of the founding of Guilford, Conn., is celebrated.

September 8. Much damage is done to the pleasure resorts on New York Bay by a tidal wave.

September 9. California commemorates the 39th anniversary of its admission into the Union.——A six days' demonstration begins in Baltimore to honor the anniversary of the defense of Baltimore against the British in the War of 1812.

September 10. The Atlantic coast is swept by a hurricane.——Death of the Hon. S. S. Cox.

September 11. National Conference of Charities in session Sat an Francisco.

September 14. End of the strike in the Connellsville coal region, the demands being granted to 4,500 men.——A bronze statue of General Grant is unveiled at Fort Leavenworth, Kan.

September 15. A fire in Louisville, Ky., causes a loss of nearly $1,000,000.

September 20. The Chickamauga Memorial Association is organized by survivors of the Northern and Southern armies at the Chickamauga battle field.

September 25. Five persons killed and several injured on the Chicago, Rock Island and Pacific Railroad by a collision near Chicago.——Reunion of the Army of the Tennessee in Cincinnati.

September 28. Five persons killed in an accident on the New York Central R. R., at Palatine Bridge, N. Y.

FOREIGN NEWS.—September 2. King Oscar of Sweden opens the Congress of Orientalists assembled at Stockholm.——The Anti-Alcohol Congress in session at Paris.

September 5. Sixty miners lose their lives in a colliery explosion in Scotland.

September 6. An explosion in a cartridge factory at Antwerp kills nearly 200 people and injures over 500.——Mr. Gladstone visits the French Exposition

September 10. The University of Edinburgh confers the degree of LL.D. on M. Pasteur.

September 11. Bi-metallic Congress in session at Paris.

September 15. Unveiling in Paris of a monument to the French soldiers and sailors who fell in the Franco-Prussian War.

September 17. Opening of the Dutch Parliament and the Mexican Congress.

September 19. An avalanche of rocks in Quebec crushes a number of houses and kills twenty-five people.

September 21. A monument to the French Republic is unveiled in Paris by President Carnot.

September 23. Death of Wilkie Collins.

September 27. At Paris the Grand Cross of Commander of the Legion of Honor is bestowed upon Thomas A. Edison.

September 28. Disastrous floods in Mexico.

September 30. Two express trains collide near Naples, Italy, telescoping twenty cars; the killed and injured number fifty.

THE CHAUTAUQUAN.

VOL. X. DECEMBER, 1889. No. 3.

OFFICERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JOHN H. VINCENT, *Chancellor*. LEWIS MILLER, *President*. JESSE L. HURLBUT, *Principal*. *Counselors:* LYMAN ABBOTT, D. D.; BISHOP H. W. WARREN, D. D.; J. M GIBSON, D. D.; W. C. WILKINSON, D. D.; EDWARD EVERETT HALE, D. D.; JAMES H. CARLISLE, LL. D. MISS K. F. KIMBALL, *Office Secretary*. A. M. MARTIN, *General Secretary*.

REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE POLITICS WHICH MADE AND UNMADE ROME.

BY C. K. ADAMS, LL. D.

President of Cornell University.

THIRD PAPER.

THE early political organization of the Roman state had certain elements of great strength. It bound together all of its parts with a common tie of interest for offense and defense. While it gave to all classes a voice in the direction of affairs, it provided that a dominant influence should be extended by those who generally united in themselves as a class a large share of the intelligence as well as of the wealth of the country. During all the long period of the contest for the mastery of Italy, the struggles of the classes with one another were kept subordinate in importance to the common struggle with the foreign foe. This was the fact also during the wars with Carthage. All classes knew that if Hannibal succeeded in breaking the power of Rome and finally conquering the city, the control of Italy as well as of the Mediterranean would pass into the hands of Carthage. The classes therefore were united in a common cause. If they did not forget their differences, they at least did not allow them to weaken very much the effective power of the state.

But these wars did not fail to bring the lower classes forward into greater prominence. The military part taken by the plebeians gave them an importance that could not be overlooked. The position was somewhat analogous to that which existed in England in the time of Edward III. and his successors. As Macaulay has pointed out, a great contest was long undecided, whether England should be an independent nation, or should merely sustain some such relation to France as the island of Sicily sustains to Italy. While that contest was going on, all classes in England were united. But the lower classes did not fail to secure the price of their support. It was the necessity of this support that made them able to secure the right of representation in the House of Commons and the ultimate responsibility of parliamentary government. It was while that struggle was going on that those concessions were granted which made the British constitution what it is. In a similar way it was the power of the Roman plebeians in war that made it possible for them to demand and secure that remarkable series of concessions which quite transformed the Roman constitution. It is enough in this connection simply to point out the forces that made those concessions possible, and then briefly to indicate what they were. It will not be necessary to describe the circumstances leading up to the various enactments.

We already have seen that the traditional policy of Rome made the patricians an exclusive class, or caste. But this policy was broken down by the Canuleian law of 445 B. C., which gave validity to marriage between patricians and plebeians, and gave to the children of such marriages the rank of the father. This statute also created six military tribunes, giving them consular power and throwing the office open to plebeians as well as to patricians. In 421 B. C. the questorship was likewise opened to the plebeians.

After the burning of Rome by the Gauls, the sufferings of the plebeians were so great that at one time they even prepared to secede from the city and establish themselves as an independent people under a new constitution. By timely concessions this was prevented. It was evident that fundamental changes were necessary. But what these changes should be and how far in the way of change they should go, was long a matter of the most animated and bitter contention. Three new laws involving constitutional changes of a fundamental nature were introduced about 377 B. C. but they were under discussion no less than nearly eleven years before, with some modifications, they were finally consolidated and adopted as the famous Licinian Rogations of 367.

This celebrated enactment dealt with economic as well as with political questions, but it is with the latter only that we have here to deal. It provided that one of the consuls should be a plebeian, and that the plebeians should be admitted to one of the three colleges of priests to whom was entrusted the charge of the oracles. Thus the plebeians gained access to the magistracy, to the senate house, and to a share in the religious ceremonies.

That these concessions were strenuously resisted by the nobility, is evinced by the turmoil of the eleven years that intervened between their introduction and their enactment. But when the enactment finally came, it was generally regarded as a sure harbinger of social harmony, if not indeed of complete social equality. In celebration of the event the Temple of Concord was erected at the foot of the Capitol.

But as time passed on, it came to be evident that the Licinian laws were only a single step in the general great movement. An attempt was made immediately by the nobility to neutralize the influence of the plebeian consul by the establishment of a prætorship with consular powers. But the advantage thus gained was of short duration, for after twenty-nine years, this office, like the others, was thrown open to the plebeians. The last blows aimed at aristocratic exclusiveness came in rapid succession. The dictatorship was thrown open to the plebeians in B. C. 356, and the censorship in B. C. 351. In B. C. 339 the Publilian law enacted that at least one of the censors *must* be a plebeian, a law which practically made it impossible for the senate to reject a decree of one of the assemblies.

In the first year of the following century, the Ogulnian law increased the number of the priests and augurs, and made patricians and plebeians equally eligible to all the new stalls thus created. In B. C. 287 the Hortensian law enacted that the decrees of the plebs passed in the tribal assembly should *ipso facto** have the authority of decrees adopted by all the people of the state. The tremendous import of this statute is seen in the fact that by it the old nobility, which in the early history of Rome had exclusively enjoyed the law-making power, was now reduced to such a political extremity that it was not even permitted the poor privilege of sitting in the assembly, the decrees of which were now to have the binding force of law upon the whole state. Henceforth in the history of Rome the patrician element as such was without political power. It could enact no law, but it could irritate itself and others, and this it did not fail to do. During the next two hundred years it was an element of political power only as it was an element of resistance and disturbance.

It was said a moment ago that the Licinian Rogation† had to do with economic as well as with more strictly political affairs. But economic forces are often among the most potent elements of political life. There is probably no more powerful political motive than that which comes from pecuniary interest. It is certain that personal necessities, personal comforts, and personal luxuries, form a very large part of the material out of which spring the motives of political action. The Romans were exceptionally eager for money and consequently in the history of Rome, as we shall hereafter have occasion to see, economic considerations played an exceptionally large part in shaping political events. To understand the nature of these forces it is necessary to trace them, however briefly, from the early centuries of Roman history. It is in this way only that we shall be able to understand why it was that the aristocracy gave place to a plutocracy and then, in turn, why the plutocracy gave place to Cæsarism.

As land about Rome was gradually acquired,

---

*In the fact itself.

† A law before it was finally passed was known as a rogation. The Licinian laws were long discussed before they were agreed to. The noun rogation comes from the Latin verb, *rogare*, meaning to ask, in this case, to ask the opinion.

it was cultivated by the people who lived in the city. In course of time, settlements were made upon the soil. The land, however, belonged to the city and was subject to a land tax. Besides this tax the occupants were subject to military service. This twofold obligation soon came to be very oppressive. The small husbandman very generally found himself unable to meet his obligations and was forced to borrow from some capitalist in town. Thus grew up a large class of debtors. There is evidence to show that the poverty of the poor increased with the wealth of the rich, that is to say, the number of debtors and the aggregate amount of the debts increased as the state grew in wealth.

This tendency received temporary, but not permanent, relief, from the system of colonization; unfortunately this system had within it the means of propagating the very evil it attempted to alleviate. In order to understand the forces that were at work, we must briefly consider the methods that prevailed.

When Rome conquered a town and its adjacent territory, she confiscated a large part or the whole of the lands and then disposed of them in one of the following ways:

1. After reducing to slavery or expelling the owners, she sent some of her own people to settle upon the land thus acquired. The new settlers continued to be Romans, but, as they were taken almost exclusively from the plebs, they were not furnished with the capital necessary for successful cultivation of the soil. Thus, though their colonization relieved the pressure at Rome, it created in the new colony conditions quite analogous to those which had been left behind.

2. She sold the land outright, keeping plans of its dimensions and boundaries upon tablets of bronze that were carefully preserved by the state.

3. She rented lands to private persons on payment of a portion of the produce, known as *vectigal*. Though the title to the land in such cases was not surrendered, she permitted the occupiers to hold it, as their private property for sale and succession. But whenever there was failure to fulfill the conditions imposed, eviction was sure to follow.

4. A portion was kept as a common pasture for the use of those occupying in one way or another the several classes of land. For this privilege a tax, known as *scriptura*, was exacted at so much a head for the beasts occupying the common fields. The struggle over this kind of property, as we shall hereafter see, was one of great bitterness.

This irregular system tended to encourage the aggregation of the lands into very large estates. The poor plebeian, on first coming to the new territory, found it impossible to begin without money, and accordingly he involved himself in debt, and thus placed himself at the mercy of his rich neighbor. Thus the lands gradually fell into the possession of the few. There was no responsible power to restrain or coerce the rich, and accordingly we find the wealthy land-owners overrunning the fields, ejecting the poor debtors from their homes, and even seizing them and reducing them to slavery. This process gave rise to one of the important characteristics of Roman husbandry. In all the social and economic discussions of the time, the word *latifundia*, signifying large landed estates, plays an important part. These estates contributed for a time perhaps to the strength of the nation, but a little later they became a source of great irritation and anxiety, and finally they were an important factor in the ruin of the government.

Much of the early legislation was an effort to restrain and counteract these abuses. In the earliest times the amount of land assigned to a plebeian appears to have been two *jugera*, or about an acre and a quarter. Added to this was the right of common pasturage. So long as the breeding of cattle was more profitable than general agriculture, this arrangement was not unfavorable to the poor. But, as time went on, the welfare of the people came to depend more upon general agriculture than upon pasturage. Under the influence of this tendency the pasture lands began to be inclosed for agricultural purposes. The right of inclosure was claimed exclusively by the patricians, i. e., by those who already had large estates. The operation of the custom of enclosing was thus twofold: it increased the opportunities of the rich and diminished the opportunities of the poor.

As soon as this tendency became obvious, efforts were made to prevent it. The first attempt to pass an agrarian law of which we know anything whatever was the attempt of Spurius Cassius in B. C. 486. Of the nature of that attempt we are not very definitely informed, for the accounts of it are very conflicting. The only thing of importance to our purpose is to note the fact that an unsuccessful attempt was made to limit the exclu-

sive privileges of the patricians and to admit citizens of every class to a share in the public domain. Cassius not only failed to carry his measure, but after his term of office had expired, was put to death by the exasperated nobility.

The next attempt was very different in its nature, but it was equally unsuccessful. In the year B. C. 439, there was great suffering from famine. All ordinary attempts to check the misery of the people were unsuccessful. Every citizen was ordered to sell whatever food he might have in excess of enough to supply his family for a month. But in spite of every effort and precaution the misery of the poor increased, and it is said that large numbers threw themselves into the Tiber to escape the pangs of a lingering death. At this moment a rich plebeian, Spurius Mælius by name, bought, on his own account, large amounts of corn in Etruria and distributed it, partly gratis, and partly at a very small price. In this way he did much to relieve the popular distress, and, by so doing, won the unbounded gratitude and confidence of the people. But this popularity was looked upon with alarm by the patricians. It would probably force him into office. This the patricians were determined to prevent. The plebeians had indeed been declared eligible to the office of consular tribune; but during the last forty-four years, none but patricians had been raised to this position. For accomplishing their ends the nobles had habitually resorted to unconstitutional means. So desperate had been their determination that whenever, at an election, a plebeian seemed likely to be chosen, the magistrate refused sometimes to receive the vote and sometimes to declare the result. Either the ballot box was stuffed, or the vote not counted. By such devices had the patricians kept the offices in their own hands. But so determined had the people now become in their gratitude to Mælius, that such a method of thwarting him must have seemed impracticable.

There is much confusion in the earliest sources of information, but what seems clear is the fact that he was charged with aspiring to the crown, and that, instead of being brought to a trial by which his enemies could have had no hope of condemning him, he was publicly assassinated by Caius Servilius, the patrician master of the horse. Servilius was obliged to flee from the city to escape the wrath of the populace. It is worthy of note, however, that it became the fashion of the Roman historians, most of whom were patrician in their sympathies, to hold up this martyr to the cause of the people, as an object of abhorrence.

In B. C. 384 an effort with a similar end in view was made by Marcus Manlius. Unlike Mælius, Manlius belonged to the patrician class. He had distinguished himself by his heroism in numberless battles during the Gaulish invasion, and it was due to him that the Capitol was delivered. After the close of the war he saw that the plebeians had to replace their houses, their barns, and their cattle, at a time when it was difficult for them even to get food for themselves and their families. He saw that they were obliged to borrow from the patricians at usurious rates, and that as time went on they were becoming more and more dependent on their creditors. Though he belonged to one of the foremost families of the patrician nobility, he resolved to ally himself with the popular party. He took council of the tribunes for relieving the misery of the common people by grants of land and the remission of debts. He held meetings with the popular leaders at his house on the Capitol. One debtor, whom he saw on the way to prison, he set free by paying the debt with his own money. He sold one of his estates and gave the proceeds to four hundred poor plebeians. He was charged with maliciously libelling the patricians, and was ordered into prison. Tumults arose, and crowds of plebeians assembled before the prison, unwilling to leave the place day or night. The senate saw the danger of the tumult and set him free. But the prison, instead of repressing his courage, had only aroused his anger. He was more active than before. At length he was accused before one of the assemblies, probably the patrician assembly of the Curiæ, and was condemned. His fellow nobles did not shrink from hurling him from the Tarpeian Rock, the very citadel which he had so heroically and successfully defended against the Gauls. His house was ordered razed to the ground, and his cousins of the Manlian house resolved never again to bestow Marcus as a name in the family. Thus every effort was made to brand his memory with infamy.

It is not necessary to suppose that Manlius was free from personal ambition. He may have been piqued by the greater popularity among the patricians of Camillus. But it is

difficult to understand how any one can now survey the situation without seeing that he intended to relieve the pecuniary distress of the plebeians by reforming the agrarian laws in regard to the use of the common lands. That his efforts were attended with no success, goes to show, not only the desperate nature of the situation, but also the energetic vindictiveness of the aristocratic class. It was to relieve the tension, which everybody now felt to threaten the stability of society, that the Licinian laws, after ten years of discussion were adopted.

The political features of those celebrated laws have already been described. In their economic features they were less important, because less permanent in their effects; but in their influence on the time, they were not without some significance. The framers of what may be called the economic portion of the law appear to have had two very natural objects in view. The first was the relief of debtors, the second, the prevention of economic abuses in the future.

The law of debt in early Roman history was extremely harsh. It treated a delinquent debtor as one who had broken a sacred contract with society. Not only his goods but also his personal freedom were liable to be taken in payment. He who did not pay at the appointed time, was led away as a slave by his creditor, was compelled to work, and, if need be, was scourged and loaded with chains till he had fulfilled his obligations. He could even be sold as a slave into a foreign country.

The causes that have already been pointed out had greatly increased the number of the debtor class. Some relief was now too loudly called for to be unheeded. The method proposed appears to have been not only a remission of all interest, but also a deduction from the principal of whatever interest had already been paid. The relief afforded was of course only temporary. As security was weakened, the money-lender either demanded a higher rate of interest, or refused to lend altogether. The economic consequences, except for the moment, must have been unfavorable to all classes. Perhaps the chief importance of the law was the fact that the Roman populace became accustomed to think of this form of legal confiscation or repudiation as a possible method of relief.

The precautions for the future were less objectionable, but they were scarcely more beneficial. It was decreed that no one should hold more than five hundred *jugera* of public land, and that for the use of this, a tenth of the arable and a fifth of the grazing product should be paid to the state. This provision, it was hoped, would bring a large amount of land back into the public domain from which the poor could once more secure the rights of tillage and pasturage. But the hope was in vain. The provisions of the law were never very faithfully carried out, and soon they fell into entire neglect. Thus it happened that of all the provisions of the Licinian Rogations, there was only one that had any measure of permanency. The division of the consulship between the patricians and the plebeians stands out sharply and boldly throughout the future years of the republic. But the great economic problem was still unsolved. We shall next have occasion to see how it was enormously aggravated by the prevalence and nature of slavery.

THE ARCHÆOLOGICAL CLUB IN ITALY.

BY JAMES A. HARRISON, LL. D., LIT. D.

I.—IN ETRURIA AND EARLY ROME.

THE unexplained enigma of ancient Italy is Etruria, the land of the Twelve Cities,* that gave so much of itself in art and architecture, in institution and custom, in legend and myth, to ancient Rome. A chart of Etruria lifted vertically reveals a sphinx-like profile whose nose is formed by the Apennines, mouth by the mountain gorge that severs Arretium (Arezzo) from Cortova, chin and neck line by the sinuous Tiber, and occiput by the wonderfully iridescent shores that abut on the Mediterranean. The top-line touches the cool vales of Lucca, runs far beyond the towers and gardens of Florence, and leaves Pisa and its palaces considerably to the south. Just where the neck joined the torso, stood, like a great blazing jewel, ROMA.

*There were twelve principal cities or states which formed a confederation for mutual protection.

Who this sphinx was, where she came from, what she was like, are questions that have been answered only in a fragmentary way. Industrious gleaners have compiled a mosaic of evidence which points to close kinship between Etruscans, or Rasena, as they called themselves, Greeks, and Lydians; with this, this paper has nothing to do; it is a nut that must be cracked by the historians, but all early Roman life was permeated to the core with reminiscences of Etruscan predecessors, ancestry, forerunners, whatever we choose to call them, and some of the most exquisite art remains that have come down to us were found in Etruscan tombs. It is therefore necessary to give a glance at this people. Etruria gave to Rome much of the pomp and ceremony that distinguished official life—the purple robe, the prætexta,* much of the music, the twelve lictors and fasces, the curule chair,† the triumphal procession. Etruscan diviners filled Rome with superstitious observance. The great Etruscan cities of Veii, Tarquinii, Cære, Clusium, and others, put Rome to no end of trouble, and hundreds of years passed before they and their massive polygonal fortresses were finally subdued and incorporated into the Roman system. Like the Egyptians, they delighted in tombs, and to these subterranean, silent museums of the dead we owe a wealth of relics seen scarcely anywhere else.

It was a timbered, fertile country—Etruria—full of lakes, metals, marbles, full of precipices crowned by great Cyclopean battlements that endure to this day, full of a peculiar civilization that smacks of the Orient. Five or six thousand inscriptions in the Etruscan language remain, but few if any of them have been satisfactorily deciphered owing to the paucity of bilinguals (Latin and Etruscan). Angry controversies rage over Etruscan vowels and diphthongs, and volumes have been filled with the "wrath," not of Achilles,‡ but of Lepsius and Buonarotti, Corssen, and O. Müller, Deecke (the best authority), and Isaac Taylor,* over these harmless-looking but obstinate symbols that will not yield up their secret.

Happily what cannot be spelled out in vowels and consonants can be spelled out in vases and temples, mausoleums and fortifications, coins and jewels, bronzes and terracottas. In all these the Etruscans were singularly articulate. The bones and bodies have perished out of the tombs, but a multitude of imperishable objects remain, from which a sort of primer of Etruscan life and art, culture and science, can be put together. It seems a little marvelous that all we can learn of the living Rasena is from the dead things they wore or lived in,—the necklaces, ear-rings, wreaths, finger-rings, bracelets, and fibulæ;† the walls, cemeteries, and fortresses: the beautiful vases on which they delighted to look; the scarabs‡ of Carnelian or agate that glittered on their breasts; the Gorgon‖ stamped coins that passed current among them; the brilliant bronze mirrors in which they gratified the "lust of the eye," while necks, arms, eyes, themselves, have perished.

When Etruria was gradually merged by conquest and treaty in Rome, a stratum of Roman civilization was deposited thick and deep over the underlying Etruscan, and this has complicated the early art problem of the peninsula no little. Phœnician influence is evident in the early art works of Etruria, but Greek influence, owing to the populous Greek settlements in the south of Italy, became eventually all-powerful. Thus, such influence as Etruscan art exerted on Roman had already been crossed and striated, so to speak, by a very distinct if not brilliant strain of early Greek art (6th and 7th centuries B. C.), while from the 4th century B. C. the whole antique horizon was full of Greece: GREECE loomed up on all sides, a veritable pillar of fire and illuminated the entire Mediterranean

* The outer garment worn by Roman free-born children until they assumed the toga, which was the outer garment of a Roman citizen. The prætexta had a wide purple border; the toga was of the natural white color of the wool.

† The official chair used by the consuls. It was inlaid with ivory.

‡ The great hero of the Trojan War. His wrath was occasioned by King Agamemnon, who took as his own, Briseis, the beautiful slave who had been assigned to Achilles.

* Six distinguished archæologists, to whose researches the world is deeply indebted for its knowledge concerning antiquity.

† Clasps, buckles.

‡ Gems engraved in the form of a beetle.

‖ "Medusa had once been a beautiful maiden, whose hair was her chief glory, but as she dared to vie in beauty with Minerva, the goddess deprived her of her charms and changed her beautiful ringlets into hissing serpents. She became a cruel monster of so frightful an aspect that no living thing could behold her without being turned to stone." It was an image of this head with its snaky locks which was stamped upon the coins.

with art life and the worship of art in all its forms. Hence, Mommsen* can truly say, "Italian art developed itself not under Phœnician but exclusively under Hellenic influence" (I. p. 248). Greek *emigrés* settled in Etruria in the time of Cypselus, tyrant of Corinth (660 B. C.), and though their names—Demaratus, Engrammus, Diopus, Eucheis—have a legendary sound, yet whether legendary or not, they signify that the plastic art of Etruria owed its beginnings to Greece.

Thus Rome lay geographically and artistically wedged in between Hellenized Etruscans and the great Greek "tyrannies" and settlements in Magna Græcia and Sicily.

The talents of the Etruscans run in many directions: they were cunning artificers, dainty jewelers, makers of engraved bronze ornaments and utensils that illustrate the whole Greek mythology, admirable wall-painters, skillful modelers of terra-cotta statues and sarcophagi; they engraved gems and scarabs, molded remarkable black ware with bands of figures in low relief, and under the guidance and instruction of Greek artists painted vases with rare vividness and grace.

It was in architecture and sculpture, however, that Etruria especially influenced Rome. While Rome rose, Etruria sank; but the sinking star reflected a keen radiance on the rising, and dead Etruria was kept perpetually alive in living Rome. In the Vatican, the British Museum, the Campana collection of the Louvre, and in the local museums of Tuscany, this life lies scattered in numerous sculptural débris, through which may be traced the early dècorative stage of Etruscan art, with its strong Asiatic flavor; next the epoch when Hellas drove out Nineveh and Phœnicia from the minds of Etruscan artists; and, lastly, the epoch—about 300 B. C.—when the art of Etruria reached its highest independence and perfection. The astonishing realism of Etruscan portrait-sculpture afterward became a leading trait of Roman work in marble.

We must guard ourselves, however, from individualizing the term "Etruscan" too definitely. The Etruscans were doubtless the main factors for a long time in the architecture, sculpture, and painting of central Italy; but they had neighbors like the Umbrians, Sabines, Oscans, and Latins whose ever-shifting, ever-expanding circles of artistic civilization met and mingled with those of the center at every point.

Men had to house themselves and find dwellings for their offspring first of all then they had to house their gods, and lastly the decoration of the houses with sculptures and paintings and all manner of artist work ensued as a matter of course. Thus architecture is the oldest of the arts—the art of housing ourselves and our gods, the living and the dead, the body and the soul. This simple truth is vividly enough taught by the Christian conception of the body itself as a bit of architecture, a temple housing the *animula*, or sprite, of which the emperor Hadrian sang. Hadrian himself built one of the most sumptuous mausoleums for the fleshly tabernacle in which his pilgrim soul sojourned—a mausoleum surviving to this day as the castle of St. Angelo at Rome. The earth thus became covered with domestic architecture, with temples of the gods, with tombs for the dead, with walls, battlements, gates for cities and towns. The material used was that nearest at hand, perishable or imperishable, stone or mud or thatch or leaves and branches of trees. The Indian wigwam, the Hottentot hut, the cottage of thatch, the house or temple of stone, illustrate not the varied ingenuities so much as the varying circumstances of men.

At Rome, the mighty exponent of utilitarianism and piety, works of utility and worship, seem to have gone hand in hand. The mythic "Romulus" builds a wall and a temple almost simultaneously. The city that he built became the "city of the stream," or River-ton, according to Corssen and Lanciani, from *rumon*, a stream; and its builder Romulus was the "man of the city of the stream," "Rivertonian," as we say "Washingtonian." From the start two impressive peculiarities emerge from and tower above all other Roman characteristics—the genius for practical work, for organization, for massive architectural structures of a utilitarian cast, for power rather than for grace, subtlety, or refinement. Perhaps the exuberant fertility of the soil, the ease with which food could be obtained, and the sensuous beauty of the scenery, wrought inwardly on their souls and compelled them ultimately to live lives of luxury, wantonness, physical joy, arrogant animalism; a life reflecting itself in the gigantic and overpowering structures they erected—

*Theodor. (1817——.) A German historian, best known by his "History of Rome."

aqueducts, amphitheaters, palaces, circuses, obelisks—and symbolize the forceful, often ferocious, features of the Romans. They, like the Americans, reveled in "bigness," immensity, utilitarianism, and they serenely endured the obloquy of the Greeks so long as their love of bigness and splendor and munificence and comfort insured them the supremacy of the world.

The other equally impressive peculiarity of the Romans, after their common sense and love of power, was their genius for borrowing. They were the greatest borrowers of antiquity. Whatever they could lay their hands on they appropriated without the slightest scruple, whether it was literatures or religions, music or sculpture, art forms or foreign inventions, plays of Menander* or Corinthian capitals. They were the most eager people to learn of whom there is any knowledge, and they were hospitable to all learning, literature, religion, fine art. In this infinite adaptability and enthusiasm to learn they resembled the modern Japanese, for not only were they tyrannized over by Greek art, Greek literary genius, Greek philosophy, and architecture, but they threatened like the Japanese to throw away their own tongue and adopt that of Homer. Roman emperors keeping diaries in Greek were like English queens speaking German, or Japanese mikados talking French.

In architecture as in nearly everything else, Rome was a borrower. The Greeks already had developed so many beautiful and noble forms for temple, stoa,† and stadium, and theater that the temptation to adopt them ready-made, almost as they were, proved irresistible to the Romans. What had been to Hellas a delightful evolution, the most charming exercise of the love of ideal beauty, was adopted *en brut*‡ by their Tyrrhenian neighbors. The Roman millionaires (like the American) dragged over whole museums from Greece—cities one might say—at once; Roman conquerors sacked and ransacked Greece for already completed works of art with which to open galleries in their villas; and the artistic "kleptomania" of the First Napoleon had innumerable predecessors in consuls, prefects, and emperors on the Tiber—in the Mummiuses, Metelluses, Verreses, and Hadrians of later times. Greece was the mighty emporium for "ready-made" art of every description: the "cheap-John" of artistic pagandom whither the esthetically inclined Roman generally pilgrimed (*hadji**-like) once at least in a life-time and clothed his naked terraces and basilicas, libraries and *atria* in purchased or plundered statuary, bronzes, and MSS.

In architecture, however, the Romans were not mere borrowers or imitators as in sculpture and painting, in epic poem, and comedy; here their touch was truly transforming. As in law and jurisprudence they developed something highly original, so their architects did not remain simply esthetically educated men skilled in a knowledge of materials and the principles of fine art, they became mighty engineers, almost the greatest the world has ever seen, and they covered Italy with splendid baths, water-works, military roads, defensive fortifications, play-grounds for gladiator and chariot, mausoleums rivaling the Taj† or the pyramid, vast forums, colonnades, quays, embankments, cemeteries, villas, and palaces; in short, out of an Athens with a population of 50,000, they developed a Rome of 2,000,000 souls, with all that this architecturally implies.

All early Greek, Etruscan, and Roman architecture was Cyclopean in character and consisted of enormous, unhewn bowlders piled on each other like the walls of Olevano, or the fortifications of Tiryns, this fact showing them to be older than the carefully fitted polygonal masonry of Norma and Segni or the interesting remains of the Servian wall upon the Aventine at Rome (about the eighth century, B. C.). The materials used by the early Roman architects were drawn largely from the heart of volcanoes,—lavas, concrete made of conglomerate ashes and hot water, tufa, *peperino* ("pepper-corn," from black kernel-like *scoriæ* abounding in the mass),

* (About 341–291 B. C.) A Greek dramatic poet.

† Stoa was a name given in Athens to various public buildings; originally it was applied to places enclosed by pillars, such as porches; and from it was derived the name stoic, as Zeno the founder of the Stoic philosophy was accustomed to instruct his pupils as he walked up and down the porch where they held their sessions.——Stadium was the Latin name for race-course.

‡ In the gross, entirely.

* An Arabic word meaning pilgrim, reserved by the Mohammedans to apply only to those who have made the sacred pilgrimage to Mecca. They use it as a title prefixed to their name.

† The famous mausoleum built at Agra, by Emperor Jehan, of India, for himself and his wife Noor Mahal; it is usually written Tag Mahal. It is of the purest white marble, and both inside and outside it is decorated with mosaics of precious stones. It is said that the whole Koran is written on the inner walls in precious stones.

and the like. Prehistoric volcanoes around Rome had belched forth inexhaustible materials for the future city. Among these were the warm yellow-hued tufa, the dark gray *selce*, the red sandy *pozzolana* that lies in enormous masses underneath and around the city, and forms with lime a hydraulic cement that has given prodigious strength and durability to the concrete walls of Rome and others. Travertine was a favorite material but if set up on end, split from end to end, owing to its peculiar crystalline structure. Lava is thus the inexhaustible soil of Roman wines and of Roman architecture.

It has been ascertained that the oft-quoted boast of Augustus that "he found Rome of brick and left it of marble" is true if "brick," being interpreted, stands for "tufa and peperino"; for according to eminent authorities no such thing as a brick wall or a brick arch is to be found among the existing *ancient* buildings of the Eternal City. The first dated bricks date from about 44 B. C. The Romans excelled in the manufacture of all kinds of stucco, cement, and mortar; the strength and coherence of their solid masses of concrete (as in the great dome of the Pantheon) exceeded those of the hardest stone; while bricks, both sun-dried and kiln-baked, were extensively used as facings to concrete walls and arches without constructional importance.

It was only in 114 B. C. that marble made modest entry into Rome in the house of Q. Metellus Macedonicus; later in that of Crassus on the Palatine; but hardly a century had passed before the whole city blazed with it, and the marble Rome of Augustus shimmered in the gay Italian air, a Venus Anadyomene* rising out of a gray and yellow sea of tufa, travertine, and peperino. It is difficult for us to form a picture of this regenerated, many colored, prismatic city cut like some mighty cameo out of its seven hills, basking in an air jeweled with every exquisite atmospheric effect, lifting its gleaming temples and colonnades out of a Campagna fringed with purple and violet volcanoes, and driving the vivacious torrent of its life over the great arterial roads—the Flaminian and Appian ways—through the trunk and limbs and extremities of an empire vast beyond imagination.

We wonder at the vividness of the resurrected Pompeian life that has been dragged with all its paint and prettiness on it from its winding-sheet of lava at the foot of Vesuvius; but had Rome been so entombed and incrusted and ingulfed in embalming ashes and fire, and had then the *velarium** of lava been withdrawn from it, as from some enormous amphitheater, what a pageant would have been flashed on the sight,—not as of miniature Pompeiis or deep-sunk Herculaneums, but as of the greatest city of the ancient world clothed in purple, scarlet and gold, and marble, the city that an emperor deified in a temple as Roma Æterna.

Modern Rome is bedizened everywhere with tatters of this antique finery, and we call it splendid; but what must the untattered, unruined, unspoiled, undiminished Rome of the Cæsars have been gloriously towering above the Tiber with its sea of yellow, orange, pink, blood-red, jet-black, snow-white, wavy, olive-green, purple, violet, crystalline marbles; its columns of onyx and alabaster; its capitals and temple-roofs of shining gilt bronze; its wall-linings and pavements of golden Libyan marble and columns of undulous pale-green *cipollino;* the Atys-stained crimson-purple translucencies of Phrygian *pavonazzetto* mingling with the red, white, and green of the Iasian, the brilliant tints of the Chian, and the *rosso antico* (like an arrested tide of frozen arterial blood). The living green of the precious serpentine with its panther-spots of white and brown, the black, green, and brown basalts, the glowing porphyries of Naxos still red with elemental fires; the leprous-looking porphyrites, the green porphyry sprinkled with feldspar crystals; the gorgeous Egyptian granites of the Nile,—all these contributed to this infinite versatility of color, and gradually made of Rome a resplendent panorama of buildings and structures that spread from the Cave of the Wolf and the Sacred Fig-tree† in pulsating circles and suburbs through the saffron desolations of the Campagna to the blue feet of the Alban hills, the temples of Tivoli, and the villas of Hadrian and of the water-loving Nero in the icy mountain-gorges beyond:

* A name given to a picture of Venus, which represents her as rising from the sea. It is a Greek word meaning emerging.

* A Latin word meaning covering.

† The den into which the wolf carried Romulus and Remus, and the fig-tree at the foot of which they were stranded.

Salve, magna parens frugum, Saturnia tellus, magna virûm! *

One of these wrecked marble houses—that of Claudius—was valued at $4,425,000 even in republican times, and up to 1889, nine thousand of the columns that once adorned others have been recovered.

The next paper will be devoted more specifically to Roman architecture; No. III. to Roman sculpture. The treatment of each subject will be popular and untechnical.

* "Hail, land of fecundity, land of Saturn, mother of great men."

THE LIFE OF THE ROMANS.

BY PRINCIPAL JAMES DONALDSON, LL. D.
Of the University of St. Andrews, Scotland.

PART III.

THE general order of a banquet was discussed in the last paper, but Horace gives a vivid picture of all the incidents of a banquet at which one of his friends was present, and in this way we get an exact idea of what it was. Unfortunately it was a banquet of an exceptional character in some of its aspects. Commentators differ, as they always differ on every subject, on the character of the man who gave the feast and of his object in giving it, and, therefore, the account which we narrate is what we believe to be the accurate interpretation of Horace's words, though it is not that agreed on by all editors of the poet.

The giver of the feast was Nasidienus, a man who had made a large fortune by farming and collecting taxes, and who was still intent on increasing it. He was a low, vulgar man, had never seen good society, and had no conception of its manners. The object of the dinner was to curry favor with Mæcenas,* whose influence was of great moment to him; and accordingly Mæcenas and three of his friends, among whom was the poet Varius† were invited to the entertainment. Narsidienus had also asked two of his own personal friends, Nomentanus and Porcius. They were both tax-gatherers like himself, and Porcius seems to have been as ill-bred as himself, for he astonished Mæcenas and his polite friends by swallowing whole rolls at a gulp. Nomentanus, on the other hand, had had some experience of good society, at least Nasidienus thought so, for he had called in his aid in the concocting of the feast and had arranged his place next to that of Mæcenas so that he might talk with him—a place which the host himself, according to the laws of etiquette, ought to have occupied. These then were just seven; but it was usual for great men to take two or three uninvited persons with him to a dinner, and when an invitation was sent him, he understood that places would be reserved for what were called "shades." One of these shades on the present occasion was a wit of the name of Vibidius Balatro.

Though Nasidienus wished to be a fine gentleman, his ignorance and stupidity led him into the most awkward mistakes, and though he would fain have been very grand and very kind, his avarice and bad taste were too great to permit of a generous or elegant display. The very hour of his feast was a mistake. He invited Mæcenas to come at twelve, although he might have known that Mæcenas seldom dined till four or five hours after this.

When Mæcenas arrives, the dinner party take their seats after the regular fashion. The three friends of Mæcenas are on the couch to the right hand, Mæcenas and his two shades are on the middle one, and Nomentanus and Porcius support the master of the house, who occupies the central place of the other couch. The room itself was a strange mixture of extravagance and niggardliness. The table was only of maple, while the couches were most magnificent. And there were large curtains in the room, which gave it the appearance of a tent. Some say that these curtains were intended to catch the dust that fell from the roof, but whether this was the case or not, the room had been so little used or Nasidienus was so slovenly in his habits that there were loads of dust upon them. The party are all reclining now, and around them

* See "Latin Courses in English" pp. 359, 360.

† A dramatic and lyric poet of whose life but little is known. Virgil appointed him one of his literary executors.

on all sides are the servants who are to wait on them; among them Nasidienus' groom, the rich man having grudged to employ a proper attendant in his place.

The first dish that comes in is a whole Lucanian boar. Nasidienus was determined to put his best foot foremost, even though it was contrary to all the laws of etiquette. But, alas! the boar had not come too soon, as the noses of the guests told them. Nasidienus indeed makes some excuse for it, for contrary to the manners equally of his day and of ours he was always talking of what this dish and that dish were made of and where he had bought this dainty and that. Around the boar were arranged all kinds of acrid vegetables so as to modify the strong taste of the boar—turnips, lettuces, radishes, and skirret,* and along with these fish-pickle and the lees of wine.

After they had discussed this savory dish, an attendant came in, a beautiful boy, no doubt, with his legs bare to show his fair proportions, who wiped the maple table with a hairy cloth which the silly extravagance of the host had dyed purple; and another attendant as fast as lightning whipped off every bit of the remains of the boar. While these attendants are doing their work, in march two slaves with stately step, at least one of them a black, blacks being then as great favorites in Rome as they were a century or two ago in England, but the blacks of Rome did not come from Africa but from India. Our tawny friend carries a fine Italian wine and the other slave a rich Greek wine; but probably the Italian wine was of inferior quality, and the Greek wine was a home concoction. Nasidienus looks up toward Mæcenas and says very respectfully, "I have plenty of other fine wines in my cellers, the best Falernian and Alban—you have *but* to order them." But Mæcenas was too much of a gentleman to ask of a stranger anything, that was not laid on the table. When the boar had been removed, birds and fishes and shell-fish were placed before them, and, as the dishes were brought in, Nomentanus explained what they really contained—for such was the admirable cookery that one could not have known a hare from an oyster. This the guests felt when they were told "that dish there is made of the intestines of a flounder and a turbot." Such a dish! It was at least economical. Of course our fine-bred gentlemen were tired of this sad fare, and so says one of the shades to the other, "We shall die unavenged if we don't make heavy inroads upon the wine-cellar." On this the face of Nasidienus turned as white as chalk, as he thought of the immense loss which his pocket would suffer by such deep potations. But there was one consolation for him: Nomentanus and Porcius were beside him—and woe to them if they ventured to take much.

But now comes the best dish of the banquet, thinks Nasidienus. "Mæcenas may not have liked the boar," he says to himself, "nor the intestines of the turbot, but will he not admire me and my art when he sees the next dish?" This is a lamprey swimming among shrimps. And Nasidienus is so full of it that he cannot help saying before it is on the table that the lamprey is in the best condition. "I have," he says, "poured over it a delicious sauce, the very best sauce in Rome. It is made of the best Italian oil and of caviar* and wine five years old and white pepper and vinegar. And I myself am the first that mixed with these colewort† and elecampane‡ and sea-urchins."

While he is talking, the guests hear a crash and in a moment all are involved in a mist as dark as pitch, and they feel their pates to see that they are not broken. All safe in body, they look up, but, alas! neither attendant nor lamprey were to be seen. The curtains had somehow or other fallen and the dust flying about in all directions had enveloped attendant, lamprey, sauce, and all. Nasidienus' brightest hopes were thus dashed to the ground. He had stood all his other disappointments, but this was too much for him. He laid his head down on the couch and wept as much as if the accident had been the death of a beloved and promising son. In fact he was utterly disconsolate. But Nomentanus cheered him up exclaiming,

---

*A plant which grows in China and other countries of the far East. It has an esculent root, somewhat resembling the parsnip in its taste. It is cultivated in some European countries.

*The eggs, or roes, of large fishes, after they have been salted and prepared for table use. It is much used in Russia at the present time, as a relish. Written also caviare (ka-veer').

†Young cabbage cut before the head becomes hard and firm.

‡A plant of the order *Compositæ;* a native of Europe, but now found generally throughout the gardens of America. The root has a pleasant, aromatic odor and a pungent taste. Its medicinal properties, good for all diseases of the lungs, are readily extracted by alcohol. Its medical name is *inula*.

"Alas, what god is harsher to us than thou, O Fortune!"

The guests on the other couches did not know what to do. They pressed their hands against their sides to keep from bursting into laughter and Varius lifted his napkin to his mouth to repress the strong impulse. Balatro, however, in a moment put on a serious face and turning to Nasidienus said, "Such is life. One is never rewarded for his toil in this life. What a pity it is that in order to feast me sumptuously you should be tortured with anxiety lest the bread should come in burned or the sauce be badly cooked. And then accidents will happen, perhaps the curtains fall or the awkward groom breaks the dish he is carrying in. But never mind. As adversity reveals the genius of a great leader, so does it reveal the genius of a host."

Nasidienus drank all this in eagerly. "The gods bless you," he said, "you are a right good fellow; a right kind and pleasant guest." Then turning to his servants he says, "Give me my slippers." And away he hurries to the kitchen to look after the next dish. In his absence there is a general titter and whispering and one of the shades asks an attendant, "Were all the bottles broken? for really we are getting no wine."

Soon Nasidienus returns. He will set all to rights yet. He is followed by a number of attendants bearing an immense tray with various dainties, among which are the limbs of a crane sprinkled with salt and flour, the liver of a white goose, which Nasidienus told them had been fed on the juiciest figs, the shoulders of a hare, and blackbirds and turtle-doves. The guests, however, began to be very weary of the incessant rattle of the host about his delicacies and anxious for a more refined and intellectual repast they rose from their couches almost without having tasted the good things of Nasidienus.

The ordinary way in which a noble Roman in the first century, B. C., spent his day was somewhat as follows. He rose before daybreak or about dawn and as he entered the principal hall of his house from his bed-room, he found a large assemblage in it waiting for him. These were his clients in whose affairs he was supposed to take a deep interest, and who were under obligations to him. Some he had defended when they were accused; he was in the habit of contributing to the maintenance of others; and to others he was ready to give legal advice. And probably some of them were there to ask his aid in money matters or his influence in a candidature for inferior offices, or his advice in legal questions that had arisen. The whole of them accompany the great man to the senate, or if there is no meeting of the senate, they follow him while he discharges some other business in the city, or pays visits to rich friends or makes calls on acquaintances. In the afternoon they convey him home. On his return he invariably takes a bath and then dines.

Horace gives an amusing picture of his own daily life in Rome. He was not one of the wealthy men, but he mingled among them, and making allowances for his peculiar position, his freedom from public engagements, and his willful ways, we get from his description a fair idea of how the Romans passed their time.

He awoke early enough and read books or wrote his verses, but he did not leave his couch till ten o'clock and was sometimes even later in rising. Then he would stroll through the streets, sometimes to transact a little business, sometimes to call on a sick friend, and sometimes to give bail for an erring acquaintance. Or if he were lazily inclined he would take up a roll and read a little or write to his friends or jot down the stanzas which he had put together on his morning couch and then a boy would come to him and anoint him with oil. Then after this he would have a bath instead of going to see the sports in the Campus Martius or taking a game at ball, according to the more usual custom.

It would now be about twelve or one o'clock, perhaps later, and Horace has not tasted food. He now takes a slight refreshment, a biscuit and some olives or grapes, but he purposely takes little lest he should injure his appetite for the great meal of the day, in which alone a temperate Roman rejoiced. Then he would stay at home for some time, whiling away the hours pleasantly in talk with his neighbors or in quiet musing until most of the great merchants and government officials had left their offices for the day and the streets were comparatively free from the rush of carriages and palanquins and horsemen. This would be about two or three o'clock.

He would then sally out to the markets, and he would chaffer with green grocers, meal merchants, or bakers' girls, asking the prices of leeks and radishes and lettuces and

flour. From these he would betake himself to the magicians, who could tell him for a small sum his whole future career, or he would tease the witches who pretended to possess love-potions of the most powerful effect.

Thus he would amuse himself until he felt inclined to return home late in the day. Then he took his simple dinner. His marble table would be set before him with leeks and vetches and oil cake. Three boys are in attendance. Horace washes his hands and attacks his vegetarian repast, quaffing at the same time a cup or two of one of the wines of the country, which he mixes with water. Then he goes to bed. Such was the way in which Horace spent his days in Rome when he was writing his Satires.

The life of the Roman citizen was far from monotonous. A very large number of days on his calendar were feast days, on several of which, grand religious processions took place, games were exhibited in the circus, and performances were given in the theater. Occasionally also he would witness the celebration of a triumph. In the later days of the republic, brawls on the streets between the followers of contending aspirants were not infrequent, and the air was filled with rumors of impending crises. During this period the life of the citizen in Rome must have been one of great excitement. But to each and all of them came death with inevitable certainty, and every Roman citizen had to be buried.

The funerals were managed by the family of the deceased person, but sometimes the senate decreed a public funeral and entrusted all the arrangements connected with it to their own officials. These public funerals were occasions of great display.

The mode of burial varied in Rome at various times, and according to the rank of the individual. Sometimes the Romans laid the body in the earth, but in the times best known, the corpse was burned, the ashes were deposited in an urn, and the urn was placed in a small house in which niches were built for all the funeral urns of the family. These little houses were erected outside of the city walls and besides the chamber containing the urns they had usually another chamber in which the funeral feast was held. Every family that could afford it had a sepulchral house of its own, but there were many who were not rich enough to procure such a building. Such men often combined to form funeral societies which, among other things, guaranteed funeral expenses and niches for the urns in some sepulcher.

In the earliest times the funeral ceremony was simple. It was said to be a custom of the Romans to bury without burning the bodies of infants not older than forty days, in niches constructed like the eaves of a house, but the authority for this statement is questionable. The rest they carried out by torchlight in the night time, and though it became usual afterward to bury in the day, torches always formed part of the funeral apparatus, and it still remained the habit to bury those who were prematurely cut off and all young people and the very poor by night.

In the case of the rich and noble it was considered that honor was paid to the dead by the magnificence of the funeral. On the death of a Roman the relatives closed his eyes and uttered a cry of lamentation. The corpse was then washed and dressed in the toga, and it was after that laid on a bier. The insignia of the offices which the deceased had held were placed by its side. This bier stood in the *atrium*, or principal hall, the feet of the body being turned to the door. Sprigs of pine and cypress were fixed up at the entrance of the vestibule to intimate that a death had occurred. A coin was put in the mouth of the deceased to pay his passage over the Styx.*

A Roman public funeral must have been a splendid sight. Some of its arrangements indicate peculiar ideas of death.

First of all, proclamation was sent round, saying that there was to be a funeral and requesting all who *could* find it convenient to attend. Then on the day fixed for the ceremony, undertakers were on the spot to put every one in his proper place. The procession was led off by the musicians, trumpet-

* The name of the principal river in the lower world. It was said to have flowed around this region seven times. It was across this river that the boatman Charon ferried the souls of the dead in his crazy boat. These shades had each to pay an obolus, about three cents, for their passage, and it was the duty of the friends to put this small silver coin into the mouth of the deceased for this purpose. For did not the boatman find this passage money, the poor souls were compelled to wander on the desolate banks of the river until it suited Charon's mood to give them a free passage. There were, however, two other rivers over which they had to be carried by Charon before they came to the Styx—the Acheron and the Cocytus; the one fee paid for all.

ers with long trumpets which were used only at funerals, trumpeters with ordinary trumpets, flute players, and horn players.

After them, in the third century, B. C., came howling women who sang a dirge, but their services seem to have been dispensed with in later times. Then came a troop of dancers and mimic actors, and among them was one who wore the dress of the deceased and represented him. As in a triumph these actors might utter jests about the dead as if to remind him that he was human, especially if he had been fortunate. Then came the most imposing, and the strangest, feature of the spectacle. If a Roman attained to one of the highest offices of the state, called the *curule* offices, his heir put up a waxen image or mask of him in his great hall, and it was regarded as proof of great dignity when a man had many such waxen images in his house. On the occasion of a funeral these waxen images were taken down and actors put them on. These actors were clothed in the official dress of the Romans whom they represented. They rode in chariots and were attended by lictors,* with the fasces, and had all the insignia of office. After them followed the insignia of the deceased and the spoils which he had taken in war, and representations of the cities which he had conquered, just as if it were a triumphal procession. And finally came lictors with fasces reversed, and torch bearers.

Then appeared the body lying on a lofty catafalque with head uncovered, or if the corpse was within a coffin, his figure made of wood was on the outside clothed as he himself used to be when living. This catafalque was borne on a carriage, but in early times a bier only was used, supported by the nearest relatives and the freedmen of the deceased.

The catafalque was followed by the relatives of the departed, the sons with covered head, the daughters bare, with the hair loose, and by his friends, and the general public. Often cries of regret were uttered, and flowers, locks of hair, and other tokens of affection were thrown on the couch on which the body lay. All were dressed in black, without ornament, and the officials of the state wore no insignia. The procession moved on to the Forum and stopped before the *Rostra*, the couch on which the body lay being in front of all. The men wearing the waxen faces descended from their chariots and occupied ivory chairs. And then a public orator or a son or near relative pronounced the funeral oration. This over, the procession formed again and marched to the place where the body was to be burned. There a pile made of wood had been erected on which the body was placed with weapons, ornaments, dogs, and other favorite objects of the deceased, and with various gifts from the by-standers. The son or nearest relative applied a burning torch to the pile and all waited till the last log was consumed and the fire on the smoldering ashes was extinguished by water or wine. The company then said, "Farewell," or "Light be the earth upon thee," and dispersed to their several homes.

The relatives remained behind and gathered the bones, wrapping them up in a cloth, offered up purificatory sacrifices, dined in the banqueting chamber of the tomb, and then said farewell. Some days after, the ashes which had been exposed to dry in the open air were deposited in an urn. Nine days were devoted to mourning and with a sacrifice and a dinner at the tomb, at the conclusion of the mourning, the ceremonies ended.

For the lowest class of the family, the slaves, we have no space. M. Wallon* has devoted three large volumes to this subject which in some of its historical aspects is singularly interesting. All that we can notice here is that the Romans behaved in this as in other matters, with sound, practical sense. The slaves were their own property and they generally treated them kindly. They devised means by which they might be freed and might render service to the state. But the passage from slavery to freedom was not made immediate. The slave who was freed became the freedman of his master and was attached to the family. It was the son of the freedman who obtained the full rights of citizenship and lost all trace of slavery. But in the times of the empire some freedmen attained to the highest positions and to great influence.

* Officers who preceded the king on all public occasions, carrying the ensigns of the royal offices, and clearing the way for and causing due respect to be paid to the king. It also belonged to these officers to arrest and punish criminals. The fasces, one of the emblems borne by them, consisted of an ax tied up with a bundle of rods, the sign of authority.

* Henri Alexandre. (1812——.) A French historian. The title of the book to which reference is made in the article is "The History of Slavery in Antiquity."

THE EMPEROR.

BY ALEXANDER YOUNG.

THE Emperor, by Georg Ebers,* is a romance which illustrates life in Alexandria under the reign of Hadrian. The great city of Egypt was then second only to Rome in grandeur, and its schools of philosophy, its architectural splendors, and its commercial greatness united to give it an almost unique attractiveness. It was also the scene of the early growth of Christianity, which is depicted with striking force in The Emperor, in which the visit of Hadrian to Alexandria is made the occasion of a vivid description of the life and manners of the people under the rule of that able administrator and liberal patron of literature and art.

It was on the first of December in the year of our Lord 129 that Hadrian, accompanied by his favorite Antinous, a youth of rare beauty and a body-slave, might have been seen walking in the early morning along the causeway which led from the top of Mount Kasius, which stands on a projected bit of sea-coast between the south of Palestine and Egypt. The Emperor was then fifty-three years of age, and his stately figure, gray beard and bare head, for it was his custom to travel without a covering for his locks, impressed every one whom he met with his dignity. He had climbed the mountain to enjoy his favorite spectacle of sunrise, and was on his way to his tent at the sea-side. There with Roman soldiers and imperial servants outside, about the camp-fires which were fed by half-naked boys, the children of fishermen, and camel-drivers, the Emperor lay on his couch, his favorite Antinous resting on the skin of a huge bear which his master had slain, at his side, and his hands caressing the Emperor's blood-hound. Hadrian talked freely to the youth whom he was so fond of that he refused to allow him to speak of his family, and alluding to the voyage which the Empress was making to Alexandria, said that to meet her soon after, it would be to suffer from her sharp talk. "We will stay here to-day," said the Emperor.

The Emperor had ordered Titianus, the governor of Egypt, to have the ancient palace of the Ptolemies, which stood on the peninsula called Lochias, the eastern boundary of the harbor of Alexandria, prepared for his reception, for he loved its view of the blue ocean. He allowed about a week for the restoration of the dilapidated palace which had remained uninhabited since the downfall of Cleopatra; so the prefect told Pontius, the architect, to do as well as he could in that time. Sabina, the Empress, was occupying the Cæsareum, a great edifice which had been built by earlier emperors. She had a thin face, with regular features, and her head of reddish-gold hair which was arranged in long curls, pinned side by side, had strings of pearls and precious stones braided into its tall structure. Her face which had many minute wrinkles was touched up with red and white paint, her eyes were small and keen, but without lashes, and had dark lines painted round them. She was offended that the Emperor had planned to occupy the palace at Lochias instead of being with her at the Cæsareum, and agreed to send messengers to delay his arrival so that the architect would have time to complete his work.

There was a sculptor named Papias whom Pontius depended on to complete a great statue of Urania and other works in honor of the Emperor, but this sculptor bargained with a young artist named Pollux to execute the statue for which he intended to get the credit himself. The architect had trouble with Karaunus, the palace-steward, a fat, sensual man who claimed to be of noble Macedonian family, and looked down on the Roman artist as a descendant of slaves. But the architect humored the pretensions of the steward whose two beautiful daughters, Selene and Arsinoe, worked unknown to him in a papyrus factory two hours a day, in order to get money to dress decently.

The Alexandrians wrangled among them-

---

*(1837——.) A German Egyptologist and novelist. Paralysis disabled him for active work in his researches as an archæologist, and from that time he has devoted himself to novel writing. His books have been translated into nearly every European language.

selves as to who should make the best display in honor of the Emperor, and the Greeks wished to exclude the Christians from all the processions and games. Even the Empress would have gladly exterminated them on account of their refusal to worship the gods, but dreaded a revolt as they constituted nearly half the citizens. But Titianus told her that she could not afford to lose such good tax-payers, and that the Emperor agreed with him. Meanwhile the palace at Lochias was beautified with mosaics, wall-paintings, and statues, and the work of Pollux, the sculptor, was greatly admired. Hadrian secretly informed Titianus that he should soon be in Lochias in disguise with his favorite Antinous, the slave Mastor, and his private secretary, Phlegon. Verus, the Roman prætor, eagerly awaited the arrival of the Emperor, whom he hoped would adopt him as his successor—a wish which was favored by the Empress. Hadrian was to come to Lochias as Claudius Venator, a great Roman architect, who was to assist Pontius in the restoration of the palace.

The vain palace-steward wanted to sell his art treasures to provide his daughters with costly dresses for the festival in honor of Cæsar, but Selene, the elder, opposed this scheme as the butcher and baker had not been paid for two months. Yet Keraunus tried to sell some of his valuables to Gabinius, a dealer in curiosities, who coveted a rich mosaic which belonged to the palace, and which he offered to take away in the dark. But Keraunus spurned the scoundrel's offer and threatened to have him arrested if he repeated it.

At a meeting of artists in the hall of the muses in the palace at Lochias, the abilities of Hadrian were criticised with Alexandrian freedom, but Pontius, the Roman architect, who lauded his knowledge and liberality, warned them not to say anything against him in the presence of the architect Claudius Venator, who was very intimate with him.

When Hadrian arrived at the palace he was impressed by the rough-clay bust of a girl by Pollux, and being told that it represented a beauty named Balbilla in the train of the Empress, he hastily modeled a bust of her, which, though a caricature, was so skillfully done that the young artist said, "You are not merely a great architect, but an admirable sculptor. The thing is coarse, but unmistakably characteristic." But the architect Pontius did not like this mockery of a defenseless girl whose ancestor had been a benefactor of his family.

The palace-steward's daughter Selene dreaded to have her father let her sister Arsinoe take part with the daughters of the wealthier citizens in the festival in honor of the Emperor, because she thought he would lose his place through his extravagance and that she and her sister and blind brother would come to want. Before daybreak the December morning after the Emperor's arrival, she went to a beautifully carved fountain in the palace to get a jug of water for her father, but was attacked by the monarch's blood-hound from whom she was rescued by Antinous. When she told her father of the affair he was very indignant and cursed the Roman architect whom he supposed owned the dog. He sent his slave to announce his visit to him in pompous phrase, and on entering the presence of the Emperor whom he still thought to be the architect talked so abusively that Hadrian compelled him to quit the room.

Mastor, the Emperor's body-slave, found comfort in his homesickness by hearing the Christians tell of the consolations of their faith and had employed some of them to wait upon his master. Antinous, who had fallen in love with Selene, called at her father's house and presented her with a beautiful flask which had been given him by the Emperor, containing a lotion for the wound she had received when chased by the dog. In her absence her sister Arsinoe sold this flask to a dealer in curiosities for a large sum, and also a sword of her father's which was said to have belonged to Marc Antony, to carry out his plan of having her take her place among the richly-dressed daughters of the great citizens in the processions.

When the beautiful Balbilla came, in company with a senator's widow, her lady attendant, to Pollux's studio to sit for her bust she happened to unveil while the artist was called out of the room, the very head which the Emperor had made in caricature of her, and was very indignant at what she supposed was the young sculptor's work, till Pontius told her it was that of the architect from Rome. The Emperor laughed heartily when he heard the story.

Arsinoe, the younger daughter of the palace steward, was delighted with the rich decorations of the theater when she sat with

the other female performers just behind the orchestra. Plutarch, the owner of the papyrus factory at which she and her sister worked, a half-paralyzed and be-jeweled and painted old man, had provided this entertainment. He had a purple-covered couch on the right of the stage and another similar couch was occupied by Titianus, the governor of Egypt, with his wife, while on a third couch Verus, the prefect, who was crowned with roses as usual, reclined at full length. Arsinoe made a fine appearance on the stage as Roxana, wife of Alexander the Great, but there was some criticism on her selection for this prominent part, while the children of illustrious and wealthy citizens were overlooked. Keraunus, her father, who had been censured for allowing her jewels for the occasion to be supplied by Plutarch, declared that he would dress his other daughter at his own expense. His object in displaying his girls to advantage, was to get rich husbands for them.

Meanwhile Selene had gone to the papyrus factory to do some work before coming to the theater, but she was in such pain from her broken ankle that she was removed on a litter to the house of some kind Christians, her fellow-workers. When Keraunus was told this on reaching home, he was very indignant at her being with such an "accursed rabble" as he called them, and he exclaimed furiously, "It is all the fault of the Roman architect and his raging beast of a dog." He added that he should look to Cæsar to punish those who injured his daughter, and prevented her from taking part in the procession.

Another trouble for the palace-steward was the sickness of his little blind boy, Helios, whom he loved tenderly, and he therefore remained at home with him while sending his old slave woman with Arsinoe to visit Selene. On the way she met Pollux who insisted on escorting her through the streets, and while the old slave-woman walked ahead, he kissed her and declared his love. They found Selene comfortable and when Arsinoe got home, through a crowd of festive revelers, both men and women, who obliged them to join their merriment, her father and brother were fast asleep.

Karaunus, eager to make a display, resolved much to Arsinoe's sorrow, to sell his faithful old man-slave in order to get a new and showy one ; but before doing so he sent the aged negro with a letter to Claudius Venator, the Roman architect, declaring that his daughter had suffered greatly from the architect's fault and requiring him to chain up his dog or be complained of to Cæsar, who would punish him for lack of respect to the palace-steward. When the Emperor received the letter he was in a gloomy mood, having seen evil signs in the heavens. Verus, the prætor, whom the old Alexandrians called the sham Eros, recognized Mastor, Hadrian's body-slave, in the streets, and inferred that his master also must be in the city. The slave's contradictory answers to his questions confirmed this opinion. He took from the slave the flowers which he was carrying from Antinous to Selene, and gave them to Arsinoe whom he met soon afterward on her litter, and bought a less beautiful nosegay which he sent to her sister, adorned with an engraved onyx brooch from his dress. But he found soon afteward that Arsinoe had given her flowers to a lady who was one of his wife's friends. When Selene received her flowers, she thought they came from Pollux with whom she was in love, and that the beautiful gem on them had been engraved by his brother, Teuker. The Christians who were caring for her had already interested the sympathetic pagan girl in their God who loved sufferers. But when Arsinoe told her that Pollux was her lover, she threw her flowers away, broke the rich brooch, and rushed down to the sea where her almost lifeless body was found by Antinous who had been walking through the streets with Hadrian when his mask was snatched off by a boy, and to avoid exposing his imperial master, he disappeared into the crowd.

The Emperor meanwhile went into a restaurant, where pretty boy slaves served the guests who reclined on couches by the side of low tables. The kitchen which was open to public view was surrounded by a small market filled with tempting articles of food. In a side room where he went to escape the gnats and flies Hadrian overheard a Roman historian praising his administrative talent and his learning, but disapproving his habit of wandering.

Evil omens which he had seen in the sky and on the road, disturbed the superstitious Emperor on his return to Lochias, and put him in a remorseful mood. While in the hall of the muses he saw Pollux, who had been dismissed by his jealous master Papias, break in his fury the bust of Balbilla which his own imperial hands had made. Hadrian, enraged, dragged the youth before his bust of Urania, and struck it off the body, and when the youth threatened him with violence, Hadrian

exclaimed, "Gently, fellow, if you value your life," and assumed the attitude of the marble statue of the Emperor in the Cæsareum. "I know you now," said the young artist who had supposed him to be Claudius Venator; "you are Cæsar." The Emperor still irritated by the youth's speech and manner, forbade him ever to enter the palace again.

An attack was made on the house of the rich Jew Apollodorus by the Alexandrian populace because it was not decorated for the feast, but the assault was checked by the prætor Verus in the interests of order. He was astonished to find Hadrian trying to control the mob and prudently induced him to go away. Then he congratulated the crowd on letting the pretended Cæsar escape. His next step was to question the Jewish astrologer in the house he had protected, about his destiny as indicated by the stars and the grateful sage promised to forecast it. Verus then visited the Empress who promised him that if the signs in the heavens on his birth-night were favorable he should be adopted as Hadrian's successor and heir.

The Emperor's wrath against Pollux was a great blow to his mother who vainly interceded with her sovereign for her son, but the jealous Papias tried to make him out a thief. But the palace-steward was destined to the severest fate; on being visited by the architect, Claudius Venator, with the dealer in curiosities, he Gabinius, was so overcome by the charge that he had tried to sell the mosaic belonging to the palace, that he seized Gabinius by the throat, and insulted his companion by saying, "It will be your turn to repent when Cæsar comes." Interrupting his tirade, Hadrian said sternly, "You know not to whom you speak."

"Oh, I know you only too well. But I—I—shall I tell you who I am?"

"You are a blockhead," replied the monarch. Then he added with dignity—almost with indifference:

"I am Cæsar."

Staggering under the shock of this revelation, the steward fell to the floor dead. On Gabinius saying that the gods had punished him for his guilt, Hadrian replied:

"You accused the steward of a dishonorable trick. But I know men well, and I know that no thief ever yet died of being called a scoundrel. It is only undeserved disgrace that can cost a man his life."

To add to the trials of the steward's children, his new slave broke open the chest where his gold was kept, and stole all the money. But their Christian friends provided for them.

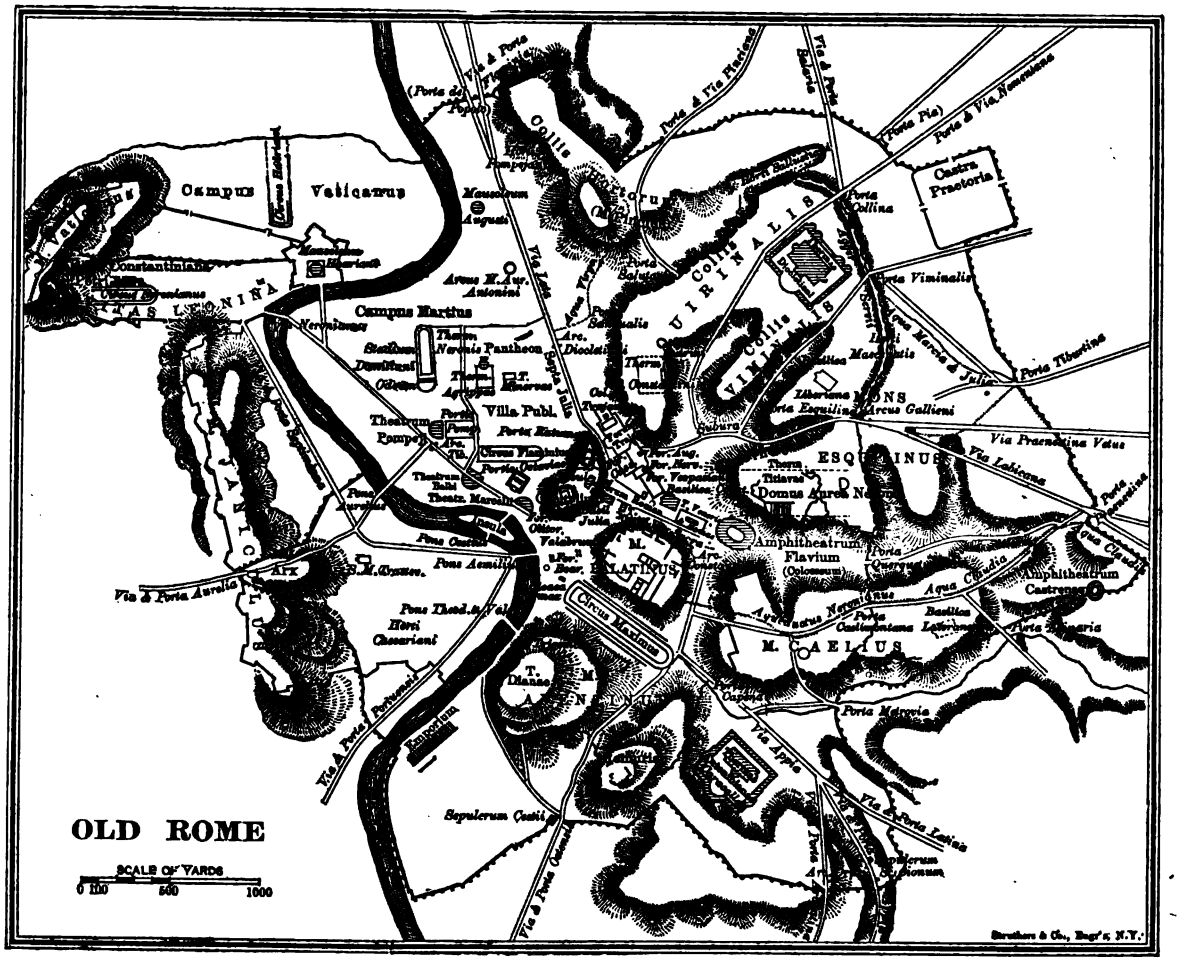
The Emperor finding the beautiful flask which he had given to Antinous in the shop of a dealer in curiosities, bought it and gave it back to his favorite, who had deceived him by a story that he had given it to Selene for its healing balsam the night she was attacked by the blood-hound and that she had drowned herself. The prætor Verus discovering this deceit made Antinous promise to interrupt Cæsar while watching the stars for his fortunes. With this design the favorite set fire to a store-house surrounding the watch-tower. The fire spread far and wide and Verus left a grand feast which he was giving to distinguished Romans and Alexandrians, where philosophers praised the dialectic keenness of Hadrian in a recent disputation, to hurry to the conflagration, and Pontius exhausted himself in saving the town from destruction.

Antinous who during the fire had been injured in saving some of the Emperor's property sought out Selene on his recovery, and to avoid his suit, she departed after being baptized, to Besa in Upper Egypt, with the Christian dame who had adopted her. There Antinous went later with the Emperor, after the festivals in his honor by the Alexandrians were over, but he declined the offer of Hadrian to make him his successor, instead of Verus, and finding that Selene had been killed because she would not worship Cæsar's statue, the overthrow of which in a storm was attributed to the Christians, he plunged into the Nile and was drowned.

Meanwhile Verus had been adopted by the Emperor as his successor and in the rejoicings at Alexandria, the sculptor Pollux who had been imprisoned on a false charge of theft by his master Papias, was set at liberty and afterward married Arsinoe. He had plenty of business in making statues and busts of Antinous to whom the Emperor had decreed the honors of a god. Balbilla who had admired the beauty of the imperial favorite, married Pontius. Verus died before Hadrian, but his son afterward wore the purple. It was said of the great Emperor by Titianus, that "no one worked at so many secondary occupations as he, and yet no former Emperor ever kept his eye so unerringly fixed on the main task of his life, the consolidation and maintenance of the strength of the state and the improvement and prosperity of its citizens."

MAP QUIZ.

1. What bridge took the place of that which Horatius kept?
2. Locate the scene after the battle of Lake Regillus, described on p. 11 of THE CHAUTAUQUAN for Oct.
3. Locate the Tullianum. (See p. 26 of "Outline History," and p. 36 of "Latin Course.")
4. Entering Rome at the Porta Flaminia, what famous structures would be passed in going to the Roman Forum?
5. How would a triumphal procession entering Rome by the Appian gate (*porta*) reach the *Capitolium?* What great structures would it pass?
6. How many gates are in the walls of Servius Tullius? in those of Aurelian?
7. What sanitary works are marked on this map?
8. What famous points would come into view of one standing on the Capitoline Hill above the Basilica Julia and looking to the south-east?
9. What *fori* are near that of Augustus?
10. What famous temple in honor "of all the gods" is on the Campus Martius?
11. Where was the camp (*castra*) of the imperial body-guard (*prætoria*) situated?
12. On what hills (*colles*) were the gardens (*horti*) of Sallust, of Mæcenas, and of Cæsar situated?
13. What theaters were on the Campus Martius?
14. Where was Nero's Golden House (*Domus Aurea Neronis*)? his bath? the bridge called for him?
15. What great work did the first three members of the Flavian family leave to Rome?
16. What public work did Domitian place on the Campus Martius?
17. In what way is Trajan commemorated in Rome?
18. What did Hadrian do for the right bank of the Tiber?
19. Locate the baths (*thermæ*) of five Roman emperors.
20. Re-read Signor Lanciani's papers on the "Burial of Rome" in the Oct. and Nov. issues of this magazine, and locate on the map the points in Old Rome which he mentions.


OLD ROME
SCALE OF YARDS
0 500 1000
Campus Vaticanus
Campus Martius
Castra Praetoria
Amphitheatrum Flavium
Circus Maximus
Pons Aelius
Pons Neronianus
Pons Aemilius
Pons Cestius
Pons Sublicius
Pons Agrippae
Pons Fabricius
Pons Cestius
Pons Aurelius
Pons Triumphalis
Pons Milvius
Pons Mulvius
Via Flaminia
Via Appia
Via Aurelia
Via Portuensis
Via Ostiensis
Via Labicana
Via Praenestina Vetus
Via Tiburtina
Via Nomentana
Via Salaria
Via Viminalis
Via Lata
Via Recta
Via Papia
Via Triumphalis
Via Cornelia
Via Campana
Via Cassia
Via Clodia
Via Aurelia Vetus
Via Portuensis
Via Ostiensis
Via Appia
Via Latina

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*December 1.*]

"IN the beginning God made the heaven and the earth." What do we learn here? First, that the heaven and the earth had a beginning, and as they had a beginning, therefore they must necessarily have had a cause; whether an intelligent cause or not does not yet appear. We shall see all that presently. But this much clearly is a settled thing, that the heaven and earth had a beginning. Now, this is our answer to those who say the heaven and earth had no beginning. "If they did not make themselves," it is said, "why should you suppose it impossible that they should have existed for ever and from eternity? You believe in the eternity of a Divine Being from everlasting; why should you not believe in an eternal and material world?—the one is a thing as conceivable to thought as the other." Now, just observe at this point how wonderfully in our own day science comes to the help of faith. The science above all others that seemed at one time to threaten our belief in the fact that the heaven and the earth had a beginning was geology. The geologist told us that all the wonderful changes which he discovers in the earth, that slow progress of the earth's growth, as it were, and the passage from one form to another, required almost uncountable and inconceivable millions of ages in order to bring them about, and when men got so far in the immense and inconceivable distance of millions and millions of ages the imagination, as it were, seemed to grow vaguer, and it was hardly possible then to consider the possibility of a beginning, and easy for it to accept, in some lazy way, the idea that this immensity of millions really meant eternity. And that is how it was some years ago. What has happened since? Astronomy has come to correct the teachings of geology. The astronomer has discovered this absolutely certain fact, that this whole planetary system of ours shows within itself signs of decay, must be coming to an end, must one day come to an end; that the heat of the sun, which animates the world, is gradually decaying; that our planet is gradually cooling, shrinking down from the globe of liquid matter it once was, until, as times and ages go on, it shows it is to become dead and cold and lifeless, like the moon that lights the earth. What, then, does astronomy tell geology? Your immense antiquity is impossible, because, if it were, this change would have been accomplished long ago. It is demonstrably certain that if the world had the antiquity claimed for it, it would by this time be as dead and lifeless a thing as the moon that lights it.

We now see how, in God's providence, deep seems to answer unto deep, and the depths of one science seem to reveal to us the truths that the other has just swept over and left for ever. It is, therefore, demonstrably certain that this world must have had a beginning.

And in the next place we are told that it not only had a beginning, and, therefore, a cause, but that it had an intelligent cause. God made the heavens! They had a cause, and that cause was a Divine, a forecasting, foreplanning, all-ordering, all-designing mind. The more that science tells us of Nature, and the things in ourselves, and the world around us, the more does it tell of the marvelous adaptations, the fitting of one thing to produce another. The cause that produces that effect is shown by science more and more abundantly, and things of which we never, a few years ago, understood the use or meaning, science tells us are designed, and carefully designed, for some purpose or another.

[*December 8.*]

You, some of you, remember, many of you, that deeply interesting course of lectures in this town, the Gilchrist lectures, and I remember one of them that showed us how the color and structure of a plant, and more especially its color, which a few years ago no one would have thought had a particular use or meaning, were designed for the most important purposes in the life and growth of the plant. Science, then, is ever showing us a design, and that the world had a designer.

Your instances prove to us, we may say to a man of science, adaptation from means to end; it must have been a wonderful mind to produce those means to bring about that end, and nothing to my mind so clearly proved the reality, the certainty of all forecasting meanings than that doctrine of evolution which it was said was so dangerous to the Christian faith. What is it? It is that everything we see was not created to one end by a creative power, but that it is a slow growth from the most rudimentary beginnings. Life can be traced back to some minute cell, some little particle or atom of matter hardly distinguishable from some other adjacent atom of matter, and yet these wonderful little tiny cells, grow in the one case into a plant, in the other into an animal; in the one case into one kind of animal, in another a different kind of animal, and that animal exquisitely adapted to its surroundings, different from the other and its surroundings, and thus springs this evolution out of each little tiny speck and atom of matter. What has then produced this history? Is it chance? Ask any mathematician, any arithmetician, to calculate the chances of any one of those things going through exactly the history it did go through, and contrast that with the history of the brother particle of matter, so different in its history; combine these, and add to these all the inconceivable history, all the chances against the other particle of matter, and he will tell you it is a thing beyond human calculation to say how many chances there are against the one thing happening that did happen. And yet those chances must be put together before you can state the infinite chances there are against the doctrine of Atheism being true.

We hold, then, that the design, or the infinite millions of design, we see in the world, show a designing mind, and the longer the period of evolution, and the smaller and minuter the origin of life, the more marvelous becomes the mind that from the first conceived and brought to perfection the infinitely varying history of these various particles of matter. Evolution is the strongest possible test that can exist as to a designing mind that planned all things from the first.

And then, in the last place, brethren, we believe that He who created and designed the world, and who brought everything into the world that we see to this perfection, planned and designed man. Evolution, so far as we know it, reaches its highest point in the evolution of man, whom God made out of the dust of the earth. Trace back—and we are willing that science should take us by the hand, and teach us to trace back this earthly frame of ours to its very humblest and almost inconceivable beginning—place us at the moment when the speck and tiny portion of matter that has yet to be man takes its force and development; tracing in science the growth and history of that thing which is to be man as we know it, and then see man as he is, with all his defects, see what a marvelous creature he is, with his power of mind, gift of body, beauty and wealth of affection, see the almost inconceivable advancement which lies before him still, and see in the evolution of humanity the triumph of the Creator.

There is that in me that tells me that the Being that made me must be inconceivably wiser, greater, mightier than I am, or all men together, and yet in myself I may see some likeness of Him, I may gather some thoughts of what He is from my knowledge of what I am. True it is that this vision of the Divine perfection is but dimly reflected in the human creature that He has made; true it is that the mirror has been broken, that it has been stained and smirched by many a stain of sin, and yet in every fragment we can see some image of God the Father. Neither has He left us to discover Him in His moral perfection and Divine glory only in our poor, damaged, broken fragments of Himself, but He has sent into this world a Son, a perfect Son, the true image of His person and reflection of His glory, who has taken to Himself that humanity that was evolved out of the very dust, and who has linked Himself to us by indissoluble and eternal union. In Him we see the perfect reflection of divinity; in Him we see the promise and the potency of the ultimate perfection of humanity.

[*December 15.*]

What does the word Christ mean, and what does it teach us? Now, to the Jew of that day, and even to the Pagan, there could have been no doubt as to the meaning of this word Christ, the Christos, the Anointed, one representing to him some person who had been publicly set apart to some great office among men. Anointing was that act by which, especially among the Jews, a man was set apart

to some Divinely appointed office among the people; the prophet who was to speak to the people from God, the priest who was to minister to the people in holy things for God, the king who was to rule in God's glory over God's own people, were solemnly set apart by anointing to their office. What they would have called anointing we now call consecration.

And every one of these offices, observe, was in the service of mankind. The prophetic office was His, and He claims it as His own when He says, "The Spirit of the Lord is upon Me, for He hath anointed Me"—What for? "To preach the Gospel to the poor." The prophet's office was an office to serve mankind as their teacher, their guide, and their counselor. The priestly office was His, and for what? That He might offer Himself as a Lamb without spot or blemish to God, and having entered by a new, living way with His own blood, should live for intercession and sacrifice, coming forth with blessings for God's people. God made Him King over them, and gave him Heaven for an inheritance—for what? That He might rule them in righteousness and peace. Prophet, Priest, King—in each one of these He was the Servant of mankind, and so He says of Himself, "The Son of man came not to be ministered unto, but to minister."

This is the idea, brethren, of the Christ, the Consecrated One. It means One whose whole life on earth, whose whole life ever since He has left this earth, was devoted, is devoted, to the service of mankind—it is a life Divinely consecrated to the service of humanity.

Our Lord Jesus Christ is the Anointed and Consecrated One. So is each one of us, my dear brethren. We who are baptized and baptized into Christ, we bear His mark upon our foreheads, and we were consecrated to His service and to God in that hour, and He has said that He has come into this world that He might be in us and we in Him, and it is said of us that we are to be partakers of His Divine nature, and He said to His disciples, "As My Father hath sent Me, so sent I you. I, the Messiah, the Sent One, sent by the Father, sent you that you may do My works in the world, and carry on My office." The Church is His body, and she is to be indwelt in His Spirit, and, therefore, if we who are baptized in Christ would be of Christ, we must be all these very offices of Christ that He has borne for us. Our life, like His, if He is in our life at all, must, just in the measure and degree in which He is in us, and in our life—must be consecrated to the service of man.

[*December 22.*]

In our baptism we are devoted to God's service for man's sake; our religion is to be a religion of service, our Gospel is to be a Gospel of sacrifice. This is not the common idea of religion. That idea is, that it is some sort of contrivance for enabling a man to enjoy himself as much as he safely can in this world, and somehow to slip into heaven when it is all over. That idea is that it is a life which, of course, must be moral, respectable, decent. And its aim is to do well in this world, as well as we can; to get on in this world, to amass money, not dishonestly or wrongly, but to amass it for those who come after us; to enjoy all the pleasures of life in a reasonable way, and so to pass quietly and peacefully through life, making, as much as we can, the best of both worlds. This is not the Christian idea of life. The true ideal of the Christ-like man is a life of service, and, if need be, of suffering for his fellow-men and for God's sake. To be the priest who will sacrifice himself for his fellows, and win for them blessings and happiness, at the cost, if need be, of his own; to be the prophet who will speak out for God, God's truth among his fellow-men whether they will hear or whether they will forbear, who will stand up for the right and for the truth, come what may of it to himself; to be the righteous and just ruler of men in such rule as God may give him, whether a ruler in his house or a ruler in his family, whether as a father, master, or magistrate, as a ruler of men in any capacity, in any public office, not for his own advancement, not for his own comfort, but for the sake of his fellow-men, to help them, to guide them, to teach them, to strengthen them, to lead them heavenward—this is the Christian life. The man who feels that speech is a gift from God, and must be wisely and truthfully used among his fellow-men, and used not for his own good; the man who feels that he must never allow comfort, convenience, advancement, to stand in the way of his brother's good; the man who never grasps power on a great scale or a lesser scale as a thing to be grasped at and seized for its own sake and its own advantage, but who feels that whatever power, whatever mastery, whatever rule,

whatever influence is given him in this life, is given him as a most sacred trust, and it is true of him in his own measure and degree that by God's power and grace he should rule righteously and in the fear of God, that man inherits the office of Christ, that man, to the best of his power, and by God's grace helping him, is working out the Christian ideal of the Divine life among men.

It is not given to most of us to exhibit the Christ among men upon the great or the heroic scale; it has been given to some, and their memory is fresh,—and though they were ill-dealt with in their life-time, as He was, yet their names are very dear and their work appreciated among men now. The prophet's gift was his who poured out his soul in stirring denunciations of the iniquity of the slave trade, and in a way that makes the name of Wilberforce* honored among men. His was the prophet's soul that spoke for God, that he might serve mankind; his was the priest's who labored in the dungeons and the fever dens of mankind; where cruel tyranny, and perhaps more cruel and sinful iniquity, left unhappy prisoners to die of slow and lingering despair, and who gave his own life, at last catching the disease in a fever den, and dying, bequeathed the name of Howard† to mankind as one who had the spirit of Christ that enables men to sacrifice themselves for men. Such names as these stand out in the history of mankind on the great stage; and yet in these days, when we hear of something done on a small scale that is noble and heroic, and was not heard of fifty years ago, and would have passed away in the obscure martyrdoms, it makes up the very salt of humanity.

*William. (1759–1833.) A well-known English philanthropist. He devoted his life to the abolition of the slave trade in England, which was effected after years of earnest labor, in 1807. For forty-five years, 1780–1825, he held a seat in Parliament. His large income was mostly devoted to charity.

†John. (1726–1790.) A celebrated English philanthropist. After the great earthquake in Lisbon in 1755 he embarked for that place, thinking to do all in his power to relieve the suffering people; but his vessel was captured by a French privateer, and he was detained in prison for some time. The treatment which he saw in force there aroused him to the need of a reform in prison discipline. These impressions were strengthened a few years later when he was appointed sheriff of Bedford and witnessed the cruelties to which prisoners there were subjected. From this time forward he gave up his life to instituting a change in the care and discipline of prisoners, succeeding at last in inducing the House of Commons to pass laws in their favor. He died from camp fever which he took from a patient at Kherson, on the Black Sea.

[*December 29.*]

Not long ago the inhabitants of the Sandwich Islands in the Pacific, were sorely smitten and plagued by leprosy. They resolved at last to gather all the lepers from the islands roundabout, all tainted with the slightest symptoms of leprosy, and banish them to one island, where they should dwell and perish slowly, while the rest of their fellow-citizens were saved from the plague—and they did so. And this band of pilgrims, on a pilgrimage of death, were gathered on the shore of one of these islands, about to depart by a ship which would carry them away for life. And standing on the shore was a priest, a Roman Catholic priest,* and he saw this multitude going away without a shepherd to care for their souls, and he said, "Take me, let me go amongst them; I will dwell amongst these lepers, and will give them ministrations of religion which otherwise they would be without." He went, and for some time his courage sustained, and his ministrations blessed that people among whom he had cast his lot for life, for he might never leave that place, and then we hear in a letter written by himself calmly and cheerfully, how that the disease has at last assailed himself, and that his hours of labor are numbered, and before him lies the death of slow and hideous decay to which he had doomed himself that he might save others. In that man was the heart of the priest; in that man was to be seen a manifestation of the Spirit of Christ, the Anointed One; full surely on that soul rested the divine unction that strengthens and blesses men for noble deeds of sacrifice. There is an example of how the priestly spirit, the spirit of consecrated devotion to men's service for God's sake may penetrate the soul of man even in our day. It is in that spirit we should strive to live.

Seldom is it that we can rise to high levels, but there is a task and duty which lies before each one of us, and into these we may bring much of the spirit of the prophet, priest, and even of the king; we may find in our day and in our generation, and in the little circle in which we live, many and many an opportunity of saying a good word for God, a word of kindly warning, a word, it may be, of stern and faithful rebuke, a word of help and guid-

*The name by which this devoted priest is known to the world is Father Damien, who since the writing of this article has died from the terrible disease to which he fell a victim.

ance to those around us, that may be the means of turning souls to righteousness and bringing them to their Saviour; we may find opportunities when we may give up something, sacrifice, endure something for the sake of others who are near to us, and even for the sake of those who have no claim upon us, when we may offer ourselves in some measure and degree for our fellow-men.

And the kingly office is ours too. We may have our share in the rule of men, and the share is becoming larger and larger for you, as slowly power is descending from the high level where it once dwelt, and as the people are more and more becoming rulers, and more and more are people called to exercise their kingship in the spirit of Christ. There is not a vote any one of you can give at an election, there is not a share in political action in this country that you cannot give and use for God's sake; there is not one of you to whom the duty falls who is not taking his share in the kingship of God, who should not take that share, large or small, in the spirit of Christ, and for the sake of man. For no personal aim or the aggrandizement of party, but for the good of his fellow-men, and that only so far as he knows it, should each one of us exercise that share of power which falls to our lot. And so in the family, in the nation, in our own hearts, there is abundant room for the discharge of the office of the consecrated life, and we, in our measure and our degree, may be prophets, priests, and kings of God, even as Christ, our Lord and Master, was; even as He was, leaving us such an example that we might follow in His steps.—*The Right Rev. W. C. Magee, D. D.**

*(1821——.) An Irish divine. He was made dean of Cork in 1864, and shortly after dean of the Chapel Royal, Dublin, and in 1858, bishop of Peterborough. He is generally acknowledged to be one of the best pulpit orators of the present age.

THE WORK OF UNDER-GROUND WATER.

BY PROFESSOR N. S. SHALER.
Of Harvard University.

THE rain-fall of a country quickly becomes divided as regards its geological work into two classes, the water which remains on the surface and that which penetrates into the ground and for a time courses below the light of day. The surface water, as we have already seen, does, in the main, purely mechanical work on the rocks; it rends them by driving stones and sand over their surface, by penetrating into the crevices and there expanding under the action of frost; it helps to feed roots which act as wedges to drive the fragments apart. The general aspect of a country, the hills and valleys, is usually in the main due to this action of surface water flowing in the torrents and rivers of the country. The harder rocks project from the hills, because they have better resisted the action of the streams; here and there the softer rocks project also, because they lie in position where the torrent waters have not gathered in sufficient volume effectively to attack them.

We have now to consider the action of that part of the rain-water which penetrates below the surface of the earth, and there does a great range of work, which, though hidden from the eye while it is doing, is clearly revealed at a later stage in the history of the given surface. The proportion of the rain-water which enters the under earth to perform its diversified rôle varies much in different regions, and in most regions varies also at different seasons of the year. Where the country is covered to a considerable depth with sand, the whole of the rain-fall may become subterranean almost as soon as it falls. Except when the ground is firmly locked in frost, there will be no trace of free running streams upon it. Thus, on Cape Cod, on Long Island, New York, and in other portions of the New England district, and in New Jersey, there are wide fields with no trace of running water upon them; except in the ice-bound times of winter, the rain immediately sinks into the interstices of the sand. In the winter time it often flows in a vagarious and ineffective way, the ground being so far set by frost that these temporary streams excavate no channels. On steep mountain sides where the thin soil is underlaid by close set bed rocks, or where these

firm foundations of the earth appear in the form of bare stone, the quantity of the rain-water which passes below the surface is generally very small. In limestone countries, where the under rocks are much riven by crevices, termed joint planes, the surface water as well as that which has penetrated into the soil, frequently finds a path through these crevices in devious cavern passages, for great distances, before it again emerges to the light of day.

While the surface water, that which flows in torrents and rivers, owing to the swiftness of its movement, does a great amount of mechanical wearing of the surface, wearing which is to be compared to that which we may effect with sand-paper on surfaces of wood, the under-ground water, because it moves very slowly, generally creeping along with no sensible motion, effects no considerable work of the kind accomplished by the open air streams. The condition of this under-ground water, where it is near the surface, is shown in the facts we may discover in the ordinary wells of a district. At almost any point where the soil and other detrital matter above the bed rocks are thick, we find that by sinking a shaft to the depth of at most a few score of feet, we come into a level where water abounds. It is rarely coursing in an open channel but creeps into the excavation, through the crevices between the fragments which form its sides. If we have a chance to observe several such wells, on a gently sloping hill-side, we may find that the water remains at the same depth below the surface in each of the pits, one lying above the other on the slope. Thus, the surface of the water in wells one hundred feet apart on a declivity may vary several inches in their height; it thus becomes clear to us that on such a hill-side there is an inclined plane of water at a given depth below the surface, extending from the top to the bottom of the elevation. In times of long continued rain, this water line rises toward the surface of the ground; in times of drought it sinks deeper in the earth; but it always retains its sloped character.

The reason for this inclined position of the ground water surface is easily understood; it is a fact well known to hydraulic engineers that if we take a water pipe an inch in diameter and lead it for the distance of a mile, with only a few feet elevation at its uppermost point, the water will not flow through it in a free stream; it will merely trickle out of the lower end. If the pipe is made yet smaller, say one-eighth of an inch in diameter, the flow will be reduced to almost nothing. This resistance to the motion of water through a pipe is due to the friction of the stream against the inner surface of the pipe, skin friction as it is termed by the engineers. A further illustration of this principle may be seen by taking a number of thin plates of glass, pressing them close together, and pouring a little water on the upper surface of the mass. The water may then be seen to cling between the plates, although it may rise several inches above the base of the body of glass. If now we can set the upper surface of this mass of closely pressed sheets on a slope and make a number of little excavations to represent the wells, we would find that some of the water would trickle into each cavity. In the under-earth, the closely pressed grains of sand or clay represent the plates of glass; they hold the water between them by the same capillary action as that which retains the fluid between the plates of glass; the action is the same as that by which water is held in a sponge.

If we penetrate below the detrital layer of the soil and the fragmental matter which lies beneath it, and enter the bed rocks, we find that these more compact strata as well as the superficial materials contain a good deal of water held between the interstices of the rock. In all mines which have been excavated in the earth, even in those which penetrate more than three thousand feet into the rock, some water is always found. It pours out from every rift and cranny; it creeps in, indeed, often from the faces of a rock which appears to be entirely solid. In fact the under-ground water is much more universally present than that which courses over the surface; except in times of rain the surface waters only appear in the beds of streams, and where the surface of the ground is occupied by vegetation, the superficial water has no effect on the earth, except in the stream beds. Beneath the earth, every portion of the soil, and every part of the bed rock as well, feels the effect of the slow creeping under movement of the fluid.

The effect of this under-ground water is in most cases essentially chemical; save in rare cases where it passes through limestones it does not make distinct under-ground channels through which it flows, it merely creeps

through the indistinct ways formed between the interstices of sand. This work, which we term chemical, is due to the peculiar properties resident in water, given to the fluid by other substances which it may have absorbed. When the water falls on the earth's surface in the time of rain or snow, it is nearly pure water, containing only a bare trace of any of these substances which it can take into solution. As soon as it begins to pass downward through the soil bed, this distilled or rain-water, because of its solvent power, takes in some part of almost all the mineral matters with which it comes in contact. It also appropriates a good deal of gaseous material, such as is produced by the decay of vegetable matter. If we dig a pit in any place where the earth is much commingled with decayed vegetable matter, say an ordinary well, and close it over so that the winds may not beat down into it, we will find that it shortly becomes filled with what is sometimes called fixed or bad air, that is, carbon dioxide or carbonic acid gas. This gas as is well known to most of my readers is composed of one atom of carbon taken from decaying organic matter and two atoms of oxygen from air, or perhaps from water.

Among the infinite beneficent conditions which make life possible on the earth's surface, we must count this capacity of water for taking carbonic acid into solution. Even at the ordinary pressure of the atmosphere, water has a remarkable power of appropriating this substance. It will take a large body of this gas into solution. As soon as the water becomes charged with this gas, it acquires thereby a great power for dissolving materials such as compose our rocks. Thus, water ordinarily charged with carbon dioxide will take up about fifty times as much lime as it can dissolve in the ordinary state. This lime does not discolor the water, which remains entirely transparent, nor do the other substances taken into solution by virtue of the power given the water by the carbonic gas affect its apparent purity. The substances are entirely in solution as sugar is in ordinary sweetened water, or the salts in the waters of the sea.

When thus charged with CO_2* and richly stored with other substances which that gas enables the water to appropriate, the fluid penetrates downward into the rocks; it is endowed with singular chemical powers; such water in fact is a great laboratory by which changes of great variety may be induced. The deeper the water penetrates, the greater the pressure upon it, the larger amount of carbon dioxide and other dissolved substances it may contain. Passing downward, if it attains any considerable depth, this water is constantly made warmer and warmer by the increased heat which marks the deeper portions of the earth. This increase of temperature also does a great deal to aid the solvent power of water; the result is that the farther down it goes the more powerful it becomes as a chemical agent, as a means of promoting changes in the rocks.

The action of this under-ground water, though important, is so far hidden from the student's view that he can be expected to observe only a small portion of it. Fortunately, however, it happens that these more visible portions of the work are among the most important which we have to consider. The under-ground water, though it operates to the greatest depths to which we can attain, does its most conspicuous work in the soil, for there it is largest in amount and finds the freest way to accomplish its ends. Taking any chance section which may show the aspect of the soil and the detrital matter beneath it, as well as of the bed rocks, by preference in a place where the plow has not done its work, we find on examining the grains of which the soil is composed that they are all much decayed. Many small pebbles which were once evidently solid rock are quite rotten. They break to pieces with a little rubbing. A part of the mass is apt to be discolored by the oxides of the iron which have rusted by contact with the ground water. Yet farther down at a few feet from the surface, we perceive the action of the soil water is less considerable; but it is yet still evident. Even on the bed rock surface, we find the materials of the firmer deposits corroded for the depth, it may be, of many feet. In glaciated districts, for reasons which are to appear hereafter, the corrosion of the bed rock may be slight; but south of the old glacial belt, this chemical decay has often gone so far that even the resisting granite is reduced to a powdery state so that it can be worked to the depth of one hundred feet or more below its surface. Such decayed rocks

* The symbol used in chemistry for carbon dioxide, the colored gas formed when carbon or its compounds are burned in air or oxygen.

are porous; it is evident on handling the specimens, by their less weight, that a part of the mass has been removed by the action of water.

It is in this removal of material from the superficial portions of the under earth that we find one of the greatest rôles of under-ground water. By its capacity for taking substances into solution, it effects its under-ground work of feeding the plants. The water to which their roots find access is by the solvent power readily charged with the nutrient materials necessary to make the ash or mineral matter which constitutes a considerable part of all plants and is absolutely necessary for their development. This done it sinks deeper, bearing its charge onward, partly downward, but to a great extent sideways, until it merges in the distinct springs or passes into the river beds at the level of the stream waters. In an ordinary country only a small part of this ground water emerges in the form of distinct springs; for it requires a peculiar arrangement of the under-ground rocks to send it up from the depths to the open air before it attains the streams. By far the greater part passes out as a broad sheet into the rivers along the margins of their banks. If along a river just above the water's edge we dig a pit we can see this water flowing in from the land side. If any of this under-ground water is taken, say to the amount of a pint, and at the same time a pint of rain-water is caught in a clean vessel as it falls from the skies, and the two are boiled away until the vessels are quite empty, we will see that the spring water deposits a little sediment on the bottom, while the rain-water affords none at all, or a quantity so small that it can only be detected on a most careful chemical analysis.

Every spring in a country, all the broad stream sheets which are creeping down the slopes to the margins of the rivers, are conveying out a large store of the solid matter from the under earth. This material goes forth in the state of complete solution to the sea and remains suspended until it is appropriated by the plants and through them by the animals and laid down as sediment on the ocean floor. The effect of this constant leaching out of the rocks which compose the under earth is that the surface of the lands is in all cases gradually sinking down by the under wear at the same time that they are wearing down by over wear brought about through the action of the surface waters.

By studying the condition of the waters which go out from the mouths of our great rivers, as for instance the Mississippi, we can determine in a general way the relative proportion of matter taken from the land by the surface and ground waters. It appears in general that the materials leached out by the under waters amount to somewhere about the tenth part of that which is taken away to the ocean in the form of visible mud and sand or pebbles. Thus when the surface of the country wears down on the average to the amount of one hundred feet, about ten feet in the loss of height is due to the solvent action of the waters which penetrate beneath the earth's surface, and about ninety feet, to the wear which comes in a mechanical way from the action of the superficial streams. By a similar study of the matter discharged from the river mouths, we learn that the surface of our land is sinking at a rate which though slow in a historic sense is in a geological sense very rapid. Thus in the Mississippi Valley, the surface sinks down at the average rate of about one foot in seven thousand years. This is probably somewhere near the average rate at which our lands are going downward from the action of the rain-waters.

In streams, like the smaller rivers in Europe, where the surface is to a considerable extent exposed to the action of the plow, the rate at which the surface goes downward is as great as one foot in a thousand years. If we go back only to the historic time to which the monuments of ancient Egypt carry us, we must conceive the surface of the Mississippi Valley to have been on the average a little less than one foot above its present level; yet further back before the historic time but within the limits in which man has dwelt upon the earth, to near the close of the last glacial period which was probably not less than one hundred thousand years ago, the surface was probably as much as fifteen feet above its present level. Yet further back, say in the distance of a million years, an inconceivable time but a geologically brief period, we would find the surface about one hundred fifty feet above its present level.

The student should now seek to apply this general conception as to the work of rain-water to the history of the surface which he is studying. He should conceive this geological agent gradually wearing away the rocks of all descriptions. He must conceive above the level of the present surface of the

earth a number of other levels which mark the conditions of the ancient geography. If he could retrace the past, in fact as he must seek to do in imagination, he would find that at each successive higher and more ancient level of the earth there were the streams, the ancestors of the existing channels, differing a little from them in position, there were the woods, composed of the forefathers of the existing trees, differing from them in species, the difference being greater and greater as we go further into the past. Every slope of the surface, each hill and valley, however trifling, is truly historic; as much so, indeed, as any battle field which has decided the march of human affairs. The existing form of the area depends upon the varying hardness and position of the rocks.

TRAITS OF HUMAN NATURE.

BY J. M. BUCKLEY, LL. D.

II. SPECIFIC.

HUMAN nature is a generic term; and its characteristics even when obliterated by vice, obscured by disease, or disguised by the crude language, ocher, skins, and feathers of the savage, shine forth as minute sparkling points reveal the real character of the uncut diamond; or a single green sprig thrusting itself above the surface of a garden of Pompeii inundated with ashes, indicates to the observer of its former state.

The universal attributes of man formed the subject of the first of these papers. This will treat, in a manner designed to be suggestive rather than exhaustive, the specific distinctions found in the human race. That science which comprehends the rational exposition of tribes and nations, is known as ethnology, dependent for its materials upon the science of ethnography, which, as one of its most celebrated professors declares, furnishes the descriptive details of the aggregation and organization of mankind into "hordes, clans, tribes, and nations, especially in the earlier, the savage and barbarous, stages of their progress."

The broader science of anthropology, now pursued with a fervor and vigor given until a recent period to pursuits more closely connected with the immediate interests of mankind, or the glory of nations, comprehends these, and with them is related to everything that man has done upon the earth, and to all the influences to which he has been subjected. The results are popularized in text-books, lectures, and to some extent in articles in the various encyclopedias.

Racial distinctions are most obvious. These, from the earliest times have been classified by reference to the color of the skin, the character of the hair, the peculiarities of stature and bulk, and the configuration of the skull and face. While traveling in Egypt I saw abundant evidence of the literal truth of the oft-repeated statement that the colored race-portraits demonstrate the permanence of complexions through many thousands of years, exhibiting as they do clearly though not with the precision of science or the skill of the highest art, "the red-brown Egyptian, yellow-brown Canaanite, comparatively fair Libyan, and the Negro."

Important differences are seen in the average shape and size of the heads of particular races; but the reliability of this method, though pursued by many distinguished anatomists, may be doubted, except when supported by other tests, each of which is entitled to a high degree of confidence. Indeed it is said by Tylor, that "all experienced craniologists concede that the shape of the skull may differ so much, not only within the same tribe, but even in the same families, that it [this method of determining race] must be used with extreme caution."

Most persons now in middle age were taught to divide the population of the world into *five* races; namely, Caucasian, Mongolian, Ethiopian, American, and Malay; though some anthropologists have endeavored to show eleven, others fifteen, and one at least sixteen; and Professor Agassiz was inclined to believe that a proper classification requires a much larger number than that which popularly obtains. Professor Huxley, who has impressed his opinions upon every branch of natural science, thinks five sufficient, of which he calls four principal. His scheme is recorded in the journal of the Ethnological Society, and its substance incorpo-

rated in the last edition of the Encyclopædia Britannica. He names the first the Australioid, best represented by the aborigines of Australia, and also by the coolies of India. The Negro is represented by the African Negro; the Bushman and the Hottentot being modifications. The Mongoloid type includes the Chinese and the Japanese. The Xanthocroi, signifying *fair* whites, include the inhabitants of Northern Europe, North Africa, and eastward as far as Hindostan. To these four he adds a fifth which he calls the Melanochro, signifying the *dark* whites, in which he includes Spaniards, Greeks, the Arabs, and the Celts.

Readers who desire to pursue this subject further will do well to read the article on "Anthropology" in the Encyclopædia Britannica. Mr. Darwin's "Descent of Man" and "Origin of Species" contain a multitude of facts so clearly stated that their bearing upon the modifications to which man has been subjected may be readily traced, whatever may be the estimate of the generalizations which have made the views of Mr. Darwin the subject of discussion in every civilized land.

It will be found, however, that differences of *language* and *civilization* are generally interwoven with racial divisions, but not necessarily so. The intercourse of different nations has greatly modified the aspect of the people, especially upon connecting frontiers, where imitation, emulation, and intermarriage have had unobstructed room to operate. Nevertheless, in some instances the line has been more clearly drawn at the frontiers than elsewhere, and extreme national or race hatred has here intensified racial distinctions.

It is to be observed that such broad divisions as those of Professor Huxley comprehend but a very small part of the distinctions that are to be seen in a wide observation of the human race; for the crossing of races must produce "an indefinite number of secondary varieties"; and the anthropologists confess that the working out of the differences even upon the continent of Europe "is a task of almost hopeless intricacy." Nor is there any reason to think that it will become less difficult; for to say nothing of the combination of varieties under one general color, multitudes consisting of well-defined sub-races are increasing all over the world and combining with other races.

Leaving these broad distinctions, in traversing the various countries of a single continent, as Europe, what marked variations of civilization, aspect, language, and personal manners can be seen. How vast is the difference between the Dutch and the Belgians, or between the Dutch and the French; and it is almost as strongly marked—after one penetrates beyond the superficial resemblance of their language—between the Dutch and the Germans.

Few greater contrasts exist upon the earth than those between the Spanish and the French types of character. The empire of Russia supports a population more allied to that of Asia than of Europe, while the Finns, incorporated territorially, maintain their ancestral peculiarities with equal tenacity. The Norwegians and Swedes, included in the same kingdom—neighbors from the earliest times—differ greatly; making an intelligent study of the people, both as difficult and as interesting as that of their languages.

Little Denmark, in its vicissitudes, extending all the way from a greatness disproportionate to its territory, to its present comparatively uninfluential situation, is another illustration of specific distinctions on a large scale. For though its people to a considerable degree resemble Norwegians, the points of difference are numerous and clearly marked. While in Switzerland the traveler may find not only four different languages spoken, but in its different cantons the nuclei of nations as different from each other as the Russians from the Poles, or these from the Austrians.

Long before the sciences which I have defined in this paper were organized, travelers found both amusement and instruction in the observation of these things; and have in poetry, philosophy, and proverbial phrases, stated the everywhere recognized fact that a river or a mountain might mark not only a political boundary, but a broad distinction in the appearance, address, sentiments, and manners of the people.

Even in a small island like Great Britain, the differences between English, Scotch, and Welsh, from whom so many of our fellow-citizens are descended, relieve even the most careless of the necessity of close investigation. But in England itself, or in Scotland, or even in Wales, peculiarities can easily be traced covered beneath a common language (showing, however, the traces of the composite origin of the whole people), which illustrate the numerous specific distinctions

compatible with not only a common *human*, but a common *race*, ancestry.

In every land excepting those populated by a people of a color so dark as to obscure their differences, from one-fifth to one-third of the people resemble other types more than that which prevails. Thus in wandering through Spain I noted at least one in four of the persons in remoter towns and villages where there were few foreigners, who would not have excited surprise by their complexion, expression, and manners if met in an interior village of New England or Pennsylvania. And in Russia where I gave special attention to this subject—even in those parts more remote from the general course of foreign travel—a large minority of the population would have been easily classified with average Americans, were it not for a few peculiarities of dress and their ignorance of any language but Russian.

If now we attend to *personal* rather than racial, tribal, or national distinctions, a great variety possible under a common resemblance will appear. From the pigmy to the giant, in the same neighborhood and sometimes in the same family, perfectly formed human beings are found. Every difference of complexion, from the brunette almost as dark as the mulatto, to the blonde almost as light as an albino, are sometimes born of the same parents. The method adopted in Paris of making possible the identification of criminals illustrates physical varieties more clearly than is possible by any other mode. Photographs of criminals had accumulated in the hands of the police until they reached a hundred thousand. It was impossible for any human memory to carry them all, so that their examination became a hopeless task. The method adopted was first to divide them into sixty thousand men and forty thousand women. Next the sixty thousand men were classed as short, middle-sized, and tall, which reduced them to groups of twenty thousand each. These were again subdivided into short, long, and medium *heads*, which gave classes of about seven thousand. Next the *breadth* of the head which often varies greatly, entirely apart from its length, was considered, which gave three other classifications, broad, narrow, and medium, of about twenty-three hundred each. The *length* of the *middle* finger gives other subdivisions, which bring each class down to about six hundred. Finally the distance from tip to tip of the outstretched arms, the length of the foot, and color of the eyes, reduce the one hundred thousand into small groups of about ten each, and these by a methodical set of registers can be easily consulted. The *St. James Gazette*, of London, which gives these and other facts, says: "In two or three minutes a masquerading ticket-of-leaver is now measured and identified to his intense dismay and disgust."

Yet these divisions, apparently exhaustive, take no note of two elements of human nature in which the room for differences is almost infinite: the expression of the countenance, which may be generally affirmed to be never the same in two persons; and the tone of the voice, which though divided among men into bass, baritone, and tenor, has in every instance what Professor Tyndall calls "the clang tint," by which the blind, who cultivate the sense of hearing to its utmost limit of acuteness, and the recollection of sounds to its highest degree of accuracy, can identify a person after the lapse of many years by a single tone, uttered with or without words. And thereby those not blind, when all other marks of identification have undergone a change, recall the name the moment a person speaks

The *expression* of the countenance and the *tones* of the voice unite the inward and the outward. In scientifically studying human nature the configuration of the skull, the height, complexion, and the color of the eyes, might be learned from an inanimate body; but it is by the expression of the countenance, and the tones of the voice that the intellectual, moral, and mental natures express themselves. It is chiefly by these *internal* elements that human beings are distinguished from other animals; they admit of even greater variety than the outward form with all its diversity of size, shape, and color. For men, though alike in general, differ in temperament and balance of faculties. In one, reason is strong. He communicates with the universe chiefly through the medium of the understanding; believes only what he sees, and what he can deduce from what he sees. Another is governed chiefly by conscience; what he feels to be right he must do or be miserable. A third is a creature of impulse, devoid of reason, experience, and caution. Still another lives and moves and has his being in an unreal world, the sport of fancy, and though having the form and age

of a man he is as capricious and thoughtless as child.

The differences with respect to the power of the *will* are as noteworthy. In one it is made of steel, and once determined he cannot be moved from his position. The *passions* of some are so weak that they act only as they are acted upon; of others so strong as to carry all before them.

A large class are so thoroughly fixed in their peculiarities that when these are understood it is as easy to determine how they will be affected by words or acts, or by anything which appeals to the senses, as if they were trained animals. The expression which will come upon the countenance of a miser by the suggestion either of danger of the loss of any portion of his hoard, or of an opportunity of increasing it, can be foreknown as certainly as the influence of sunlight or shadow upon the appearance of a painting. In like manner it is possible to forecast what effect will be produced upon the members of a company by the introduction of a particular topic. As some animals are roused to madness by the sight of a red flag, so certain topics will produce levity in one person, rage in another, and the most absorbing interest in a third; and he who understands his men can play with the greatest ease upon them.

Macaulay, speaking on this subject, says: "In one man force predominates, in another habit, in a third the love of pleasure; just as in one countenance the nose is the most marked feature, in others the chief expression lies in the brow or in the lines of the mouth. But there are very few countenances in which nose, brow, and mouth do not contribute, though in unequal degrees, to the general effect; and so there are very few characters in which one *overgrown* propensity makes all others insignificant."

The orator accustomed to great assemblies, appeals only to those elements which are common to human nature. The poet, also, reaches the universal heart or fails utterly. But in the sphere of special distinctions the master may move one of twelve auditors while the other eleven sleep; or as Rufus Choate was wont to do, he may move them one by one until having tied them separately, in a concluding burst of eloquence which appeals to all, he weaves about them a net from which they cannot escape except by rendering the desired verdict.

But so *uncertain* is human nature that even this consideration needs to be guarded. Great *internal* changes may take place from causes untraceable, and then it is impossible to tell what any man will do. The great orator and manipulator of men just mentioned, when asked how he felt when a juryman resisted all his efforts, and stupidly slept when he was aiming at his capture, said, "*I have wished that I might die!*" Under such circumstances a "Scrooge" may become profusely liberal; the libertine be entranced with the praise of virtue; the inventor throw away the work of his life; the proud, vain woman cast her jewels into a contribution box for the relief of the heathen of whom an hour before she neither knew nor cared anything; and the heiress, content to be "the observed of all observers" up to her twenty-first year, may suddenly enter a convent and lay her fortune on the altar of the church.

It is the possibilities of such internal changes, together with a genius for hypocrisy which many persons possess, and in others a natural reticence which hides from the public gaze the peculiarities of their natures that render unreliable most of the outward indications upon which men depend in attempting to judge human character.

GOOD LIFE, LONG LIFE.

IT is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sear:
A lily of a day
Is fairer far in May,
Although it fall and die that night,—
It was the plant and flower of Light.
In small proportions we just beauties see,
And in short measures life may perfect be.

—*Ben Jonson.*

WHAT SHALL I DO FOR THE STATE?

BY THOMAS B. PRESTON.

"WHY should I do anything for the state? I owe the state nothing. What do I want of a state, any way?" Some such reflections as these must have occurred to that sweet-souled anarchist, Thoreau,* when he refused to pay taxes. And indeed if all the world were as peaceful and lovable as Thoreau, those restrictive functions of government which to-day form the largest part of the administration of the state might be dispensed with forever, to the profit of humanity. But the gentle philosopher of Walden was wrong, and society to-day is slowly coming to recognize that the state has higher duties than are symbolized by the policeman's club, and that these demand the co-operation of all good citizens.

Nature's law is one of liberty, of equality, of the preservation of individual freedom. Men naturally come together in society and with the growth of society arise new relations, new opportunities, new values, which are the creation of the community and not of any individual. The natural liberty and equality of the individual would be destroyed if some members of society should be allowed to possess themselves of these relations, these opportunities, these values, which rightfully belong to the community. Hence the necessity of a state to administer them, to see that the opportunities which arise from social growth shall not be monopolized by some and used as a means of extorting toll from others.

Admitting the necessity of a state, it follows that a revenue is necessary, for the officers who administer its affairs are mortals like the rest of us and have their butchers' and grocers' and tailors' bills to pay besides deserving more than ordinary compensation for the high class of services which they perform. This revenue must be raised by the citizens as they constitute the state. But in what manner shall it be paid by them? This is the question that has perplexed statesmen for centuries.

One of the chief subjects of contention has been the advisability of direct or indirect taxation. Some of the earlier French economists held strongly to the latter principle, claiming that a revenue can be most easily collected by indirect taxes, such as those levied on imports and on articles which enter into general consumption. Such taxes naturally fall upon the consumer but, as the average man is thought to be constitutionally opposed to paying taxes any way, the advocates of this method claim as one of its advantages that the consumer pays the taxes in an enhancement of the price of the article purchased and does not realize that he is being taxed. Hence the revenue may be raised in this manner without exciting great opposition. President Harrision seems to favor this school of political economy. In an address at Put-in-Bay, Ohio, last year, he forcibly presented this view when, speaking of what he considered the advantages of such taxes, he said: "They are taken so indirectly and subtly that our plain people don't know they are paying them at all." Others argue that the citizen has the right to know just as much about the source, distribution, and effect of taxes as he has about their expenditure when collected. But human nature is weak and is prone to evade financial responsibility, whether the tax be direct or indirect. If it be a tariff upon imports, the unworthy citizen hides his goods in a false-bottomed trunk, and if it be an income tax, he swears that he is a pauper. Others there are of the millionaire idler class who look upon the state as the ants look upon the aphis,* as a cow to be milked for their especial benefit. On the one hand they buy up legislators without scruple, practically dic-

* Henry David. (1817–1862.) An American author and naturalist, a classical and Oriental scholar. In 1845 he moved into a small frame house which he built on the edge of Walden Pond, near Concord, Mass., and lived there in the simplest manner as a hermit for two years, giving himself up to study. He wrote an account of his life there, in a book called "Walden." It is said of him that he never went to church, never voted, and never paid a tax.

* The plant-louse. One of the most curious points about this insect is that it secretes "a sweet and sticky fluid which is expelled from the body by two little tubular filaments placed near the end of the abdomen. Ants are excessively fond of this fluid, and hunt after the *Aphides* in all directions in order to obtain it."

tating the passage of laws that will swell still larger their overgrown fortunes, while on the other hand they evade making proper return to the state for the privileges they enjoy.

Leaving aside those systems which contemplate deception or indirection either on the part of the state in collecting the revenues or of individuals in contributing to them, are there no general principles which determine what I shall do for the state?

"Yes, indeed," cry hundreds of political economists, "that was settled long ago. Look at it philosophically. What is the primary object of government? The protection of the citizen in his person and property. Each one derives a benefit from good government and ought therefore to contribute his share of the expense. Hence the only true and just rule of taxation is that everybody should pay in proportion to the property he owns, and the consequent measure of protection he enjoys. This self-evident, fair, and just proposition is the fundamental principle of taxation."

Those who argue thus, contend that the state is a kind of business partnership in which all the citizens are partners and to the support of which all should contribute according to the interest they possess; that is, according to their wealth. Those who have the greatest amount of wealth should of course receive the greatest amount of protection and consideration. Can anything be fairer? This fiscal view of the relations of individuals to the state is undoubtedly very popular and very ancient, so much so that some consider it very presumptuous to attack it, even blasphemous. But every true man should be ready to throw over at any moment preconceived opinions, however much they may be sanctioned by antiquity, when they are found to conflict with inherent natural justice. Do these views so conflict?

Yes; they are in direct contradiction to the principle of equality. They assume that the relations of the citizen to the state are not essential mutual duties and obligations, but are merely questions of profit or expediency; that one man may be more of a citizen than another if he has a larger "stake in the country"; that the material state is the same as the ideal state, so that if a person owns large sections of its territory it is rightfully much more HIS country than it is that of the landless poor man; in fact, that the poor have not much right to speak of THEIR country any way. These ideas, translated into the every-day actions of men, account largely for the supercilious contempt of poverty which so often passes current even in so-called refined society. The early New England scorn of the shiftless man was to some extent justified by the fact that in those days when opportunities were so many and people so few, there was no man idle except through his own fault. But now, when every opportunity for labor is ringed round with monopoly demanding its toll of every worker, this idea has been merged into a tendency to despise a man simply for want of success without regard to the means by which success is acquired. The man who does not absorb at least some of the fruits of the toil of his fellow-men without being obliged to render some service in return is accounted something of a fool. The same thought is at the bottom of the insane admiration of display and of wealth as mere wealth. The millionaire is too often the hero of the social circle, although his millions may have been acquired by the violation of every principle of natural justice, while even in the administration of the laws the equal rights of the poor man are frequently, and as a matter of course, ignored.

It is indefinite to say that the object of government is the protection of the citizen in his person and property. Of course that is involved, but a truer definition would be that it is the object of government to preserve for the individual his natural rights while admitting him to the participation of the advantages that accrue from society, from social growth, from civilization. Men do not need a paternal government which shall kindly provide for their welfare, they want the fullest possible freedom consistent with the equal freedom of all others. In a former article in THE CHAUTAUQUAN I endeavored to point out what were the obligations of the state toward its citizens and tried to show that these consisted, after the primary requirements of the protection of life and property, in the abolition of monopoly—in natural opportunities, such as land, by taxing the annual value into the public treasury; and in socially created opportunities, such as transportation and the medium of exchange, by a system of state ownership and control.

It is true that each one derives a benefit from good government but the conclusion that THEREFORE each one should contribute his share of the expense is not fully justified. Good government should be to the social world what air and sunshine are to the vegetable world—common benefits freely given and freely participated in. If it is the contributing a share of the expense that gives to the individual the right to enjoy the benefit of good government, then he who contributes nothing should receive no benefit. But the state does not stop to ask the man who is being murdered whether he has paid his taxes, before arresting the murderer, and fire brigades do not inquire as to the tax-receipts of the man whose house is burning. The very poorest inhabitant has a right to be protected in his person and property equal to the right of him whose millions are reckoned by hundreds.

Nature's laws are best and natural law is destined to rule in human affairs with the simplicity and accuracy of gravitation in the physical world. One of the most hopeful signs of the times is the disposition to refer everything to fundamental principles. Instead of asking, "Is it according to law?" people are beginning to ask, "Is it just?" "Is it right?" There is abroad a holy discontent with parchment codes and so-called vested rights which in many, many instances are but perpetuated wrongs, venerable lies. The masses of mankind are learning the great truth that nothing can be right which does not square with perfect justice. People are beginning to realize that though they may have a republican form of government and chattel slavery is abolished, they have not yet attained to the full ideal of humanity. And another truth is also coming to be dimly apprehended; namely, that mankind appears to be capable of indefinite progression so that as soon as one social question is settled, another rises to demand attention. They are learning that

"New occasions teach new duties; Time
makes ancient good uncouth;
They must upward still, and onward, who
would keep abreast of Truth."

It may be objected, however, that it is entirely in accordance with natural social laws for the citizen to pay taxes in proportion to his wealth, as the man who has a large amount of property really does cost the state more in police, fire department, health board, and similar services; that by a natural law there devolves upon the state a greater amount of care in protecting the lives and property of the wealthy and that the state should be compensated for what it does according to the care that is entailed in such services. The basis of this argument is that the state should be compensated not on account of the benefits the individual receives but because of the cash outlay incurred in rendering such services. This brings up the whole question in a new form—Should the state receive compensation for what it does for me?

That depends chiefly upon the kind of service performed. There is a radical difference in the act of the state in arresting the burglar who breaks into my house, and its act in carrying a letter for me from New York to San Francisco. The first relates as much to the preservation of the state as it does to the welfare of the individual. It would be absurd to suppose that the man whose house has been burglarized, the state having arrested the burglar in the act, should pay the expense of the arrest, trial, and conviction. The whole of society is interested in having the burglar arrested, tried, and convicted. It is the duty of the state to do this irrespective of the question whether I contribute to the support of the state or not. It is a social service which the state owes to all its members.

But when the state carries my letters it performs a very different kind of service. Society gains nothing necessarily from carrying my letters. I am the only one legitimately interested in the matter. The act concerns solely the individual and terminates in him. Therefore the individual should pay the cost or as near to the cost as can be estimated. When the number of letters increases so that the business is performed with less proportionate cost, the postal rates should be reduced, the idea being that the state should not make any money out of individuals but merely afford them facilities to make money for themselves. And this is the very plan that the United States endeavors to follow as far as letters are concerned. The Government does not yet transport people by rail or carry telegraphic or telephone messages. Consequently the persons who own the monopoly of those agencies charge far more than the cost of the service, put fortunes into their own pockets, and to the extent that they overtax their fellow-beings interfere with their individual liberty, the same as a tax on labor would. But when the state does assume these services

they will not be social services which the state owes to all its members but rather individual services which the state will not be bound to render freely but only when the individual benefited pay the cost of each particular service. Otherwise we would have the whole people paying for railway transportation and only a portion of the people using it, which would be taxing some for the benefit of others for an individual service.

It will be seen that there are two kinds of services essentially distinct. One the state owes to society as a whole. Its object is as much the preservation of society as the welfare of the individual. Such are the police power, the army and navy, the fire department service, and the like. The other, like the carriage of letters or the affording means of railway travel, is a service which terminates in the individual and therefore the individual should pay for it. All my fellow-beings are injured if violence is done to me and the state does not, by its police, arrest the perpetrator; or if my house is burning and the state does not put out the fire by the proper officials. For these services I owe the state no compensation. But when it comes to carrying my letters or myself from place to place the service is a peculiar, individual one and I should pay the state just what it costs.

But whence shall come the revenues of the the state wherewith to meet its expenditures for social services? Well, they should be derived from the social values already referred to as inhering in natural opportunities. As population grows, the demand for the use of these opportunities grows with it, just in proportion to the needs of the government. The rental value of lands, water-powers, mines, and such natural opportunities is the direct creation of the community and would amply suffice for the administration of all the social services of government, while the individual services would be exactly paid for by the individuals making use of them.

Just here the objection might be made that many would escape the payment of taxes altogether, and the argument might be retorted that a portion of the people, however large, should not be obliged to furnish the benefits of government to those who pay no taxes. But the plan here outlined while answering the *A PRIORI* theoretical requirements seems to be the most practical and the only scheme of taxation which cannot be evaded. In every community large enough to have any government at all, every one would pay taxes. Why? Because the social services required of government would be exactly proportioned to the rental value of natural opportunities and chiefly of land. The reason is this: where there is a community of only one family, we will say, no government is needed. It is only when two or three families gather around a locality that the necessity for a government begins. And it is just at that point too that land begins to have a value for use. This value increases as the population grows and the government at the same time becomes more complex and more costly. The two things keep pace with one another. Now as every individual has to use land in some shape, either to till or to live upon or to do business upon, every one would be obliged to pay taxes, either in rent to some landlord, from whom the state would take it in turn, or directly to the government. No one could escape paying taxes unless he applied his labor upon natural opportunities that were free, consequently where there was no rental value, consequently no community to create that value and no government to be supported.

The ideal state as understood in modern times, even in many monarchical countries, is simply an administrative machine acting for the community. Where the expenses of government do not go beyond the legitimate needs of the community, it has been estimated by close cipherers that the amount of money required would always equal the rental value of land. With increased civilization and increased governmental services the locality would become a more desirable one to live in, more people would be attracted to it, and rental values would rise just enough to meet the increased expense. This theory seems comprehensive enough to form a basis for a new system of taxation. Its benefits can be seen at a glance in the following tabular statement:

TAXATION FROM INDIVIDUALS	
Of their labor	*Of socially-created values*
nothing	*which they use* the full rental
COMPENSATION TO THE STATE	
For individual services	*For social services*
the actual cost	nothing
EXPENDITURE BY THE STATE	
For its individual services	*For social services*
the cost payment received	the rental value of natural opportunities
BENEFITS TO THE INDIVIDUAL	
Results of his labor	*Social services by the state*
free of taxation	free of charge.

MENTAL PHILOSOPHY.

BY JOHN HABBERTON.

NUMBER THREE.

AFTER the development, or preparation, of the mind, with which the last paper of this series concerned itself, comes the duty of training the reasoning faculties. Although the strength and activity of these depend partly upon mental and physical conditions that have been inherited, it will always be found, other things being equal, that the most honestly developed, or prepared mind, or consciousness, will result in the truest reasoning; and philosophy, as already explained, is love of wisdom, which belies its name unless it is true, and reached by correct means.

Mind, sometimes called in treatises on philosophy, "the conscious," or "consciousness," is the faculty or condition for receiving impressions. The clearer it is, the more sensitive it will be to impressions, as every one knows who has observed the mental development of an honest, healthy child, and learned the importance of training the "mentality" of such a child while the impressible condition is most sensitive. On a clear mind impressions are as distinct as words upon clean paper, while other minds resemble some ancient parchments from which the original writing was but partially erased to make room for the new.

But impressions are not opinions, though most people imagine them so. Still less are they thoughts. They are still further removed from principles, and the necessity for mental training was never so effectively demonstrated by argument as by the fact that many pure and well-meaning souls have through ignorance mistaken mere impressions for principles and acted accordingly. What some honest but weak-minded men have called their convictions have done unspeakable harm in the world, merely because they were nothing but chance impressions which were accepted as unquestioningly by those who originally received them, as if they were proved principles or demonstrated facts.

Some of these unintentional blunderers became so prominent as to attract attention and be relegated to their proper position of "cranks," but others have attracted many followers through their known personal honesty of intention, and do a great deal of harm. The person who does not get beyond the impressionable stage, who does not subject all his impressions to the test of reason, belongs to the class that "believes whatever it is told"; in this class will be found such honest people as exist among the Mormons, believers in human sacrifice, and many other sects or sets less offensive but equally mistaken.

Fortunately an immense majority of impressions, however treated, have no capacity for injuring any one beyond the original possessor, still, it is neither pleasing nor complimentary to be alluded to as a person "who swallows whatever he hears," or as

"He that complies against his will
Is of his own opinion still."

The person who does nothing with impressions beyond nursing them and clinging to them may be absolutely honest in intention, but he always will impress those about him, the wise and good as well as the stupid and bad, as being obstinate. There is but one living creature of which obstinacy is the distinguishing characteristic: the mule,—an animal which has its uses, yet never is mentioned with any respect.

Impressions, like anything else new that may confront human intelligence, should be tested before acceptance, and there is no better training in mental philosophy than honest thought and study over whatever impressions the mind may receive. That some of them may seem trivial does not detract from the earnestness and sincerity with which they are considered. Most mental impressions concern only the daily life of their possessor; some of them are about the most common and material things, yet even these often prove themselves superior to the intellectual quality of their possessors. Not every one who gives himself to honest thought should expect to evolve a new system of mental philosophy; to fully discharge his personal duties in his own sphere of life, so as to be just to every one about him and to merit the approbation of a higher and unseen

intelligence, is probably the extreme aim of the world's greatest metaphysician—whoever he may be. Therefore, mental effort should not be slighted because the occasion for it seems trivial.

The first operation of the untrained mind, which gives itself to inquiry and gropes toward reason, is wonder. Conventionally, wonder is supposed to be a condition of mind peculiar to the child and the savage, but if this supposition is correct the great majority of people are either children or savages. The customary result of wonder is a new impression, perhaps quite as uncertain as the first. People who never get beyond wonder in their desire to know whether an impression or a condition of mind is right or wrong are as abundant as tramps. To depart from this state of mind and rise to one higher, it is necessary that one should think. The great army of the uncertain—those who waver regarding religion, politics, social and business doings is composed of those who merely wonder instead of think. Some of these persons are abundantly supplied with conscience and right intention, and yet are unreliable regarding the varying demands of material and intellectual life. They have not been taught to think.

Honest, persistent thought, upon no matter what subject, is the first step toward mental philosophy. Other work may have been invaluable in preparing the way, broadening the outlook, removing obstacles, but when one would go forward he must take some steps, and the direction must be determined by individual circumstances; the subject of thought may seem of little consequence, but the mental exercise trains his mind for more important effort. Nothing seems more inconsequent than the "exercises" which students of the piano are compelled to go through, yet when all these have been faithfully mastered, the student finds himself a performer, and equal to the highest possibilities of his instrument. Among the few incidents of his own life that President Lincoln ever recalled was one about his mental puzzle over the reasons underlying the science of algebra; for six weeks he gave up all other interests and devoted himself to "thinking it out." He was a young man at the time; nothing was further from his dreams than high political position and responsibility, yet in after years he traced some of his successful mental processes to the training he received in that struggle over algebra. Jonathan Edwards* was the intellectual and spiritual giant of his day and age, but his greatness began with his efforts, while yet a boy, and with but few books or teachers to help him, to solve some mental problems which troubled him. Each important period of our own or other lands has brought into deserved prominence men previously unknown except in small and humble circles who achieved great successes, with great material, through training received in ordinary experiences of life.

A prime necessity in Mental Philosophy is to fix the mind on whatever subject deserves attention. Some prominent students of the intellectual powers insist that this fixing of the mind, this concentration of the mental powers, is the whole of genius, and the experience of the world does much to corroborate this theory. It is a faculty quite distinct from decision, with which it often is confounded. There are many ways of deciding a question without thinking about it; some tramps, as well as some people of whom better things could be expected, are quite as active in deciding questions as the wisest judges on the bench.

Fortunately most human faculties improve rapidly through exercise. The mind of a person unaccustomed to close thinking may be as rebellious and inconsequent as a colt in his first harness, but one always present quality of mind is the will, and generally this may be confidently depended upon by any one who is in earnest. The reasoning faculties may wander, but the will may be trusted to bring them back. The will is usually found in a perverted and depraved form, known as obstinacy, but it never is impossible for persons entirely sane to change the direction of this quality from wrong to right. Whatever degree of will is exerted in the wrong direction may be expected for use in the right, if the owner of the faculty is sincere in desiring the change. This result may not follow a single endeavor, for old habits are hard to break, but so often as a wandering mind is persistently called back to its duty, so often will it gain a little in strength and continuity. Both

*(1703-1758.) The greatest metaphysician of America. For several years he was pastor of a Presbyterian church in Northampton, Mass., but his strict adherence to his strict beliefs, led to his dismissal by the church. He then became a missionary to the Indians at Stockbridge, and while filling this position wrote his famous work on the "Freedom of the Will."

of these qualities are necessary to any person desiring to think correctly, for nothing is decided by a train of thinking which is not followed to the end.

Mention of special systems of reasoning, or of noted writers in any department of philosophy, is intentionally omitted from this paper. Books on logic, mental and moral philosophy, and on theology are not made for the purpose of teaching people to think, but to show the ends which can be reached by following certain trains of thought to their end. Many such books are held in high esteem by men whose characters entitle their opinions to respect, but he who reads them is not becoming a philosopher, but is merely discovering the tendency of other men's mind, and, perhaps, the strength or weakness of the author's arguments. Such books are useful, aside from the information they contain, when the reader is able to closely follow the author, but if he lacks this quality he will save himself from confusion by leaving them alone. His own mental processes, not those of some other man, are what he must depend upon if he is to reach a condition of mind which promises to result in philosophy.

Besides that exercise of the mental faculties which consists in persistent thought on a given subject, great or small, there is valuable and necessary training in examining one's own deductions. The hardest thing in the world to say is "I am wrong," but it must often be said by the thinker who is honest. Sometimes thinking is a delightful pastime, somewhat resembling the childish game of building houses of cards; it is quite possible to go so rapidly from one thought to another that the whole mental structure becomes unstable and finally comes down with a crash. This most frequently happens when the thinker starts with an unsound premise, or beginning point. The more one is attached to a given idea, the more likely is he to blunder in making deductions from it. Most political and theological blunders which sincere thinkers have inflicted upon the world have resulted from this failing. The sentiment "my country, right or wrong" has caused statesmen otherwise clear-headed to unnecessarily shed oceans of precious blood; and special attachment to single passages of Scripture in distinction from the whole, have caused nearly all the schisms and dissensions which religious people deplore. Every thinker should consider his starting point as carefully as the builder regards the foundation of his house, and the more enamored he is of it, the more closely should he scrutinize what he bases thereon, for the heart often turns to naught the work of the head, not that the heart is necessarily wrong or bad, but because the feelings never can be trusted when uncontrolled by reason.

The most efficient assistants to mental training are high moral sense and earnest Christain impulse, for through no other means can the will be so effectively commanded and stimulated, nor is any other means so influential in discovering and remedying errors of thought or method. The purpose of moral sense or Christian feeling is identical with philosophy to the extent that all three desire and seek after what is true and right. They work through different faculties, but in combination they never can clash if each is true to itself. All philosophical systems which have survived, owe their permanence to one or the other of these assistants; indeed, they must trace their origin to one or the other. The so-called pagan systems of thought which still are mentioned with respect, came from analysis of impressions and aspirations of men whose better natures were touched by whatever of natural religion there was in the beliefs current in their day. As soon as the Christian revelation began to be known among intelligent men, there also began systems of philosophy which were results of acute thought. One of the clearest logicians, or philosophers, whom the world ever knew, was the apostle Paul; infidels join with Christians in admiring the skill with which the Christian system of philosophy is expounded in the Epistles, notably that to the Romans. Doubters take exception to the great apostle's premises, but none find flaws in his reasoning. During the Dark Ages* and Middle Ages, when free thought was unpopular and dangerous, philosophy languished, but immediately after the Reformation began to spread its beneficent influences and there was a sudden outburst of honest thought which slowly and surely crystallized into systems of

---

*"The Dark Ages is a term applied in its widest sense to that period of intellectual depression in the history of Europe from the establishment of the barbarian supremacy in the fifth century to the revival of learning about the beginning of the fifteenth, thus nearly corresponding in extent with the Middle Ages. . . . The darkest period for Europe generally was about the seventh century." (See note on Middle Ages in THE CHAUTAUQUAN for November, p. 220.)

reasoning. Not all the philosophers were Christians in name, but none of them could fail to be affected strongly, for good, by the influences around them, nor could they fail, either, to be encouraged and strengthened by the receptive attitude of all thinking men in the churches.

What should be the method of thought—whether inductive, which means reasoning from particulars to generalities, or deductive, where from general laws or facts the reasoning is backward to particulars, is a question which troubles all beginners at consecutive thinking. It is safe to say that all schoolmen, in spite of their announced preferences or principles, have used both methods. For instance, it is natural for any one to believe that a nation which is suspicious, vain-glorious, or contentious will easily, through some difficulty with another nation, get into war; it is equally natural to reason, backward, that a nation which easily drifts into war is either suspicious, vain-glorious, or contentious. There are times when only one of these methods is available; then, if probabilities must be ascertained by reason, and the conclusion afterward proves faulty, the cause is not bad philosophy but insufficient facts. A train of reasoning may be, sometimes must be, started from a very small basis, and the results may be unsatisfactory or disastrous because of insufficient foundation.

Besides training, the reasoning faculties require control and restraint, of which more hereafter.

THE USES OF MATHEMATICS.

BY PROFESSOR A. S. HARDY, Ph. D.
Of Dartmouth College.

III.

ANOTHER very important application of the theory of probabilities which we discussed in the last paper arises in this way. In a geodetic* survey or in astronomical observations, a certain angle, let us suppose, is measured one hundred times. All the measurements differ more or less. Of all these values, which is most probably the true one? This is known as the indirect problem. Instead of calculating the chance of a future event, knowing the circumstances under which it is to happen, the event has already taken place, and we ask if the probability that any one of the possible causes concerned is the one which actually produced it. The solution of this problem requires a very large mathematical knowledge and cannot be here explained; but it rests, as does the solution of the direct problem, upon experience. This experience tells us that small errors are more likely than large ones; that measurements greater or less than the true one are, in the long run, equally probable, and hence in a large number of observations are equally frequent; and that very large errors do not occur. These are the data, in part, with which the mathematician proceeds to deduce the rule of selection. The application of this theory of errors in science to the adjustment and comparison of observations is very extensive. The service it renders in all those problems of practical life which have to do with future events, risks, and statistical reasoning, is equally great. Originating in questions suggested by games of chance, the surveyor, the engineer, the astronomer, the physicist, and the statistician, alike invoke its aid, to reduce the errors of observation, to detect the presence of causes, and to correct the rough conjectures of instinct and individual experience.

It was remarked that the application of the theory of probability affords a typical example of all applications of mathematics to the practical concerns of life. Such are always approximations, chiefly for two reasons: first, we rarely know all the conditions of the problem; and second, even if they are completely known, they either are not amenable to calculation, or else they lead to such intricacy as to compel the substitution of a simpler condition of things than that which the actual problem presents. For example, in

* Pertaining to geodesy, "that branch of applied mathematics which determines by means of observations and measurements the figures and areas of large portions of the earth's surface or the general figure and dimensions of the earth; or that branch of surveying in which the curvature of the earth is taken into account, as in the surveys of states, or of long lines of coast."

bridge construction, not only are certain conditions deliberately ignored (although later provided for by a factor of safety), but the assumptions made use of are known to be inexact. The results furnished by the mathematical processes, results which determine the disposition and dimensions of the parts of the truss, depend upon certain hypotheses about the nature of the material employed and its behavior under strain, hypotheses based upon experience, but which experience is continually modifying. We find unexpected changes in the structure of the material due to the shocks of the loads and the vibrations they induce, and consequent changes in its ability to bear loads once thought safe. In other words, we find that in this and other particulars we did not fully understand the conditions of practice, and so the reliability of the conclusions drawn from imperfect and incomplete data was correspondingly relative.

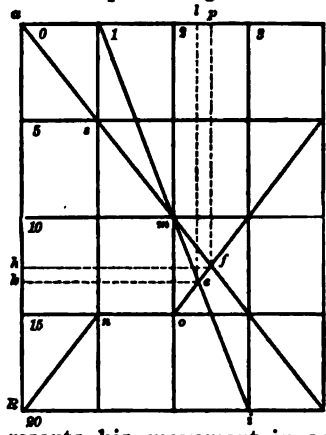
These conclusions increase in value as our experience widens, but until we know *all* about the structure of the material, *all* about the conditions of strain, and *all* about the behavior of the material under these conditions, their certitude is only approximative.

Once again we are to remember that the superiority of mathematics in such cases lies in the generality and uniformity of its methods, in the rapidity and certainty with which it reaches its conclusions, not in the certainty of the conclusion itself. Entirely distinct from their use in the hands of the investigator as a means of extending knowledge, mathematics thus furnishes the practical man with the rules which render this knowledge effective; and the enumeration of all the instances in which the language, methods, and reasoning of the science are thus employed to facilitate the reaching of conclusions and to give precision and generality to their statement is out of the question.

In connection, however, with what has just been said about bridge construction, a brief account of what is known as the *graphical method* may here be given. This method has recently been thoroughly developed and has rendered immense service in a class of problems where analytic treatment is difficult or in which approximate results only are desired. The following simple example will illustrate the general spirit of the method.

A starts from a certain point *a* and travels 5 miles an hour for 4 hours, reaching a point *b*. B starts an hour later, and passes over the same distance, arriving an hour earlier. C starts from *b* in the reverse direction at the same time that A left *a*, traveling at A's rate, but rests during the second hour. How fast did B go, and where did A, B, and C meet?

From *a* draw a horizontal line aQ and divide it into four equal parts. This line is called the time-line, and we suppose each of the equal parts a1, a2, etc., to represent one hour. From *a* draw aR at right angles to aQ. This line is the distance-line, and is divided into four equal parts, each one of which represents 5 miles. Since A travels 4 hours at a rate of five miles an hour, at the end of four hours he must in point of time be somewhere on the line 4b, and in point of distance somewhere on the line Rb, that is, at *b*; and the line abrepresents his movement in space and time. Thus, at the end of 1 hour he is at *s*, 5 miles from *a*. Since B starts one hour later and arrives one hour earlier, the line 11 represents his movement, and we see that he meets A ten hours after starting, ten miles from *a*, since the intersection *m* gives the moment and place at which they are together. Moreover the slope of 11 gives the rate of B's motion, 20 miles in 2 hours, or 10 miles per hour. As C starts from the opposite end of the route and time is laid off from left to right, his movement-line begins at R and has the same inclination as ab, as C's rate is the same as A's; but as he rests during the second hour, it is prolonged only to *n*, and at the end of the second hour is resumed at *o*, and is drawn parallel to Rn. C therefore first meets B at *e*, and next A at *f*, and reaches *g*, a point 5 miles from *a*, when A reaches *b*, one hour after B reaches *b*. If the scale was large enough to admit of dividing a1, 12, etc., into sixty equal parts, by drawing the lines el, fp, we could determine the exact minute of meeting; and in like manner the lines fh and



ek would determine the exact place of meeting. If A, B, C, were trains on a single track line, sidings would evidently have to be provided at *h* and *k*.

This problem illustrates the method of adjusting the running time of trains, the diagonal lines being of string, held in place by pegs, and its advantage in presenting *to the eye* the position of every train on the road at every instant is manifest. This is a very insignificant illustration of the graphical method, and the problem is a kinematical one, that is, one involving motion, to which the method is not so well suited as to statical problems, because in the latter the state of the system is permanent and requires fewer diagrams for a complete solution.

Students familiar with the elementary graphical constructions of mechanics, such as the parallelogram and polygon of forces and representation of moments, hold the key to the applications of graphical processes to engineering. They afford the means of determining the conditions of stability of bridge and roof trusses, girders, and arches of wood, iron, or stone, under the various loadings of practice; and their importance is seen not only from the fact that they constitute the basis of instruction in all technical schools, but the basis of practice of all engineers. Indeed their presence in the curriculum of the schools is solely due to their practical value, for as disciplinary factors they are of little moment. They fulfill the ordinary ends of all graphical representation in affording a *picture* of the conditions or law in question, the variation in the different kinds of strain upon a bridge truss being seen at a glance from the diagrams, as the variations in temperature are seen by the isothermal* lines of a map. But they serve to investigate as well as to record, and nothing is so convincing as the agreement of the results of an investigation of the stability of a structure when reached by the independent methods of graphics and calculation.

Let the reader call to mind any one of those almost lace-like structures which carry the ponderous engines now in use over our rivers, and then remember that from a few scale diagrams he may at once ascertain the strains of every kind to which any of its many members is subjected, and that these diagrams, in connection with the known qualities of the material, have assigned the dimensions of all the parts. Perhaps he will recall the sentence of Lagrange* in his famous *Mécanique Celeste*, "No figures will be found in this work," and will be inclined to marvel at this new extension of geometry which dispenses with analytic formulæ as did Lagrange with geometrical reasoning, and which conjointly with analytic operations has brought the practice of engineering to so high a state of perfection.

What mathematics has done for engineering in this single direction of bridge construction may be seen by comparing a modern with an old-time girder. The truss once almost exclusively used was a simple lattice-work bolted together, which, as has been said, "could be made by any carpenter by the mile and sawed off by the yard as desired," that is, it was destitute of all scientific principles of construction.

But for economy and safety, two conditions, to mention no others, are necessary. The material must be concentrated along the lines of strain, and the nature and amount of each strain must be known. And to fulfill these conditions the engineer has been obliged first to become the mathematician; just as Helmholtz† first became a skillful mathematician in order that he might become a great physicist.

As it is impossible to enumerate all the *objects* of mathematical inquiry within the limits of this paper, let us endeavor to gain some idea of the utility of the science by a brief examination of the *manner* in which this inquiry is conducted.

Mathematics is variously defined as the science which has for its object the measurement of magnitude and the discovery of the properties of form; or as the science of necessary conclusions. These definitions afford but a vague idea of its utility. But a knowledge of the method which governs its processes opens up at once a general view of the entire field of mathematical investigation. In his somewhat verbose chapters on the philosophy of

* Imaginary lines passing through all places having an equal mean temperature.

* Joseph Louis. (1736–1813.) A French geometer, one of the greatest of modern times.

† Hermann Ludwig. (1821——.) An eminent German physicist and physiologist. He is the author of two books both of which form eras in the sciences they consider. One treats of the eye, and the other of musical harmony. Besides these the articles contributed by him to various scientific periodicals amount to over seventy.

mathematics, Comte* discusses this subject from a point of view which the non-mathematical reader may readily occupy; for it will afford him a glimpse of the general nature of the service which the science renders the investigator, without forcing upon his attention details which might prove a source of embarrassment and confusion. Comte says, in substance, that mathematics grows out of the impossibility of direct measurement; that indirectness is its essential characteristic, and that this indirectness of method distinguishes the science from the art.

To illustrate the foregoing statements we will suppose the object in view to be the triangulation† of a state. If the distances between the various points to be represented on the map, such as mountain summits, towns, etc., were known, they could be plotted to any scale by means of the compass, just as the vertices of a triangle can be located when the lengths of its sides are given. But it is practically impossible to measure these distances to the degree of accuracy required. The area to be mapped is covered, therefore, with a net-work of triangles whose vertices are points of observation; a single side of one of these triangles, called the base line, is measured, all the remaining measurements being angular. In other words, we replace the direct by an indirect process. The direct measurement of the distances sought being out of the question, we resort to auxiliary quantities (in this case the angles), and we are enabled to pass from the known angles to the unknown distances by the relations which exist between the sides and angles of a triangle, relations which are furnished by trigonometry. Thus trigonometry might be defined as a science whose business it is to furnish relations between a certain set of quantities, so that when, in any problem, some of these quantities are known and some are unknown, we may pass from the former to the latter by means of these relations.

Direct measurement might seem at first thought to be the simplest, quickest, and surest mode of procedure; but this is rarely the case. In the above illustration we see that the indirect method enables us to choose the data which must be experimentally determined, and this power to choose reduces the liability to error to a minimum. For we measure one distance only, and any one we please, selecting of course the most level and least obstructed; while the remaining measurements are those of angles, which can be made with a precision and celerity impossible to realize in linear measurements, and which may be repeated so many times as to insure an almost absolute accuracy.

Let the reader call to mind any of the problems to which mathematics is commonly applied, and he will see the value of this substitution of an indirect mental operation for a direct mechanical one. Imagine, for example, the artillerist who wishes to know the path described by a projectile, and to discern the relations between the time of flight, angle of elevation, initial velocity, and range, limited to such results as he could determine by a tape line, transit, and watch, or any other such mechanical aids. Mathematics does not enable us to dispense with all data, but to choose such as we can best determine, and without this choice the astronomer could not ascertain the distance to the nearest of the heavenly bodies; furthermore, it makes available the data formed by the observer, by its establishment of a general system of relations and general processes of reaching the unknown through the known.

If we look at the various branches of mathematics from Comte's point of view, as sciences whose object is to furnish the laws connecting the particular quantities with which each is concerned, their utility is apparent; for the relations thus formulated constitute, in special problems, the bridge from the known to the unknown. To find the height of an inaccessible object, we measure certain auxiliary quantities and apply to plane trigonometry for the relations which connect them with the required height. To find the length of the longest day at a given place, we might proceed directly to measure the days in succession, but spherical trigonometry supplies a relation between the latitude of a place, the sun's declination, and the length of the day, which enables us to solve this problem for any place on the earth's surface.

We wish to know the strains to which the members, posts, streets, and chains of a steam-crane are subjected, and we go to ge-

* Auguste. (1798–1857.) A French philosopher, the founder of the school known as Positive Philosophy.

† "The series or net work of triangles with which the face of a country, or any portion of it, is covered in a trigonometrical survey; the operation of measuring the elements necessary to determine the triangles into which the country to be surveyed is supposed to be divided, and thus fix the positions and distances of the several points connected by them."

ometry for the relations which exist between the sides and diagonal of a parallelogram, or to trigonometry for those between the parts of a triangle. An eccentric crane gives a reciprocal motion to a straight rod in a machine, and we wish to know the velocity of the rod at every instant when the crane is making any given number of revolutions per second; we go to the calculus for the relations which connect the angular velocity of the crane with the linear velocity of the rod, and so on indefinitely. Each branch of the science deals with a certain set of quantities; each has its own peculiar conceptions of quantity; and each investigates the relations which exist between the quantities within its own province.

The growth of the science may be viewed as an increase in our stock of known relations, and although the hypotheses or conditions out of which these relations arise are arbitrary, the results often bear upon the sensible world of experience in very unexpected ways. The relations found to exist between the elements of the curves known as the conic sections were for a long time pure abstractions. The Greek cut these curves from a cone by a plane, and amused himself in determining their proportions without a thought of their practical significance. But these abstract propositions find to-day their illustrations on the grandest scale in the movements of the heavenly bodies, and their application in the useful arts of the optician and mechanic. Moreover, whatever the source of the conditions furnished the mathematician, whether derived from the observation of nature or arbitrarily assumed, the development of algebra permits him to subject them to a far more searching analysis than that afforded by the geometrical processes of the ancients. He immediately translates these conditions into the language of analysis, the analytic statement being the equation. This language has its own grammar, and under the rules of this grammar he finds the value of the unknown quantity in terms of the known, and, from the relations which experiment and observation furnished him, discovers a multiplicity of new ones which experience can confirm more easily than disclose.

End of Required Reading for December.

A CHRISTMAS VIGIL.

BY LUCY E. TILLEY.

ATHWART the sky a sudden ray
Smites darkness from the brow of Night.
Give answer, O thou blinding flame,
Where dost thou wander, whither stay?
For answer, lo, it settles down
O'er Bethlehem town.

Across the desert, calm and slow,
White camels come in stately-wise.
O Magi with far-seeing eyes
Whence bear ye now thy spice and balm?
On, on the camels wander down
To Bethlehem town.

O white flocks with no shepherd near,
Who guards you on this lonely height?
And swift they answer, "Lo this night
The earth doth hold no thought of fear!
Our watchful shepherds all went down
To Bethlehem town."

The Star doth flood with gracious light,
A lowly stable, rough and bare,—
A stable mild-eyed oxen share.
Behold this first glad Christmas night
The faithful come their King to crown,
In Bethlehem town.

MODERN ENGLISH POLITICS AND SOCIETY.*

BY J. RANKEN TOWSE.

NUMBER II.

ALTHOUGH the reigning monarch of England is invested with all the external attributes of supreme authority and is represented, by a sort of polite national fiction, as holding the entire populace in a state of subjection, everybody knows that the throne, practically, is but the figure-head of the constitution, a gilded emblem of the wealth, dignity, and might of the country, erected upon the solid foundation of Parliament, which is the sole possessor of all actual sovereign power. It is in Parliament that the will of the people of England finds expression, and any consideration of the social or political questions of the day in the United Kingdom, without a clear comprehension of the composition and procedure of that great legislative body, would be futile.

Without attempting to give even an outline of British parliamentary history it may be well, in order to account for present conditions, to refer to two or three important periods in it. In early Saxon and Norman times there was only one assembly, but in the days of King John, when Magna Charta was signed, a distinction was made between the "greater" and "lesser" barons. It was not until the close of the reign of Edward III. that there was a definite division into "Lords" and "Commons." Under the Tudors the Lower House exerted comparatively little influence, but with the accession of the Stuarts the struggle began which ended in the death of one king and the exile of another. William III. accepted the crown with the acknowledgement that the king had no right to exercise a dispensing power or to exact money or maintain a standing army without the consent of Parliament, and soon after this the power of the Commons was cemented by the adoption of the principle of an annual vote for supplies. Another highly important precedent was set when William began to select his ministers from the party which was strongest in the Lower House. By 1714, when the Hanoverian dynasty began, the place of the Commons in the constitution had been well established, and two years later the act limiting the duration of each Parliament to seven years was passed. The act of union of the English and Scottish Parliaments became law in 1707, and the total number of members was then 558. Nearly a century later, in 1800, one hundred members were added upon the union with the Irish Parliament, the total thus becoming 658. In 1885 the number of seats was raised to 670 by the Redistribution act, which was framed by the leaders of both political parties. By this apportionment England secured 465 members, Ireland 103, Scotland 72, and Wales 30 members. Of the grand total, 356 members represent counties, 305 represent boroughs, and 9 represent universities.

To make the distinction clear between county and borough members it will be necessary to give some account of the laws governing elections, the qualifications of voters, etc. Any male of full age is eligible to represent a constituency, with certain exceptions in the case of English and Scotch (but not Irish) peers, all English, Scotch, and Irish judges (except the Master of the Rolls in England), clergymen of the Established Church of either of the three kingdoms, Roman Catholic priests, the holders of various offices specially excluded by statute, revenue offices, convicts, aliens, government contractors, sheriffs' officers, and a few others which it is not necessary to specify. Whenever a vacancy occurs in any seat, the Speaker of the House orders a writ to be issued for a new election, which writ is sent to the proper "returning officer" of the vacant district. That officer is compelled to issue within two days of receiving the writ, a notice of the date of election, together with a day for nomination and a poll, if necessary. Candidates are nominated in writing by two registered electors of the district, and if there is no opposition they are declared elected by the returning officer one hour after the time appointed for the election. When there is opposition a day is set for a poll, and the election is decided by a majority of votes, in the usual manner.

*Special course for C. L. S. C. graduates.

The qualifications which entitle a man to vote are many. In a county election, that is to say in an election where the successful candidate will represent a county, the right of franchise is extended—to freeholders of an estate of the annual value of 40 shillings, or having a life interest in an estate of the annual value of £5; to copy-holders of an estate of the annual value of £5; to leaseholders, with a sixty years' lease at £5 per annum, or a twenty years' lease of the value of £50 per annum; to occupiers of any land or tenement of the value of £10 per annum; to householders who occupy, as owner or tenant, any house within the county, and to lodgers, who have occupied for more than twelve months apartments of the clear yearly value of £10.

In the case of an election of a member for a borough, the right of voting is conferred upon freeholders in cities and towns which are counties in themselves; upon freemen and livery men of the city guilds and upon "inhabitant householders," all of whom are held to possess what are known as "reserved rights." It is also conferred upon the occupiers of any land or tenement of the annual value of £10; upon householders (owners or tenants of any dwelling-house), or persons dwelling in a house by virtue of service or employment (so long as their employer does not live in it), and upon lodgers in any apartments of the yearly value of £10. Under these different heads there are, of course, a number of subdivisions. Practically speaking, all voters are included in one or another of these groups, and it will be seen that the property qualification is not high enough to disfranchise any but the most irresponsible members of the community.

Before leaving the subject of voting, attention should be directed to the Corrupt Practices act passed in 1883, which has contributed not a little to that purity of election of which Englishmen are fond of boasting. The act was an amendment upon previously existing laws and was suggested by flagrant electoral abuses in certain country towns. The corrupt practices aimed at may be enumerated roughly as bribery, treating, and undue influence and personation; and the penalties prescribed for the various offenses are imprisonment for one year, with or without hard labor, a fine of £200, disfranchisement for seven years, and exclusion from every public and judicial office. Not only this, the act provides for the removal of an offending magistrate from the bench, the disbarring of an offending magistrate, and the striking of a solicitor from the rolls. The candidate elected by corrupt practices not only loses his seat, but, if he is convicted of personal knowledge of them, is debarred from ever sitting for that constituency again. Nor is the law a dead letter, for it has been enforced rigidly on many occasions, and in cases where the bribery has been wide-spread and notorious.

A distinction is drawn between "corrupt" and "illegal" practices. In this latter class of offences are included the gratuitous conveyance of voters to the polls, the improper use of bills and placards, the payment of fictitious election expenses, the engagement of superfluous committee rooms, etc., and offenders in any one of these particulars are liable to a fine of £100 and disfranchisement for the space of five years. Under the old system it was the custom of election committees to provide free transportation for voters on their side. Private carriages and all kinds of public vehicles were pressed into the service, and the distribution of free passes over local railroads was by no means uncommon. All expedients of this kind were manifestly in the nature of indirect bribery, and opened the road to limitless abuses, and operated largely in favor of the richer party, which in most cases was the Conservative. No trickery of the kind is now possible. The owners of public vehicles are forbidden even to lend them for the convenience of voters, and the use of private carriages must be entirely free and voluntary. On the same principle no voter is allowed to receive any money for the display of election placards on his premises, which was once a fruitful source of corruption, and, furthermore, no money must be paid for the expenses of conducting an election, except through the election agent, and then only with the formal approval of the candidate. As a final precaution the act prescribes the amount of money which may be expended legally at any election, and the number of persons who may be employed. In boroughs with less than 2,000 electors £350 may be spent, with an additional £30 for every additional 1,000 electors; and in counties the maximum amount allowable for less than 2,000 electors is £650, with £60 additional for each additional 1,000 voters. In the same way the number of

clerks, messengers, etc., who may be hired is strictly limited. Of course no amount of regulation can abolish bribery altogether, but it is tolerably certain that no candidate will permit himself, knowingly, to be associated with any underhand work which, if detected, would relegate him to private life for an indefinite period, if not forever.

But although the direct purchase of votes in bulk is a thing of the past, partly because of the stringency of the law, and partly because the principle of the secret ballot which has been adopted in Great Britain deprives the briber of all security that the votes which he has paid for will be delivered, there are influences at work around the polls which are more potent than money itself. The great mass of votes upon a large estate are pretty certain to be cast on the side favored by the landlord. The secret pressure erected by the landed gentry, the squirarchy, and the nobility,—first upon their tenantry, and through them upon small tradesmen, mechanics, and workmen, is tremendous, and it is used as a rule in behalf of the Conservative party, which is always strong in country districts. Then again there is the social influence to be taken into account, a force not easily estimated, but very subtle and far-reaching in its effects. Many an independent voter has been shaken in his convictions when the latter have stood in the way of his recognition by some social magnate. It is no small matter to a country gentleman should he be excluded from what is considered the best county society. It means the neglect of his wife and daughters by the leaders of feminine fashion, and a cold shoulder for himself in the hunting field, the assizes, the county ball, or the race-course. To avoid ostracism of this kind a man is apt to find himself in harmony with the dominant party and is certain to impress his political views upon those immediately dependent upon him. The influence of the established church is another political force of tremendous energy, although it is no longer exerted so openly as it used to be twenty-five or fifty years ago. Although these agencies are most powerful in the country where the population is thin, and a great man doubly conspicuous, they prevail also to a greater or less degree in the cities. In London, for instance, the Tories have many strongholds, some of them in very unexpected quarters.

As to the elections themselves there is less political work done in England than in the United States, chiefly because the time of them is so uncertain. It is not often that a vacancy in a Parliamentary seat can be foretold, except when Parliament is approaching the end of one of its seven year periods, and when a vacancy occurs, an election to fill it is held in a very few days. In the event of a general dissolution, which sometimes is brought about very unexpectedly by some unforeseen defeat of the government, the whole country is thrown into political turmoil, and resounds from John O'Groat's to Land's End with the clang of partisan oratory. Then, as a rule, some great national principles are at stake and local questions are unthought of. But in the event of a special election to fill a vacancy caused by death, promotion, or some other cause, matters of purely local importance often have great weight, and the vote is more likely to be thoroughly independent than at any other time. It must not be supposed that the influences here spoken of are peculiarly Conservative, although they are generally ranged upon that side. There are Liberal peers and Liberal land-owners, but the mass of the Liberal forces is to be found in the cities.

There is not much to be written about the manner in which an English election to Parliament is conducted. As has been said, the time for preparation is generally short, and the opportunities for canvassing few. Speeches of the usual kind are delivered when the candidates are nominated, and up to the day of election, and committees are appointed to drum up votes in the time-honored fashion. There is not, however, much outward excitement, except when public feeling is uncommonly hot upon some particular topic. There is not much nowadays to justify the descriptions of Dickens, although there may be lively episodes occasionally at the hustings.

When there are only two or three men to be voted for, and only one place to be filled, there is no opportunity for "trading," or "scratching" or any other of the thousand tricks familiar to the experts of New York, Philadelphia, or Chicago. There is more visible excitement in the country, of course, than in the cities, and more earnest canvassing around the polls, as the rural mind is sometimes changeable as any weather-cock, but the Corrupt Practices act has diminished, very greatly, the spectacular and social interest of an election day. The result of the voting is known soon after the closing of the polls, and the

formal announcement of it from the hustings by the returning officer soon puts an end to all public agitation.

In due course of time the elected candidate finds his way to Westminster, and, after proper introduction and identification, is duly sworn in a member of the House of Commons, and takes his seat on either the right or the left side of the great hall, according as he is a supporter of the Government or the Opposition.

Very few words are necessary concerning the internal appearance of the popular chamber. At the end farthest from the entrance, in a large Gothic chair upon an elevated dais, sits the speaker. In front of him, running down the center of the house, is a series of tables, upon either side of which are several tiers of parallel benches. On the table immediately before him reposes the mace. Nearest to him, at his right hand, are the leaders of the party in office and upon his left the leaders of the Opposition. Beyond these, in long lines facing each other, are disposed the rank and file of the opposing armies. The authority of the speaker is very great and is supposed to be wielded with absolute impartiality. He never joins in debate except in committee of the whole and never votes except when there is a tie. His most constant function is to enforce the rules of procedure, and to preserve decorum, not always an easy task in these later days, when party feeling has run high over some phase of the interminable Irish question.

A few words as to the rules of procedure in the House may prove interesting. The order of business varies with the different days of the week. On Monday and Thursday nights ministerial bills are supposed to be the chief subjects of consideration. Tuesday evenings are devoted to motions by private members, and Wednesday evenings to the passage of private members' bills. Friday is divided between the Government and private members. During the afternoons a number of special committees sit to give attention to private bills whose final fate is, in the great majority of cases, left almost entirely to their discretion.

It is generally about 4.15 or 4.30 p. m. that the speaker cries out, "Notices of motion," whereupon such members as have questions to ask of government officers or motions to make, rise and give notice of them. When the time comes for putting the question directly, the reply is often diplomatically evasive or indefinite, and efforts are made to extract information by altering the form of the question. If all devices of this kind fail, the questioner gives notice that he will at a specified time call the attention of the House to the subject. At about 5.30 in the ordinary course of procedure, the speaker directs the clerk to read the orders of the day, and it was at this juncture that obstructionists often delayed business by demanding leave to make a motion for adjournment.

This evil attained such serious proportions that in 1882 a special rule was adopted that a member should not be able to move an adjournment unless supported by forty members, rising in their places. If he had ten supporters, however, he might demand a division to decide whether he might move an adjournment or not. When a division is to be taken, the speaker puts the proposition, whatever it may be, to the House, whereupon the members shout "Aye" or "No" according to their views. The speaker then declares that the "ayes" or "noes" have it, but his decision is almost always promptly challenged and he then directs the strangers who may be in the visitors' galleries, to withdraw, a two-minute sand glass being turned at the same instant by one of the clerks. During the next two minutes, members assemble from all directions, hurrying in from the library, dining, smoking, and tea rooms, all of which are adjacent. The doors are then locked and the speaker directs the members to go into the voting lobbies, one to the right and the other to the left of his chair. The "ayes" go through the right hand door and the "noes" through the left. Each man as he passes through is checked off by a clerk, and on his return to the House he is counted again by one of four tellers appointed for that purpose. The tellers compare these figures with the tally-lists of the clerks, and their numbers are read out, first by a teller and then by the speaker.

When the House adjourns, the door-keepers cry out, "Who goes home?" a curious survival of the time when legislators were glad to walk together in a body as a measure of precaution against the outlaws who infested the purlieus of Westminster.

Some brief mention must be made of the rules of "cloture," the principle of which was adopted first in 1882. The speaker was then empowered to move the closing of any

debate whenever he thought that such a motion was "the evident sense" of the House. If in the ensuing division the majority outnumbered the minority by a certain proportion, about five to one, the debate was declared closed. This rule, however, soon proved cumbrous and impracticable. If the minority exceeded forty, more than two hundred votes were required to overcome it, a condition which practically defeated the object aimed at. Last year new rules of procedure were adopted and the cloture can now be applied whenever the majority in favor of it consists of more than one hundred members. Under the new rules, moreover, debates on opposed bills are interrupted at midnight, and at 1 a. m., the House is adjourned, but both these rules can be suspended on the motion of a Minister of the Crown made at the beginning of business. No rules, it may be added, have yet been devised which are able to prevent, wholly, the blocking of legislation by dilatory motions on the part of a large, harmonious and energetic minority.

BIRMINGHAM, ALABAMA.

BY ERNEST INGERSOLL.

I.

NO feature in the topography of the eastern half of the United States is more remarkable than the continuous depression which separates the Blue Ridge and its prolongation from the Alleghanian ranges westward of it. From the upper Delaware down to the borders of the Alabama this "great valley" is well marked, and forms the most flourishing agricultural districts of Pennsylvania, Virginia, and Tennessee. Obstructed by Walden Ridge and Lookout Mt. at Chattanooga, it expands again into the Jones Valley of northern Alabama and continues south-westwardly until it disappears, near the center of that state in the general flattening out of the country there.

Geologically and properly speaking, however, the valley of east Tennessee and the Jones Valley of Alabama are not the same as the "Great Valley of Virginia" and the Cumberland Valley of Pennsylvania, which they seem to continue. These latter separate the primitive granitic heights of the Blue Ridge from the newer stratified upheavals westward—North Mt., the Alleghanies, the Cheat Mts., etc. Now in south-west Virginia, a little way below the James River, the Blue Ridge sinks out of sight altogether, and the continuity of the ranges westward of it disappears in a jumble of isolated peaks and ridges. The Great Valley narrows and becomes choked with encroaching hills, and when it widens out again in east Tennessee the geologist discovers that it has crossed over, and that the lofty mountains eastward are *not* a continuation of the Blue Ridge, as they seem to be, but represent instead the Silurian strata, more or less changed by heat and pressure, of North Mt. and the Alleghanian water-shed; and that while the valley of east Tennessee is geographically continuous with that of the Shenandoah, structurally it belongs far westward, and separates the elevations of Silurian date, on the east, from those of the later Carboniferous period on the west. All along the western side are the sandstones, shales, coal-beds, and bog-iron deposits of the coal-measures, traceable from Pittsburg to Cumberland Gap, to Jellico, to the Sequatchie Valley, to Stevenson, and so down to the Black Warrior and Cahawba beds of central Alabama. Across the valley on the east, sometimes only a mile or two, sometimes many miles distant, are the more ancient iron ores and other minerals, the schists and limestones, of Silurian age. In south-west Virginia, North Carolina, and Georgia there are magnetic and specular ores, and red and brown hematites, with zinc, copper, manganese, gold, and silver associated. In northern Alabama, where the Unakas are superseded by Lookout Mt., limonite (brown hematite) iron is abundant, but the other minerals are rare or unheard of; in Red Mt., which continues the Lookout Ridge south-westward after its break at Gadsden, Alabama, the red fossil carbonate ore is almost alone.

All along the line where the coal-measures outcrop, leaning up against the elevated mineral-bearing older rocks, from Johnstown in Pennsylvania, to Birmingham in Ala-

bama, the manufacture of iron has been going on more or less extensively since the country was first settled. In an early day it was done by the help of charcoal; later, when we had learned to use coal as fuel, and to make coke out of it, a double reason presented itself why that line should be the best place for iron furnaces, since there the fuel, the flux (limestone was everywhere near at hand), and the ore were closest together and needed the least labor for their assemblage at the furnace.

A great impetus was given when the use of coke came to be understood, and when it was ascertained what ones of the fifteen or twenty horizons of coal here interstratified with the coal-measures would produce good coke. A further impetus was given when the Bessemer process of making steel was invented, for in many parts of the mountains from Pennsylvania to North Carolina ores lacking phosphorus, and hence suitable for steel-making by that process, were known to occur. It is only since the close of the Civil War, however, that the magnitude of these resources has been investigated and utilized in the southern half of the Appalachian highlands; and still more lately that the great iron industries of central Alabama have come into existence in and around Birmingham.

II.

Birmingham is now the center of a closely connected population of some 50,000, half of which are within its limits. It lies about 135 miles south-west of Chattanooga and 100 miles due west of Atlanta, upon high ground in the Jones Valley, whence the water flows in all directions, but ultimately finds its way into either the Black Warrior or Tuscaloosa River on the west, or into the Coosa on the east. The valley is here perhaps three miles wide, and long ago was largely cultivated in cotton fields, though never more than sparsely populated, but now it is grown up almost entirely to forest and scrub. Eastward, perhaps two miles from the center of the city, the low line of hills called Red Mt. forms the eastern wall of the valley and contains inexhaustible beds of iron ore and limestone. Westward, not much farther away, rise the irregular highlands in which occur a vast extent of workable coal beds, divided into two fields, the Cahawba and the Warrior. There are in this (Jefferson) county alone, 500,000 acres of coal, estimated to contain 26,800,000,000 tons, counting only the seams of two feet or more in thickness. Both iron and coal lie high up in the hills, out-cropping along their summits and sides, and therefore can be mined under the most advantageous conditions, and placed upon the railway cars, whose tracks penetrate all the gulches, reaching every mine-mouth, quarry, coke oven, and furnace in the whole district, with the least possible expenditure of labor and machinery. Brick and fire clay also abound in these hills.

These advantages of juxtaposition and accessibility, which are hardly equaled elsewhere (unless it be at Cumberland Gap), were not the only ones, however, in view of the men who first invested capital here, and have developed Birmingham. In the present condition of commerce and civilization the question of transportation is of supreme importance; and it was this factor which decided the location of the new city where it has grown from the wilderness of abandoned cotton plantations which overspread its site in 1872.

At that time there ran through here the railway from Chattanooga to Meridian, which is now called the Alabama Great Southern. The Louisville and Nashville was making its way toward Montgomery, the Georgia Pacific was intending to build westward from Atlanta to the Mississippi River, and other roads were heading this way. The only convenient place for these railways to cross the long ridge of Red Mt. was through a gap just here, and they would converge upon and cross at this point north-west of the entrance to the gap. In view of this fact, and of the abundance and advantageous situation of the ore, fuel, and flux, a group of capitalists, of whom Mr. Thomas, the well-known Pennsylvania iron-master, was a leader, bought a large tract of mineral and valley lands here, surveyed a town-site, called it Birmingham, after England's great manufacturing center, and prepared to open mines, furnaces, and factories.

III.

Thus Birmingham began. In 1880 it was credited by the census with 3,086 inhabitants. From '82 to '85 the iron market was woefully depressed, but all of the furnaces here kept in blast and readily disposed of their product. With the revival of the price of her staple, and under skillful steering and limitless advertising, came a tremendous "boom" which set everybody nearly crazy.

Real property changed hands half a dozen times a day, and always with an increase of price, until the most astonishing figures were paid, or, at anyrate, legally promised, as those found who were caught by the ebb of the tide. But though many lost the most, or all, of their great profits, this boom did the town great good, since it had so substantial a foundation. Thousands of people came here and remained. A great deal of public improvement was set on foot, and the fame of the place became widely bruited. There are booms *and* booms: this was one of the latter.

The valuation of property and the volume of business have now settled back to their normal level, but this is far higher than anywhere else in Alabama. It is noteworthy that it is the new, northerly, hill-country, mineral-working towns that prosper down here. Mobile is as dead as Pharaoh's grandmother. Selma and Montgomery plod along merely to save themselves the trouble of moving. Huntsville, Decatur, and Sheffield, on the contrary, are brisk and growing, but none of them equal Birmingham for wide-awake activity. It is the liveliest place in the South, and reminds me a great deal of what Denver was a dozen years ago. Nor can the Northern people take much credit to themselves, in this matter, as they can in some other flourishing Southern towns. The bulk of both capital and energy is Southern; but it is the pick of the Gulf States in that respect, with some good Yankee leaven in the lump.

IV.

The whole northern third of Alabama, west of Jones Valley, is underlaid with coal, nearly half a million acres being contained in this county of Jefferson. It crops out in the hills, is mined very easily from thick seams, and run down to the railway, or coking ovens, on inclined tram-ways that reduce the cost of handling to the minimum. The horizon (Roger's "No. XII.") is the same as that of the fine New River and Pocahontas coals of West Virginia; and of course it is excellent for fuel. It will coke, but hitherto the coke made here has not been equal to that of Kentucky or West Virginia. It is believed, however, that this is due more to carelessness and inexperience in making it, than to defects in the quality of the coal itself, and that after a time a far better grade of coke will be made.

The labor employed at the coal mines is almost entirely negro, and consists largely of convicts leased from the state by the mine owners, as is common in the South. These and the neighboring iron mines take nearly all the convicts, which are increasing in number with quite alarming rapidity. At present about 1,400 are working, nine-tenths of whom are black. Most of these stay on after the expiration of their sentences, finding themselves in possession of a lucrative trade, and in a society which is largely recruited from ex-convicts and made up otherwise of men and women who are by no means disposed to give them the cold shoulder on account of their "misfortune," unless they become *too* bad, in which case they shoot or hang them in short order. There are exceptions, of course, but in general the black miners and other rough laborers are an exceedingly ignorant, brutal, and vicious lot. They have gathered here from all parts of the remoter South, are closely mixed with convicts, ex-convicts, and outlaws, are given the benefit of no regenerating influences of any kind, and valued simply for the work they do. Their pay is good, but it is gambled away or drunk up as soon as got, and not one in a hundred ever saves a dollar. The exceptions to this are so few as to be very conspicuous, and are not likely to increase so long as the sentiment of the community in which he lives denies to the negro the right to that self-respect which is at the base of ambition and pride or a desire for improvement.

There are now about a dozen coal mines, having a daily output of about 10,000 tons. The bulk of this is used in this locality, mainly going into coke for the burning of which the district now has 4,500 ovens.

V.

Iron is the main factor in Birmingham's growth and prosperity. The ore is mainly one kind, suitably named "red fossil." Near the crest of Red Mt. an undulating stratum of it is found, from 16 to 40 feet thick, the outcrop of which can be traced for some 45 miles north-east and south-west. It is exposed in cliffs and hill-tops along the northern side of the range, and dips south-eastward at an angle of about 35 degrees down the hill and indefinitely under the surface southward. This stratum consists wholly of finely broken shells, sponges, and other remains of the life of the old Silurian

sea, and was once an ocean beach, made up of shells, etc., which gradually solidified under the cementing action of the sea-water. Into this *coquina* acidulated waters bearing iron infiltrated until the whole mass was impregnated and to a large extent replaced by a carbonate of iron. This ore carries from 40 to 60 per cent of metallic iron and is easily smelted. On the surface, and sometimes deeply in crevices, it has decomposed and oxidized to a deep reddish brown or rust color, and parting with much of its lime has disintegrated until the miners can simply shovel it up like sand; but deeper down it appears as a hard black rock which must be drilled and blasted. Along the outcrop it is simply picked down and quarried, like so much building stone, and railway tracks are laid right into the huge excavations. Tunnels are also driven in from the base of the hill to the deeper parts of the vein. In either case the cost of mining is about as low as possible, although the wages paid are so good that industrious miners often make $150 a month,—mainly white men who employ two or three negroes to load and push out their cars for them.

VI.

The smelting of nearly all this ore is done here, where no less than 25 furnaces—some of extraordinary capacity—are perpetually in blast. Iron-masters generally prefer to mix with the red ore a quarter or so of the brown hematite; but that ore is rare in this vicinity, and most of the Birmingham pig is made from the red ore alone, apparently with equally good results. The rough labor at the furnaces is done by negroes, who get about 20 per cent less wages than white men elsewhere receive for the same work; but almost all the superior labor is in the hands of Northern skilled men, to whom higher wages are paid than they could get North, so that the other saving is compensated for. The cheapness in iron making in Alabama does not consist in the saving of wages, but in the inexpensive way in which all the raw materials can be got together at the furnace. Many furnace owners mine their own iron, quarry their own limestone, dig their own coal, burn their own coke, and haul it by means of their own locomotives and cars.

VII.

The pig iron made in and about Birmingham is not good for Bessemer steel. (Experiments are being made in steel making by the basic process, and if they succeed a new impetus will be given to industry there.) For foundry and rolling-mill purposes, however, Alabama iron stands as high as the very best, and finds sale from the Atlantic to the Pacific. Scientific tests show that its tensile strength is very high—perhaps the highest; and it is a fact that it has driven Scotch irons almost wholly out of the American market. The price, in common with all iron, steadily has decreased, and apparently has not yet reached bottom figures. It is now sold, at the furnace, on the average, for about eleven dollars a ton. This decrease has accompanied an increase in the production of iron in the United States at a rate which has more than trebled the consumption since 1878, and now amounts to over seven millions of tons a year. Another noteworthy concomitant of this is, that whereas a few years ago the average furnace carried over 30 per cent of stock, now an average of less than 4 per cent of their product will be found held in stock—not much more than a fortnight's supply. This shows that the demand for iron in this country is almost equal to the possibility of supply, and is accounted for not only by the increase of our population, but by the great number of new ways, as well as the remarkable expansion of old ways, of using this useful metal which has recently come to take the place of wood, brick, and stone to an enormous extent. In view of this, and knowing the high quality of her product, Alabama in general and Birmingham in particular is steadily enlarging her iron-making power and adding to her income.

THE EXTERMINATION OF AMERICAN ANIMALS.

BY W. T. HORNADAY.

WILL it come to pass that some fine morning about the year 1910, we will wake up and find there is not a wild animal of any kind, larger than the red fox, left alive in the United States? It begins to look like it.

In a few more years our greatest American institution will have disappeared forever. Before we are aware of it, we will cease to be the proud possessors of a "wild West." Even now until you go out to seek it, you cannot possibly be made to realize or understand how fast it is fading out.

Our frontier is now the Pacific coast, and what remains of the "wild West" exists only in shreds and patches. A good railway map of recent date will show you that even the wildest and most remote regions of the western United States are being fairly gridironed with railways. Every Western state and territory, except Nevada, is crossed by at least two lines, and the more important systems are all sending out numerous branches in every direction. The new trans-continental line, the St. Paul, Minneapolis, and Manitoba railway, cuts through the very heart of what was, until two years ago, the last stronghold of the Rocky Mountain goat, mountain sheep, elk, and woodland caribou. The St. Mary's lake region and the Kootenay country is all laid bare to the game-killer, the miner, cattle-grower, granger, and lumberman.

Every nook and cranny of the United States is now easily accessible to the man with a gun. Already the railroads have so thoroughly opened up the West that it is not only possible but easy for an Eastern sportsman to reach any portion of it by two weeks' travel from Broadway. In other words, a six weeks' vacation and five hundred dollars will allow any enterprising hunter to spend two weeks in any one of the best game localities in the United States, and get home again. The multiplication of Western railways is cause number one for the extermination of our finest game animals.

The second cause is to be found in the great perfection and variety of the modern breech-loading fire-arms and fixed ammunition, and the cheapness of both. Winchester, Ballard, Maynard, Colt's, Remington, and Marlin rifles are being turned out annually by the cord, and the most of these are sold at prices ranging from $18 to $24. They are so cheap that every poor man can have one and a very poor man can have two. Tons of loaded cartridges for all these deadly weapons are manufactured and used every year. A really fine breech-loading double-barreled shot-gun, good enough for anybody, can now be bought for $30, and the sportsman need not even load cartridges for himself if he does not wish to.

Ordinary breech-loading rifles are certainly bad enough for the game, but in order to give the great American duffer a chance, the magazine repeater was invented. This weapon is designed expressly for the benefit of those who cannot hit with the first shot. With the Winchester, the Colt's lightning repeater, and the like, the "g. A. d." stirs up his game with his first shot, and when it starts to run, he pumps lead after it, shot after shot in rapid succession, until by main strength and awkwardness he brings the animal down or sends it away with a mortal wound. I know precisely how it is for I have been there myself. Tell it not in Gath, but for one season I used a Winchester.

Cause number three for the disappearance of American quadrupeds is, that of the residents in the game localities, nearly every man is bent on killing game for every conceivable purpose, and no one makes it his business to preserve it. The granger who lives within reach of deer, elk, or antelope, feels that in justice to himself he must kill all the game he can before some one else kills it, and *before it is all killed off*. I have seen men who were so utterly shameless in the slaughter of game for paltry pelts that I really believe they would shoot their own dogs if their hides were salable at fifty cents each. In Salt Lake City I met a rascally "professional" hunter from Rawlins, Wyoming, who had in his possession, for sale at one dollar each, *thirty-four* little spotted fawn skins, from the young of the mule deer (*Cariacus macrotis*), not one of which came from a fawn over three weeks old.

There was no sale for them in Salt Lake City, and so they were to be sent to Denver to be made into waistcoats. Now, what are the Colorado and Wyoming authorities about that a spotted fawn skin can see the light of day without subjecting its owner, or holder, or wearer, as the case may be, to a fine of $25? And yet this is only a fair sample of what is permitted in the West. I am told that in some localities spotted fawn skins are so greatly in demand that dealers advertise for them regularly. I believe any man who would kill a spotted fawn for the sake of getting its skin to sell for a dollar would steal a sheep if he could get a chance.

The American bison, in a wild state, at least, is already practically extinct in the United States. I say practically, because there are only about eighty-five head left alive in this country, and these are going fast. I leave out of this count the two hundred head in the Yellowstone Park, because they owe their existence solely to the fact that they are rigidly protected by United States soldiers, quite as if they were in a zoölogical garden. Aside from these latter, the only survivors of the six or seven millions which were alive eighteen years ago, are a few small bands of stragglers, aggregating the number given above, scattered through four or five different localities.

There is a rumor that there are about five hundred fifty wild buffaloes in the British northwest territory, between the Athabasca and Peace Rivers, but its truth is very doubtful, and it is impossible to verify it. Ever since 1879, the Indians who inhabit what was up to that time the British buffalo range, have been in a starving condition through lack of the buffaloes they once slaughtered so recklessly and improvidently. Our Indians are fed and clothed by the Government or they, too, would be in the same condition.

The elk will be one of our next species to go. He is large, conspicuous, his magnificent head and massive antlers are a great prize. The elk is easy to kill, and at present the trade in elk heads and antlers is a well established business in the West. At one time, this species inhabited nearly the whole of the United States, but it has totally disappeared from about nineteen-twentieths of its former range, and is now to be found in but a comparatively few localities in Montana, Wyoming, Colorado, Idaho, Oregon, and Washington. Once the elk was a common inhabitant of the prairies bordering the Rocky Mountains, and as far east as Minnesota. Herds of from fifteen to forty individuals were by no means uncommon. Sometimes whole troops of cavalry turned out to hunt them on horseback.

With the exception of a few widely scattered stragglers in a very few localities, the elk, as a denizen of the great plains region, is gone forever. Where once they were numerous, only bleaching skulls and white, crumbling antlers remain,—ghastly specters of a fast vanishing race. At present, the elk is found only in the regions which afford the best shelter, usually in timbered mountains, or in the pine and cedar brakes of the wildest and most broken "bad lands." There are just two chances for the survival of the elk in the United States. The first lies in the possibility that the states and territories now inhabited by them, will awake, before it is too late, to the situation and appoint salaried game wardens for the protection of game. The second lies in the chance that in the event of the worst coming to pass, the herds that are breeding in the protected wilds of the Yellowstone Park might serve to perpetuate the race.

The beautiful, and I might even say companionable, prong-horned antelope seems absolutely certain to be exterminated (outside the Yellowstone Park), probably within the next ten years. It is strictly a prairie animal, although it goes wherever there are open plains or park-like meadows, even to a height of seven thousand feet. It is shy and wary, but for all that, it is a bungling hunter who cannot finally outwit him and bring him down. Nothing can force the prong-horn into the rugged brakes and timbered mountains to which the elk and mule deer have retreated for safety. He will live on the plains or die, and so year by year they are being thinned out with the rifle. For every fawn born in a given year, probably three or four individuals are killed. By a fatal coincidence, the favorite home of the antelope is also the most desirable grazing ground for the range steer; and it need hardly be said that antelopes and cowboys cannot both live in the same country, at least for long. Unless there is immediate intervention of some effective nature, the prong-horn, by all odds the most charming and picturesque creature of the plains, is doomed to certain extermination. All things considered, it seems more than

probable that this will be our next species to go.

Although the moose ranges so far north (into the Arctic regions) that there is no danger whatever of its extirpation as a species, it is almost certain to entirely disappear from the United States within the next ten or twenty years. At present, there are in all probability, not over one hundred fifty moose in the entire United States, if there are even so many. These inhabit only three localities, northern Maine, the extreme northern part of Minnesota, and certain portions of the two main ranges of the Rocky Mountains north-west of the Yellowstone Park, up to the international boundary. The moose is a much greater prize than the elk, the head of a large bull being worth $75, and easily sold at that price. Maine is doing her utmost to restrict and regulate the killing of her moose, but beyond a doubt, they are being killed faster than they breed.

What is wanted in Maine, Idaho, and Minnesota is a law absolutely prohibiting the killing of moose, or the owning of a fresh moose skin or head, for ten years. That is the way an effete monarchy of Europe would establish the few remaining moose. Of course, a few lawless American citizens would pronounce such a law a brutal outrage, for we have seen that in this country nearly every hunter and guide is born with a settled conviction that he has a divine right to do just as he may please about killing game, law or no law. It is now an open question whether the two states and the territory named will enact and enforce laws affording absolute protection to their moose, or let them go by default, as they are now going. If the former, then the moose will go quickly, for he is too big to last long.

The caribou also is found in but three general localities in the United States, the same as those inhabited by the moose, except that in Idaho it does not occur so far south. Fortunately for this animal (the woodland caribou), it loves thick woods, and it will be many a day ere it is either killed out or driven out of the fearfully thick, tangled, and almost impenetrable evergreen forests of northern Idaho and north-western Montana in what is known as the Kootenay country—and, in the words of the immortal Rip, "may he live long and prosper."

The black-tail, or mule deer, has sense enough to retreat before his slayers into the worst brakes he can find, but for all that he will be dead and gone long before the extirpation of his congener, the Virginia deer, or "white-tail." The latter skulks in the thickest timber he can find, not even disdaining willow copses, and in autumn the dead leaves under the hunter's unwilling feet are so many alarm signals to the alert and keen-eared white-tail. It is probable that because of its keen wits, this species (*Cariacus Virginianus*) will never become extinct, even in the eastern United States.

The Rocky Mountain goat, which inhabits north-western Montana, Idaho, Colorado (so it is said), Washington, and northward through this region to Glacier Bay, Alaska, will never be exterminated in Alaska. But its fate in this country is sealed. The time was when hunters could not get at *Mazama*, but now all his haunts are accessible, and one of the results lies before me on the floor. It is the milk-white skin of a big, shaggy old "billy," nicely tanned and dressed, one of a lot of *seventy-five skins* of this species which I bought last summer of a Brooklyn tanner for the pitiful sum of $1.50 each. Mark you how nearly worthless these skins are, that they are sold on the Atlantic coast, tanned and dressed, at such a price—hardly more than it is worth to tan them. The rare and little known Rocky Mountain goat is being slaughtered wholesale for a paltry pelt and a head for mounting. Is it not too bad?

As to the mountain sheep, or big horn, ditto.

An old fur buyer who used to patrol the West and buy up furs by the car-load, writes me from Minnesota that the fur-bearing animals are all gone, and the fur business is dead forever. A trip of 5,000 miles to and through British territory yielded the above information and nothing more. The Hudson Bay Fur Company is winding up its affairs and closing its posts because of no more furs to buy.

Although the beaver is in no real danger of being exterminated, he is no longer to be trapped profitably. Now the trapper is making an onslaught on the once despised and spurned musk-rat, and even the poor little gray rabbit, many thousands of which annually yield their miserably poor peltries to the furrier in lieu of the beaver, otter, mink, marten, and sable. Lynx and bear fur, which once were not considered fit to use, are now on the top shelf of the furrier, next to

silver fox and seal skin. Even the monkey finds his skin in requisition. Next will come horse-hide, then rats, after that elephant skin, and there the furrier will have to pause and hang his harp on the willows.

But for the Alaska Commercial Company and the two Seal Islands of Alaska, the fur seal would have been extinct years ago. The southern fur seal of the west coast of South America was exterminated nearly a century ago. Once the northern fur seal occurred as far south as Lower California, and even as recently as 1869 it was abundant on the coasts of Oregon, Washington, and British Columbia. The poachers of the Pacific coast have determined to exterminate this species in spite of all laws and all decency, by shooting them in the water, and it remains to be seen whether this great Government is more powerful and resourceful than the gangs of lawless thieves and marauders of the Pacific.

The Californian elephant seal (*Macrorhinus angustirostris*), once numerous on the coast of the two Californias, has been entirely exterminated by seal hunters for its oil. The very last individuals were killed in 1885 at San Cristobal Bay, and fortunately their skins and skeletons were preserved for the National Museum, which has shared them with two or three other great museums.

For years it was thought that the West Indian seal (*Monachus tropicalis*) was extinct, but in 1886 Mr. Henry L. Ward, of Rochester, N. Y., discovered a colony alive and flourishing on a small island in the Gulf of Mexico, near the Mexican coast.

Both species of the walrus are becoming rare and hard to find where once they abounded in great numbers. Two words tell the story—oil and ivory. It is my belief that both species are very close to the point of total extermination—far closer than most people have any idea.

The great Arctic sea-cow, or rhytina, was totally blotted out many years ago by whalers who killed it for food. Its congener, the manatee, now exists in only one locality in the United States—eastern Florida—near the head of the Indian River. Every now and then I declare to some interested party that one large and remarkable American mammal will be extinct in this country before the people of the United States even know what it is—and that is the manatee. In reply, my listener invariably says, "And what is a manatee?"

Evidently we are destined to see nearly, if not quite, all our game quadrupeds vanish before the grinding progress of civilization and persecution at the hands of the man with the gun. The bears are all going fast, particularly the grizzly. The wolves and foxes are going from the West by poison, because they kill calves and lambs. A few "milliners' taxidermists" of the cheapest and meanest sort are systematically and by wholesale slaughtering all the roseate spoonbills, egrets, herons, terns, and small gulls of the Atlantic coast that industry can find and shot bring down. They kill birds by the barrel, "for millinery purposes," with as little concern as a farmer digs and markets potatoes. The time is coming when there will not be an edible duck on the Atlantic coast. The market hunters are exterminating them with punt guns. Those on the Potomac are doing it in perfect security, almost within sight of the dome of the Capitol. There is not now one duck on the Potomac where there once were a round dozen. The great auk was exterminated on the Labrador coast for its feathers, and the Labrador duck has also but more recently become extinct, partly through natural causes, so Dr. Stejneger thinks.

What is the remedy for this general war of extermination? Game laws and paid game wardens, in general circulation. There is nothing more simple. Mr. Theodore Roosevelt has just assured me that there is light breaking in the West, that market-hunting has been stopped; that Montana is now appointing game wardens to enforce her game laws, which of themselves are excellent; that a general sentiment in favor of real game protection is crystallizing rapidly throughout at least a portion of the West. This is indeed good news. Perhaps Western legislators have found out that game laws do not enforce themselves, and that competent, energetic salaried game wardens are absolutely necessary. Perhaps, then, we are to have a "wild West" right along. We certainly will as long as there are plenty of wild animals there.

THE ISLAND OF JERSEY.

BY ERNEST LAMBERT.

THERE is a little island off the French coast, midway between Cape La Hague and Cape Fréhel, which possesses a peculiar interest for Americans. It is the home of a hardy and intrepid race, and was the birth-place of that Sir George Carteret who, in 1664, joined with Lord Berkeley in purchasing from the Duke of York the territory described as "Nova Cæsarea," in the original New Netherland charter. Sir George, in the course of a checkered career, had been at one time governor of Jersey, which remained loyal to Charles during the civil war, and was the last commander to lower his flag to Cromwell. The new territory was christened in his honor, and thus was perpetuated in the New World a name not mighty in itself, but as full of inspiration and romance as that of many a greater land.

Jersey, the ancient Cæsarea, is the southernmost of the Channel group, and is about ten miles long and six broad. Until as late as the eighth century it was joined to the main-land of France, and the good Bishop of Coutances used to cross on a plank to visit this part of his diocese. To this day oyster-dredgers occasionally bring up bits of trees from the bed of the thirteen-mile strip of sea which now divides it from the Norman coast, and there is a tradition of an extraordinary low tide early in the last century when the streets of a submerged town were visible. The shore of one of the largest bays is still strewn with grassy trunks which have lain there since the tide covered what was formerly a meadow; and the "oldest inhabitant" remembers the time when the sea came up to the town church, now some distance inland, and when as a boy he picked blackberries in places where the waves now break in long lines of foam on the smooth sand.

The island slopes to the south. It is one large orchard, broken only by strips of green pasture and dotted with ancient churches and square-towered, moss-grown manor houses, around which quaint villages cluster, with the pleasant town of St. Hélier's adorning a hillside on the south and protected by martello towers and mediæval castles.

St. Hélier's takes its name from an ascetic friar who in days long remote abode on a barren rock in the bay, where he was murdered by a band of Norman pirates. His rude hermitage still exists, with the stony floor, worn by his sandaled feet, and the identical slab on which he threw his weary form in the intervals between *angelus* and vesper. It has few old buildings, but the streets are narrow and tortuous and are filled with a motley and picturesque throng. It is strongly garrisoned. Bugle notes echo from its fortress at all hours of the day and night. From a conspicuous signal-post floats the red flag of Great Britain, and scarlet-coated fusiliers guard the majesty of the lieutenant-governor who represents the crown, and remind the stranger that English supremacy has endured here for many centuries. But as in Lower Canada, French is spoken almost as much as English. In the courts cases are argued and decided in both languages. In the island parliament, however, French is the only official tongue, and Réches reports that in 1880 a petition was rejected simply because it was framed in English, "a language the deputies could not understand." A French version of the Episcopal liturgy is used in the parish church, and most of the names in the directory are unpronounceable to any except French scholars. The original inhabitants, of whom the Carterets are a distinguished example, use a third language for their daily intercourse; and this, it has been discovered, is no corrupt *patois* but one of the ancient Romance dialects, in which the troubadours hymned their tender sentiments and the charms of the fair dames of the Middle Ages were enshrined in glowing verse.

In the Channel Islands, time may change the surface of the country, but archaic customs flourish unimpaired. The St. Hélier's town library, one of the dustiest and mustiest store-houses of ancient tomes that ever delighted the nostrils of a book-worm, is full of learned treatises on the origin of the island law. The controversy as to whether Norman or Germanic influence prevailed in its formation has been waged with much heat and en-

ergy; but impartial students agree that it antedates both the Norman and Germanic eras, and is in fact of purely Aryan origin.

Long before Carteret's famous ancestor overcame Maulévrier, the Norman seneschal, who endeavored to subject the island to French domination; before the Jerseyman, by the repulse of Bertrand du Guesclin's attack on Mount Orgueil won the distinction of being the only English dependents to resist successfully the "Constable of France"; before Duke Rollo landed at Gorey with the daughter of Charles the Simple, whom he had been to Normandy to wed; before, even, the Druids had lighted their altar-fires and offered human sacrifices in the stone temples whose ruins still survive, this tiny speck in the sea was the stronghold of a sturdy, intelligent people, equipped with the rude weapon of a primitive civilization, and shaping their lives in conformity to a glimmering notion of the common weal. Their descendants' protests and petitions have always been for the continuance of customs which have endured from "time immemorial," whose origin is shrouded in the mists of antiquity; and the identification of those customs with the mysterious Oriental race who, ages ago, strayed forth to people Europe, points to a history independent of the six great European families and an origin at least coeval with theirs.

While the islands belong to England, they are governed directly by the Queen in Council. They have their own parliaments, elect their own representatives, and make their own laws. Their people are so peaceable that, although the population is actually the densest in the world, twelve policemen sufficed until recently to preserve order in the whole of St. Hélier's, which has about 30,000 inhabitants. In Jersey there have been less than five murders in a century. Executions are performed in public; and at these the sheriff's guard is composed of aged halberdiers, who enjoy certain political privileges and immunities in consideration of their undertaking this office. The *clameur de Haro*, a cry raised against trespassers, is a recognized and legal summons to justice.

Tradition has it that a helpless islander, seeing Rollo approach when an intruder was meddling with his landmarks, fell on his knees and cried, "Ha Ro! Ha Ro! á l'aide, mon prince!" Whereupon Rollo immediately interfered and thrashed the luckless trespasser to within an inch of his life.

Until early in the present century, an enormous communal plough was kept in the rural parishes for use on special occasions, when the farmer employing it was entitled to call on his neighbors for aid; and a recent writer in the *Quarterly Review* says that among the smaller farmers there is still in force a system of joint stock labor and cattle.

Aside from the soldiers supplied by England, the island relies for its defense on a militia in which every able-bodied native has to serve; and once a year, on the Queen's birthday, these sturdy warriors repair to the sands along St. Aubin's Bay and march and countermarch and burn much powder and roar themselves hoarse and red in the face and salute the rising tide with martial tunes, under the approving eye of the lieutenant-governor, in a cocked-hat and feathers.

In their ordinary occupations these worthy folk are sober and industrious. The ancient system of gavel-kind has divided their farms into ridiculously small holdings, but the land is unusually productive, thanks to careful tilling and the use of a peculiar sea-weed for manure. This weed, called *vraic*, is indigenous. It grows on the rocks below high-water mark, and has thick round stems and broad leaves. It is cut only at certain seasons, and then the farmers turn out in a body with their primitive implements and obtain hundreds of cart-loads from a single crop. There are good quarries on the island, and granite and apples are staple articles of export. But the islander's fortune is generally sought away from home. The sea is about him from his birth. Half his family are sailors. A large fleet of smacks, built at St. Hélier's and Gorey, carry on an important part of the English coasting trade, and vessels are constantly going and coming from Newfoundland, with which dreary region and the countries along the Mediterranean his fathers have long maintained a profitable commerce; and so his aspirations materially incline to other lands. When the Cabots fell on the American cod (Jersey is full of Cabots, by the way), the islanders were among the first to discern advantage in their sale to the fish-eating Catholics of Italy and Spain; and for many years they have cured and dried vast quantities of bacalar along the Gaspé coast. But the business is in the hands of a few monopolists, and queer stories are told of

"white slavery" among the clerks, who are poorly paid, held fast by indentures and not allowed to marry.

Until lately, there was not a church in the whole of Gaspé nor any women or wild animals or other sources of harmless amusement. In winter, ice shuts it out from the rest of the world, so that beyond the excitement of superintending the shipment of quintals of cod and checking the accounts of native fishermen, the Jerseyman's life in "the land," as he calls it, is dismal enough; and if, as frequently happens, the cold and foggy climate kills him, he looks upon it as merely a happy release. Such of his stay-at-home brethren as are not farmers derive their principal revenues from cockney tourists, who cross from Southampton and Weymouth in shoals and drive noisily through the shady woodlands behind four horses in huge painted vehicles like unto those in which gaping Britishers are whirled along the Paris boulevards.

The Jersey cow, through which the island is principally known to Americans and the world at large, is really not a Jersey cow at all. Nobody knows exactly when it came from Alderney, any more than when Alderney first got it from France; but for the best part of the present century its genealogy has been as carefully noted as that of any peer in Debrett, and its family blue blood more carefully preserved from plebeian taint than that of any Hapsburg or Hohenzollern. Wherever you roam about the island, you see it tethered by the horns to a billet in the ground, quietly cropping the tender grass or contentedly chewing the reflective cud amid the fairy-like pastures in which the country abounds. In spite of its aristocratic lineage, it is quite sociable and agreeable, and if you are a person of tact it will approach you and permit you to inhale its balmy breath and gaze into the liquid depths of its melting brown eyes in the most unaffected manner in the world.

Collet, the French authority on cows half a century ago, praised it for its handsome yield of milk. The Belgian Wetcherlin, curiously enough, describes it as badly formed, but with its defects "uniting in an agreeable whole." He thinks its yield of milk small in proportion to the quantity of food consumed, but rich in quality, and the fame of the pats of delicious golden butter which the peasants' wives bring to market between fresh green cabbage leaves seems to have already reached his ears. Yet on the whole he regards it as rather a useless ornament with which rich people in England considered it the fashion to decorate their pastures; and even in that country this delightful creature long encountered prejudice and opposition. Milch-cow experts declared that it was too delicate and tender ever to become widely popular, that it could never stand a sea-voyage, and that the best thing for it to do was to stay at home. Perhaps it is no less delicate and tender now than it ever was. Indeed, judicious in-breeding has raised it to a condition of perfection that any other aristocrat might envy; but the St. Hélier's herd-book contains the duly attested birth-certificate of many a choice "lass," or "scuris," that has since been naturalized in the blue grass region of Kentucky or among the pleasant valleys of the Pacific slope.

Thackeray, I think, in "The Adventures of Philip," refers to Jersey as a pensioner's estate. This character it still retains, and the airs and affectations of its half-pay aristocracy are as droll as such things usually are. Social glory, of course, centers about the illustrious person of the governor—a harmless veteran, whose teeth and usefulness have alike departed; and his levées and entertainments are invested with great state and ceremony.

Between the ornamental beings who officer the garrison and the local "gentry," distinguished by this name from the natives who are only "very respectable," there is a constantly smoldering feud. But aside from its "demons of fashion," the town shelters many a quiet philosopher and whilom man of the world, who beguiles the evening of his days by fishing and lounging at the pier heads, looking seaward through a telescope, watching the circling flight of gulls or discussing the habits of the turtle and the sea-serpent with some bronzed old skipper who has given up his trade.

The place, of course, is full of relics and antiquities. It contains the tower whence the celebrated Dragon de la Hougue Bie performed his cannibalistic sorties in quest of tender and toothsome damsels, and a considerable fragment of the original church of St. Brelade, which every plough-boy knows was new in the year of grace IIII. The record is lost of the mansion which sheltered Henry VII. when he came across the Channel in his youth; but there is still preserved

at Elizabeth Castle the spurred riding-boot worn by the fugitive Charles II. during his six months visit, when Jersey was the sole remnant of his actual dominions. The Bel Royal cottage in which he hid from Cromwell's Ironsides is still standing, and so is the fortress whose dungeons imprisoned the Puritan Prynne.

The histories may or may not report that Raleigh was once its governor, that as far back as the fourteenth century Pope Pius IV. hurled an anathema against its enemies, and that there was a time when privateering and smuggling were accounted honorable industries and success in them was no bar to social distinction. But Jersey is not intimately associated in the popular mind with any great name; no man of genius ever did for it what Tennyson has done for the Isle of Wight, Victor Hugo for Guernsey, Napoleon for St. Helena, and Thomas Moore for the calabash gardens of Bermuda.

The casual observer remembers that Jersey was the place whence Landor fled from his wife; that H. D. Inglis, the genial foot-traveler, wrote a charming book about its curious customs; that Anthony Trollope organized its post-offices; that Millais, the famous painter, is the son of a King Street druggist; that Jules Verne visits it periodically in a tiny yacht; that it produces famous beauties and the founders of important American steamship lines. But he may not remember that Victor Hugo, after his banishment from France in 1852, originally took up his residence near St. Hélier's, and that the circumstances of his subsequent expulsion form one of the most exciting chapters of the strange history of this great French poet and patriot.

Jersey dort dans les flots, ces éternels grandeurs,
Et dans sa petitesse elle a les deux grandeurs:
Ile, elle a l'océan; roche, elle est la montagne;
Par le sud, Bretagne; Normandie par le nord,
Elle est pour nous la France, . .

he says of it in the "Lyrics." And yet it was not destined to be long a France for him. He landed there on August 5, 1852, after having been driven from Belgium. He rented a small house near the beach in which his bedroom overlooked the sea, and spent his time in writing poetry and associating with other exiles. In 1854 Sir Robert Peel made wrathful by an oration of Hugo over the grave of one of these associates, questioned the right to an asylum in English territory of a man who considered Queen Victoria's visit to Napoleon III. a degradation. Hugo replied with a letter to the local organ of the exiles, and followed it by the publication of a mock communication from Félix Pyat, then in exile in London, to the Queen. These documents aroused great indignation, for Jerseymen are intensely loyal, and resolutions were passed at a public meeting declaring that the island was "no longer a place of safety" for the exiles. On October 27, 1855, Hugo received official notice to quit the island, and on the 31st he departed for Guernsey, where, as everybody knows, he lived until Napoleon's downfall. Besides his poems about the Channel Islands and the great novel whose scene is laid among them, he published in 1882 and 1883 two short descriptive accounts, and his sons have written about them eloquently and at length.

Quite recently, other and less harmless exiles have sought refuge in Jersey—the Jesuit priests who invaded it in force after their expulsion by Jules Ferry and now possess some of the finest property on the island. Many French families lived there during the war with Germany, and from one end of the island the Breton coast can be seen basking in the sunshine, with the spire of the cathedral of Coutances raised like a finger against the blue sky. The sympathies of the inhabitants, however, are entirely English. The chances are that the Queen and her descendants will continue to control them indefinitely. Yet they are high-spirited and independent and know how to maintain their rights; and nobody would be rash enough to assert that imperial indifference or abuse might not cause ultimate rupture and even lead to the unique spectacle of the formation of an island republic.

RECENT OBJECTIONS TO THE BIBLE ANSWERED.

BY PROFESSOR R. F. WEIDNER, D. D.
Of Augustana Theological Seminary, Rock Island, Ill.

FIRST PAPER.

TO simplify this presentation let it be understood that we take for granted (1) that there is a personal God who governs the world; (2) that God has revealed His will to man; (3) that we have such a supernatural revelation in the Bible; (4) that as the Bible is of divine origin, it has an authority. The object of this paper is not to confute by any elaborate arguments those who reject the Bible as the Word of God and deny its authority, for in such a case the method of treatment would be different, but to answer from a Christian standpoint, in as simple a manner as possible, some of the objections which in recent years have been urged against the inspiration of the Bible. The writer simply takes the *apologetic* position, and holding that the Bible is the Word of God in the language of men, and that its authority is absolute as a rule and guide for our daily life, and absolute as the rule of our faith, seeks to show how the believing Christian may answer the objections now urged against it.

The real question at issue is this: Is the Bible authoritative? Can it be implicitly believed? Is it the rule of our conduct and the absolute rule of our beliefs? Is it the Word of God? To all these questions our answer is in the affirmative. The objections which are raised will have to be answered. It is scarcely necessary to say that to do justice to the subject an article should be written on each point discussed.

Ten of the leading objections against the Bible have a bearing on its inspiration, for if the Bible is not inspired, it can have no absolute authority.

Objection I. There is no agreement about the nature of Inspiration. Who is to decide?

That there are various theories of the nature of inspiration does not prove that the Bible is not inspired. The question is not one of theory but of facts. The Bible alone can decide which is the true view. Of the six different theories commonly spoken of, only one can be true.

1. There is no foundation in the Bible for the theory that it was written by Natural Inspiration, such as Homer, Virgil, Shakspere, and Milton possessed in an eminent degree. This view identifies inspiration with genius, and makes the Bible simply *one* of the sacred books of the world, a view held by Theodore Parker, Kuenen and many of his followers.

2. Nor does it teach the theory known as the Universal Christian Inspiration, that it was written by means of the illumination which every Christian may have. This view was advocated by Schleiermacher and is substantially held by Farrar and his school.

3. Nor does it favor the theory known as the Partial or Essential Inspiration, the watchword of which is, "The Bible *contains* the Word of God," which allows discrepancies and like imperfections, such as pertain in some degree to the most trustworthy historical writings. This is the popular view of the present day and is held by the advanced wing of modern Biblical scholars both of Europe and America.

4. Equally unfounded in Scripture is the Illumination theory, that there are different degrees of inspiration, that the Bible is not equally inspired, but that there are four degrees of inspiration: (1) superintendence, (2) elevation, (3) direction, and (4) suggestion.

5. A fifth view is the theory of Mechanical Inspiration, taught by many dogmaticians of the seventeenth century, which ignores the human altogether, and makes the sacred writers but the mechanical instrument, the pen of the Holy Spirit.

6. In contradistinction to all these false views of the nature of inspiration, the Bible itself testifies that it is the Word of God in the language of man, truly divine and at the same time truly human, that notwithstanding the exercise of human agency in writing the Bible, it is all alike divine, and notwithstanding the divine agency employed in its composition, it is all alike human. This view that the Bible is the Word of God and that all parts of it are equally inspired, is known by the name of Plenary or Full Inspiration. It is the view held by the most conservative Biblical scholars of the day. It implies that

the Canonical Books of the Old and New Testaments are, in the original tongues, and in a pure text, the perfect and only rule of life and faith.

A. The Biblical Argument may be briefly presented as follows*: (1) No man can deny that Moses and the prophets profess to have received a revelation from God. (2) The New Testament teaches us: (*a*) that Christ promised to the apostles the aid of the Holy Spirit; (*b*) as a special and extraordinary gift; (*c*) that this promise was fulfilled in a special manner on the day of Pentecost; (*d*) that special gifts of the Holy Spirit were also given to the fellow-laborers of the apostles (1 Cor. 12: 4–11, 28; Rom. 12: 4–6; Eph. 4: 11, 12; 1 Tim. 4: 14; Eph. 3: 5). (3) Christians, since the time of the apostles, have never laid claim, when in the possession of sound reason, to divine inspiration, and to an authority like that of the apostles. (4) The writers of the New Testament declare plainly and boldly that they were inspired (Gal. 1: 11, 12; Acts 15: 28; Eph. 3: 3–5). (5) This claim of the sacred writers to inspiration and to authority was admitted by their contemporaries and successors, and since the completion of the Canon has been admitted by the Christian church.

B. The Historical Argument has also great value. (1) There is but one way to explain the change produced upon the apostles from and after the day of Pentecost,—they were inspired of God. (2) There is but one solution of the wonderful history of the life of St. Paul,—he was under the special teaching and guidance of the Holy Spirit. (3) The establishment of Christianity, by men the most obscure, and, humanly speaking, the least capable, is a fact historically inexplicable without divine intervention. (4) If we admit revelation, we must also conclude that the men who were its organs, were inspired to announce and record without error or imperfection what was revealed to them.

C. The Critical Argument is the name given to the proofs derived from the nature of the sacred books. (1) The grandeur, truth, lofty aims, and sublimity of the Bible furnish a proof of its inspiration. (2) It is impossible to produce harmony among thinkers and writers, but the Bible, although written by various authors and during fifteen centuries, manifests a harmony which is without parallel, and can only be explained in one way,—that it has a divine origin. (3) Another important proof is the fulfillment of Biblical prophecy. Those who deny the supernatural refuse to admit this truth, but the evidence cannot be overthrown. (4) The harmony which subsists between the doctrines of the Bible and the necessities of the soul, in that the most profound needs of the soul are satisfied by the Scriptures, is also a strong proof of their divine origin.

If on the one hand the testimony of the Bible is that it is of divine origin, it also bears equally strong testimony to its humanity. (1) The inspired writers retained their mental activity, and were not passive machines, but intelligent writers (Acts 15:28). (2) They everywhere exhibit human affections and emotions. (3) Their individuality is displayed in their writings. (4) Inspiration did not destroy their consciousness. They did not write in a state of ecstasy. (5) Though we cannot understand it, much less explain it, the facts are simply these: the Bible is truly divine, and truly human, and although two agencies were employed in its completion, the divine and the human are so combined as to produce one undivided and indivisible result. The Bible is the Word of God in the language of men.*

Objection II. Such a view as Plenary Inspiration, maintaining the union of the divine and human in the Bible, is incredible.

There are many things which we cannot understand nor explain, which upon sufficient evidence, we nevertheless unhesitatingly believe. Inexplicable as is this union of the divine and human in the Word of God, it does not stand alone in the world.

1. The structure of the Bible is closely analogous to the structure of the person of our Lord. Both the Bible and Christ in their divine character are called the Word of God, and in both perfect divinity and perfect

*Compare Elliott and Harsha's "Biblical Hermeneutics," pp. 217–278, a work which ought to be read by all Biblical students.

*Manly in his excellent work, "The Bible Doctrine of Inspiration" presents the Biblical proof of the Plenary Inspiration of the Bible under six headings: (1) by the general manner of quoting Scripture in Scripture; (2) by passages which affirm or imply the inspiration of the Scriptures as a whole; (3) by declarations affirming the inspiration of particular persons or passages; (4) by promises of inspiration to the sacred writers; (5) by assertions of inspiration by the sacred writers; (6) by passages in which the union of the human and the divine authorship is expressly recognized.

humanity are inseparably conjoined. The Bible is absolutely divine in its spirit, yet truly human in its body. In it the Holy Spirit is, as it were, incarnate, as in Christ Jesus, the Son of God is incarnate. As Christ was truly man, and yet without sin, so the Word of God is truly human, and yet without error.

(2) Other illustrations have been used, as the united working of the Holy Spirit with man's regenerated spirit in the work of sanctification; or the co-operation of the divine and human in providence and in history; or the co-operation of the mind of teacher and pupil in the solution of problems, in which the former directs the latter; but all these analogies do not explain the mode of the co-operation of the divine and the human in the Bible, which is inexplicable.

Objection III. Only that which is directly revealed by God can have authority for me. The Bible contains history, it contains the record of the language and deeds of men not sanctioned by God. Are all these things also written by Inspiration?

We must carefully distinguish between Revelation, Inspiration, and Spiritual Illumination. By Revelation we mean that act of God by which He directly communicates truth, not known before, to the human mind. By Inspiration we mean that act of God by which He preserves man from error in officially proclaiming the will of God by word of mouth, or in committing to writing the original Scriptures. By Spiritual Illumination we mean the influence of the Holy Ghost common to all Christians. (St. Paul clearly distinguishes between these three in 1 Cor. 2:10-14.)

(1) We do not claim that all which is in the Bible has been directly revealed to the sacred writers. To be exact, we say the Bible contains the revelation of God. (2) But on the other hand we say there is absolutely nothing in the Bible which is not inspired. The Bible is the Word of God, because the Holy Ghost has so guided and influenced the sacred writers that they record, in a form of absolute purity and infallible truth, not only the revelations they directly received from God, but the Holy Ghost has also kept them from every error in matters not of a spiritual nature. The same Holy Spirit which guided and influenced the four evangelists in recording the sayings of Christ, guided Matthew and Luke in copying the genealogical tables of Christ, guided and influenced Moses in correctly recording the revelations which God made to him and in writing down the history of the people of God, whether he obtained part of his knowledge from oral tradition or from existing records or not, guided the author of the book of Job in recording the different speeches of the human characters of the book, although many of these utterances are not sanctioned by God. The history recorded in the Bible is true; the language and deeds of good and evil men, even of Satan himself, though they may be evil, are faithfully recorded. The sacred writers were so guided and influenced by the Spirit that they have been preserved from every error of fact and of doctrine. The history remains history, things not sanctioned by God, recorded in the Bible, are to be shunned (2 Tim. 3:16); nevertheless all these things were written under the guidance and influence of the Holy Spirit, and therefore inspired.

Objection IV. That the Bible is simply a human production can be seen from the traces we find of a development of doctrine, and of the differences between the teaching of Jesus, of Peter, of Paul, and of John.

The true conception of a divine revelation is that of a progressive communication of truth. The special revelation of God does not at a bound enter the world all finished and complete, but as it enters the sphere of human life, it observes the laws of historical development. The Old and New Testaments stand to each other in the relation of preparation and fulfillment. The Old Testament reaches its goal in the grace and truth of Christ. Even Christ himself only gradually made known the significance of His atoning work as the Savior of the world. That the Old Testament is incomplete is no proof of error or of want of inspiration. That Christ revealed His will more fully through the apostles, and that even in the New Testament we can trace a development of doctrine, is no proof of its want of inspiration, but is in accordance with the laws of revelation, and with the distinct promises of Christ. We may speak of a development of doctrine in the New Testament, but we do not grant any differences of doctrine.

Objection V. The Bible is not inspired, because there are contradictions and discrepancies in it.

If this were true of the original texts we

would not attempt to maintain their Plenary Inspiration. But these alleged errors do not exist. And though some passages may be difficult of explanation, for want of a full knowledge of the facts, nevertheless all admit of a reasonable explanation, consistent with the Plenary Inspiration of the Bible*. The best way of answering these objections would be to discuss those passages which are regarded as most difficult of explanation, but in this article, it is sufficient to say that many of these alleged discrepancies are founded on misinterpretation of Scripture, or based on misapprehension of the facts related, or upon our ignorance. A few of the disagreements evidently arise from errors in the transcription of the original texts.

Objection VI. The men who wrote the Bible were liable to errors of conduct, and only gradually attained a knowledge of the truth.

No one maintains that the sacred writers were perfect, or sinless, or omniscient. They were liable to errors of conduct as other Christian men. But this has no bearing upon the question of their inspiration, for this latter refers to their official preaching of the Gospel and the recording of the Scriptures. Nor does it invalidate their inspiration that even after the day of Pentecost the apostles only gradually understood the calling of the Gentiles, and only gradually attained a full knowledge of the mysteries of the Kingdom of God. This only proves the true humanity of the Bible, for it is truly human as well as truly divine. Inspiration did not destroy the individuality of the sacred writers, it did not exempt them from error and sin in their conduct, it did not make them omniscient, but the Holy Ghost so guided and influenced them that in all their official acts and writings they were preserved from every error of fact or of doctrine.

Objection VII. Christ and his Apostles accommodate themselves to the views and prejudices of the Jews.

If by this is meant that they accommodate themselves in such a manner as to countenance error or some false interpretation of the Old Testament, we simply reply that we do not concede these points, nor can they be proved. If by this objection is meant that God adapts his revelation to the understanding of man, that the Mosaic law was preparatory, that some doctrines were not fully revealed in the Old Testament, that some of the laws and institutions of the Old Testament were not absolutely perfect, being but a shadow of things to come,—all this we admit,—but this has nothing whatever to do with the inspiration of the Scriptures, and does not invalidate it, for revelation was progressive, and it was only in such a way that it was possible for man to receive a revelation from God.

Objection VIII. Many things are recorded, and even taught, especially in the Old Testament, which tend to cruelty and immorality.

Such broad statements are very easily made, but cannot be proved. The peculiar circumstances of the times modify the seeming cruelty, and as to the charge of immorality, this we simply deny.

Objection IX. Some of the Sacred Writers disclaim Inspiration.

The passages generally referred to are 1 Cor. 7: 6, 10, 12, 25, 40. But the objection rests on a wrong interpretation of these passages. See, also, 1 Cor. 14:37.

Objection X. There is a conflict between Science and the Bible.

To speak exactly, this conflict is not between the Book of Nature and the Bible, but between a false science and a false theology. God is the infallible author of both these records, and the facts and truths recorded in the Book of Nature and in the Word of God are not at variance, but man, being a fallible interpreter, by mistaking one or both of these divine records, forces them too often into unnatural conflict. The deeper our knowledge of the two books, the nearer we attain the absolute truth, the more harmonious will be the relation between the science of nature and the science of theology. So thorough has been the examination of all points at issue, that in the opinion of some of our most eminent scientists and theologians, the time has come to formulate a statement of the harmony between the results of a true science and of a true interpretation of Scripture.

In a second paper we will answer the recent objections made by modern criticism against the genuineness, authenticity, canonicity, and integrity of the Bible.

---

*Compare Haley's "Alleged Discrepancies of the Bible" and Tuck's "Hand-book of Biblical Difficulties." See also Gaussen on "The Origin and Inspiration of the Bible."

LATUDE IN THE BASTILE.

BY FRANTZ FUNCK-BRENTANO.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

FEW men have held in the imagination of the people a larger place than the celebrated prisoner Masers de Latude. Romancers and dramatists of the nineteenth century have made him their hero; poets have sung his misfortunes, and great historians have related them; numerous editions of his "Memoirs" have succeeded each other down to our days.

All the world was deceived by the legend which Latude himself wove around his own name. When in 1790 he dictated the history of his life he used his ardent imagination more than his memory. Thanks to the unpublished documents originally kept in the Bastile, but now scattered in various libraries, it is easy to establish the truth of his life, which was full of sadness and suffering, but which was utterly unworthy of the halo of glory which he himself succeeded in throwing around it.

Latude was born March 23, 1725 in Languedoc, France. His mother was a poor girl named Jeannette Aubrespy. His godparents gave him at his baptism the name John Henry. As to a family name the poor child, born out of wedlock, was not entitled to any. His mother, who belonged to the common people, was cast off by her family at the birth of her child, and her life became a hard struggle. Happily, she was a woman of courage, and she had her distaff and her thimble, and by spinning and sewing she managed to bring up her boy, who was intelligent, keen, and very ambitious. She even succeeded in giving him some education, and we find the young John Henry at the age of seventeen a boy surgeon in the army.

From this time, not wishing to bear the name of his mother, the young man had ingeniously transformed his second name, Henry, into Danry. In the year 1743, he followed the troops of Marshal de Noailles in their operations upon the Rhine, and toward the end of the season the Marshal gave him a certificate testifying that he had faithfully served during the whole campaign.

In 1749 Danry went to Paris. Of an active, temperament, skillful in his calling, in good standing with the officers, of rather pleasing personal appearance, he was in a fair way to make for himself an honorable place and to provide a home for his mother.

But Paris acted upon the mind of the young man in a fatal manner. The sight of its brilliant and luxurious life set him wild. He fell into bad company and very soon spent all he had and came to want. At last, almost reduced to starvation, he wrote to his mother for help, but it is doubtful if the poor woman had enough to satisfy her own urgent needs.

But Danry was a man of resources, and he soon after found, as he thought, a brilliant way of making money. Every one was talking at that time of the conflict between the ministers and Madame de Pompadour. The latter had just won a great triumph; Maurepas, one of the leading ministers in the government, had been sent into exile; but every one believed the man would seek vengeance on his fair enemy. The favorite herself declared her fear that he would kill her. A light flashed upon the mind of the boy surgeon.

He bought some little bottles of very thin glass, put them in a pasteboard box, and fastened them to the cover in such a way that when the cover was removed the bottles would break. He sprinkled over them some hair powder and some vitriol and alum. He then wrapped the box in a stout envelope and directed it to "Madame de Pompadour, of the court."

Then he ran to put his package in the general post-office at 8 o'clock in the evening on April 28, and immediately set out himself for Versailles. He hoped to gain a personal audience with the King's favorite, but this was prevented by her first valet, Gourbillon. To him Danry related in a voice full of emotion the following story: Being in the Tuileries, he noticed two men who were talking with great animation; drawing nearer he overheard them making frightful threats against Madame de Pompadour. The men rose up, he followed them; they went straight to the general post-office, when they dropped a package. Who the men were, what was in the package, he could not say. But, devoted to

the interests of the Marchioness, he had immediately hastened to advise her of what he had learned.

In order to understand the impression produced by this recital, it is necessary to recall the state in which the minds of all at court were at that time. The contest between the banished minister and the Marchioness had been one of extreme violence. Maurepas had written an epigram in which he spoke of 'the upstart girl on her march to the throne,' and had pursued her with haughty and cruel sarcasm. In her turn Madame de Pompadour was not sparing of her words; she treated him openly as a liar and a knave, and declared to all that he was watching an opportunity to poison her. To guard against this she kept a medical attendant, Dr. Quesnay, constantly near her.

The little box placed in the post-office by Danry arrived at Versailles on the 29th of April. Quesnay was asked to open it. He did it with great care; recognized the hair powder, the vitriol, and the alum; and declared that the whole machine was nothing to be afraid of; that, nevertheless, the vitriol was a pernicious substance, and that it was possible that they were brought face to face with a criminal attempt maladroitly executed.

Immediately it was sought to discover the authors of the plot. The chief-of-police set at this task the shrewdest and most intelligent of his officers, Saint-Marc; and that person at once sought an interview with Danry. Within two days he had discovered the truth, and an order was issued for the arrest of the informer. Danry was taken to the Bastile May 1, 1749.

In the thought of the court he had been the agent in a secret plot against Madame de Pompadour, devised by some great personage, and at the last moment he had either taken fright or else was led by the hope of gaining money from both sides, and had hastened to Versailles to reveal the matter. It is necessary to keep these facts in mind in order to understand the cause of his detention.

On July 28, Danry was transferred to Vincennes, and there, as at the Bastile, he was treated as a gentleman. The physician in whose care he was placed said often to console him, "They put in the prison of Vincennes only noble persons and those of the first distinction." The chief-of-police shortly paid him a visit here and counseled him to write directly to Madame de Pompadour, which he did. The following is the letter:

VINCENNES, Nov. 4, 1749.

MADAME:

If misery, pressed by hunger, led me to commit a fault against your dear person, it was not with a design of doing you any harm. If Divine Goodness would to-day in my favor, permit you to see into my soul repenting of its great evil, and to know of the tears I have shed during the 188 days behind these iron bars, you would have pity on me. Let your just anger be appeased by my repentance, by my misery, by my tears, and one day God will recompense you for your kindness. You can free me, Madame. God has given to you power next to that of the King who is the greatest on the earth, and who is merciful, and a Christian. If Divine Goodness should grant me the power of obtaining liberty through your generosity, I would die of hunger sooner than lose it a second time. I have built all my hopes upon your Christian charity; hear my prayer; and do not abandon me to my miserable fate. I hope in you, Madame, and may God grant that my prayers may be answered in order that I may help accomplish the desires which your dear person wishes.

I have the honor of being, with a repentance worthy of pardon, your very humble and obedient servant,

DANRY.

We have quoted this entire letter with pleasure as it compares favorably with all the others written by the prisoner. It, however, produced no effect upon the Marchioness. Danry then lost his patience, and resolved to procure for himself the liberty which was denied him. He watched every chance, and on June 15, 1750, made his escape. A gate was carelessly left unfastened and he went out.

He reached Paris where he succeeded in concealing himself for a few days. But the strong police force detailed to recapture him was successful, and he was taken back to the Bastile.

By his escape from Vincennes, Danry had doubled the gravity of his crime. The rules required that he should be consigned to the department reserved for insubordinate prisoners. Berryer, however, ordered that the food of the prisoner should be served him as it had been before, that he should be allowed to have books and paper, and two hours a day for promenading. Toward the end of

the year 1751 he was put back into a good room, and at the same time he was granted the rare privilege of having a servant.

This servant soon after falling sick, he was given as a companion a man named Antoine Allegré who had been a prisoner for over a year, charged with a crime somewhat similar to that of Danry.

Allegré was, however, a dangerous man; the turnkeys were afraid of him. In his company the temper of Danry grew more exasperating every day; they both ill-treated all with whom they came in contact. In every way possible the two men made trouble for their keepers, until in October, 1753, when, suddenly, to the great astonishment of the officers of the prison, the two friends materially changed their conduct for the better. They replied to all who spoke to them politely, and put themselves in friendly relations with all the other prisoners.

If the laundress of the building at this time had paid more attention, she would have noticed that the sheets and towels which went into the room of these men came out considerably shortened. They began begging from the prisoners strings of all kinds and giving tobacco in exchange. They found one day in the yard some tools which had been forgotten by the workmen, and succeeded with these in breaking the iron bars in the chimney which prevented any one from climbing into them. After working in this manner many months, on the night of February 25, 1756, they made their escape. They climbed by the chimney to the top of one of the towers and descended by their famous rope ladder. Then by the aid of one of the iron bars which they took with them, they pried loose a stone in the wall, and were free. The rope ladder made of the bits they had been so long collecting was a work showing great patience and skill.

They met a workman whom Danry knew and he conducted them to the house of a tailor who lodged them for some time, and even lent them money. A month passed and they were beyond the frontiers.

They had judged it prudent not to set out together. Allegré arrived first at Brussels, where he wrote a vindictive letter to Madame de Pompadour, which led to his capture. At Brussels, Danry learned of the arrest of his comrade, and hastened to Holland, then to Amsterdam where he found employment. From Rotterdam he had written to his mother. The devoted woman collecting all her small savings had sent him by post about forty dollars.

Saint-Marc, disguised as an Armenian merchant, at last discovered him in his retreat. He was arrested at Amsterdam on June 1, taken back to France and recommitted to the Bastile June 9, 1756. By this last escape Danry had made his case an extremely grave one and he was committed to the dungeon. And the dungeons of the Bastile were dark and cold and wet. Danry has left in his "Memoirs" such an account of the forty months passed in this sad place as would make one's very hair rise on his head. Unfortunately, however, his recital is proved to be full of exaggerations.

On September 1, 1759, he was removed from the dungeon and placed again in a light room. He now spent much of his time in writing letters imploring his freedom. Many were addressed to Madame de Pompadour, to the magistrates, to the ministers; and in these he began to lay claim for an indemnity. He also wrote to the King of projects which he had conceived during his many years of imprisonment, which would result in great good to the state. Among them was one advocating the substitution of rifles in place of the halberds used in the French army. These papers are all the work of a man whose mind, of an incredible activity, constantly projected, constructed, invented.

In December 1763 Madame de Pampadour fell gravely ill, and on April 19, 1764, she died. Sartines, the new chief-of-police, soon set about securing Danry's liberty. But the latter began to reflect that if he simply accepted freedom at the hands of his enemies, and received no indemnity, he would give the appearance of forgiving all the past, a thing which he would never do. He again wrote most bitter and accusing letters which he contrived to have reach several important persons, and became so unmanageable in his conduct that he was returned again to the dungeon. Here he made himself unendurable to his keepers and was finally, in September 1764, transferred to the dungeon of Vincennes. There he was more miserable than at any time during the past. But he still increased his demands for money and his pretensions.

He had learned from a sentinel of the death of Henri Vissec de La Tude, the lieutenant-colonel of a regiment in the army. From

that day without any proof to substantiate his claim he passed himself off as a son of that officer, who was a wealthy gentleman, and assumed the name of Masers de Latude.

On November 23, 1765, a day of dense fog, while Latude, accompanied by a sentinel, was taking outside of the prison the daily walk which had been allowed him, he suddenly darted from the side of the sentinel and was lost to sight, and thus made his third escape.

He succeeded in finding friends who gave him an asylum. He wrote letters to Marshal de Noailles praying for his protection, but one of the letters led to his recapture. He was taken back to Vincennes.

He then continued writing in prison his "Memoirs." They were composed in a most dramatic tone, and with an air of inimitable sincerity. He found some means of passing these papers out of prison, and it was feared that they would be circulated among the people whose minds—remember it was in 1775—began to be excited. On the 19th of March some officers visited him, saying that they could obtain his release if he would get back his papers and deliver them up. "Give you my papers," said he, "I would a thousand times rather die in prison than to do such a dastardly thing as that!"

Shortly after this Latude was removed to Charenton as an insane person and after some months taken from there to the dungeon at Bicêtre, a prison for robbers. His existence there was miserable in the extreme. But his long imprisonment was nearly over.

We come now to Madame Legros and the part she played in obtaining his freedom. To give full play to the activity of his brain, Danry, or Latude, wrote in glowing terms new accounts of his misfortunes. These he was accustomed to send by turnkeys to persons outside. One of these papers was lost one day and picked up by Madame Legros. Her heart was moved at the recital of such sufferings and she devoted herself to obtaining the prisoner's release. For two years she worked, and succeeded in interesting many noble persons in her cause.

Finally the King, Louis XVI., who had been ruling now some years, asked to see some of his "Memoirs." A package of them was taken to him and he examined them carefully. With what anxiety on the part of many his decision was awaited! Having finished them Louis XVI. said that Latude should *never* be set free. At this all the friends of the prisoner lost heart except Madame Legros. The Queen and Madame Necker were on her side. In 1783 Breteuil, a stanch friend of the Queen, was made prime minister, and through his efforts on March 24, 1784, Latude was given his liberty, and four hundred pounds, after thirty-five years imprisonment.

His name was upon all tongues, he was admired, and pitied; he was admitted into noble homes, and every one listened to the story of his wrongs with the greatest compassion. He became one of the illustrious men of Paris. The Chevalier de Pougens wished him to live at his house, and the ambassador of the United States, the illustrious Thomas Jefferson, one day invited him to dine with him. Several great persons gave him a pension as did also the King after a time. The Duchess of Kingston who died in 1788 remembered him handsomely in her will. And during all this time Latude was pushing his claims against the government for further reparation.

Then the Revolution broke out: and it seemed to have been made for him. The people rose in revolt against royal despotism. They destroyed the Bastile. Latude, the victim of kings, the victim of the Bastile and its arbitrary laws, gained the summit of his glory.

In 1789 Latude published the account of his escape from the Bastile, and in 1790 appeared "Despotism Uncovered or the Memoirs of Henry Masers de Latude." The work was a tissue of calumnies and of lies, and the saddest part of it all is that in which this man disowns his mother. But the book vibrated with an accent of sincerity and emotion. Its success was prodigious. In 1793 twenty editions had been published.

We are not astonished in view of all this that the legislative assembly voted to him a pension of two thousand pounds in addition to the four hundred pounds already given. Henceforth Latude was able truthfully to say, "The nation has adopted me."

The Revolution passed. Latude saluted Bonaparte in his rising career, and when Bonaparte became Napoleon, Latude offered his congratulations to the Emperor.

We have some details of the latter part of his life in accounts written by some of his friends. They describe him in his seventy-fifth year as being strong and in good health.

Jean Henri, called Danry, called Masers de Latude, died at Paris on January 1, 1805, aged eighty years.

IN THE ATTIC.

BY LUCY C. BULL.

Only an attic rude and bare,
A rambling chamber fragment-strewn,
A chest, a bed, a broken chair,
One window to admit the moon.

Oh corner from the whole world won,
With school-books, bait, and rubbish piled,
In you a boyish heart throbbed on
And kept the freshness of the child!

A curious nature, quick to feel
As slow all impulse to betray,
From hill to hill that loved to steal,
Or dream right here the hours away.

That oft like old Æneas lay,
And where, through shutters wide apart,
The full moon poured her pensive ray,
Saw faces sent to cheer the heart.

Sun, moon, and stars look not less pure
From cells and attic windows viewed,
Nor have less power to reassure
The lonely and misunderstood.

And what if whims and fancies clung
Like cobwebs to that boyish brain?
On such fine threads high hopes are strung—
How few our rafters long retain!

HOW CAN I BECOME A DISTINCT SPEAKER?

BY ROBERT McLEAN CUMNOCK.

Of Northwestern University.

A SATISFACTORY answer to this question must be of great practical value to every lover of good reading and speaking.

As indistinctness is the prominent fault of public address, so the discovery of a remedy for indistinctness must be to the majority of speakers the most desirable and useful knowledge. It is a very general belief that indistinctness is a personal disability that can only be partially removed and that it will ever continue as a hindrance to the public success of the unfortunate individual. The truth, however, is that any person of even feeble and imperfect articulation may become a distinct speaker. A notable case came under my observation and care a few years since. A minister who had been relieved from work because of indistinctness, applied to me for instruction. I found that he had been tormented by his brethren with some such general advice as this: "Speak distinctly." "Do not run your words together," etc. The poor man was not able to profit by any such indefinite criticism. He had never been trained to use his articulative organs, and as is sometimes the case he became more indistinct in his enunciation during the four years of his ministry. He was helpless, discouraged, broken-hearted, but at the end of two months' practice in the correct use of his tongue, teeth, and lips, he went back to work a moderately distinct speaker, and is one of the most distinct speakers, and, I might add, one of the most successful ministers in his denomination. I cite this case for the encouragement of all who may be similarly afflicted, and to add emphasis to what follows. It is not because of personal endowment that one man speaks more distinctly than another but simply because of industry.

Genius plays a very small part in the acquisition of a distinct utterance. It is work intelligently directed and persistently pursued that masters the difficulties and secures the desired results.

The distinct pronunciation of words depends entirely on a nimble use of the tongue, teeth, lips, and palate. Sound is made in the glottis and when it reaches the mouth, the tongue and teeth and lips form it into syllables and words. Now any exercises which will give the pupil an energetic and rapid use of these organs of articulation will certainly insure distinctness.

Great care, time, and expense are lavished on the rudimentary training of the tyro in

piano playing. Weeks, months, and years are given up to exercises to develop strength and dexterity in the use of the fingers, hands, and wrists of the young performer, and yet in ordinary articulation we use our tongue, teeth, and lips as rapidly as the pianist uses his fingers, and expect distinctness in speaking without any preliminary practice. The necessity of careful and continued practice in articulation by all public speakers is as necessary as the constant and laborious practice of the piano player to secure perfect technique in playing.

No one knows so well as the painstaking public speaker the truth of the above statement. The fear of indistinctness haunts him in every public effort and keeps him keyed up to the most exacting demands of his audience. Since indistinctness may be overcome by industry he can never forgive himself if he falls a victim to his own easy indifference. And it is well that this burden should be laid on all public speakers, for surely there is nothing more afflicting and aggravating to an audience than a slipshod, mumbling utterance. The time of all persons is not only wasted while listening to such a speaker, but they are, through sympathy for the unfortunate man, subjected to a gratuitous persecution.

I wish to indicate a system of practice which if diligently pursued will give the pupil such strength and dexterity in the use of the articulative organs that indistinctness will be impossible.

THE FIRST STEP in the practice should be the mastery of the consonantal elements. Below will be found a Table of Consonants arranged with reference to the organs by which they are made.

TABLE OF CONSONANT SOUNDS.

Labials.	*Dentals.*	*Palatals.*	*Nasals.*	*Linguals.*
b as in babe.	d as in did.	g as in gag,	n as in nun.	l as in lull.
p as in pipe.	t as in tent.	k as in cake.	ng as in song.	r as in rap.
m as in maim.	th as in thine.	y as in yet.		r as in far.
w as in woe.	th as in thin.			
*v as in valve.	s as in cease.			
f as in fife.	z as in zone.			
	zh as in azure.			
	sh as in push.			
	j as in joy.			
	ch as in church.			

* This consonant and the one following being made by the lip and the teeth are called labio-dentals.

A definite knowledge of the position of the tongue, teeth, and lips is essential to the accurate production of these consonantal sounds.

The subtonic *b* is made by a firm compression of the lips. The vocal resonance, which is heard in the interior of the head and mouth, reaches a maximum when the lips are suddenly opened. Pronounce the word *babe* and prolong the the final *b* until the sound of the consonant is distinctly apprehended.

The atonic *p* is formed with the organs in the same position as in making the *b*. The lips are intensely compressed and the maximum of pressure is followed by an aspirated explosion. Pronounce the word *pipe* and execute with special force the final consonant.

The subtonic *m* is made by a gentle compression of the lips which forces the vocal resonance through the nostrils. Prolong the final consonant in the word *maim*.

The subtonic *w* is the sound of *oo* with a slight breathing before the vowel. Let the lips be rounded as in articulating *oo*, and then draw the lips closer to the teeth, and contract the labial aperture as in whistling. The word *woe* is suggested for practice, *woe=w+o*. Make the sound of *w*, then *o*, and then blend them.

The subtonic *v* is made by placing the edges of the upper teeth upon the ridge of the under lip and forcing the vocalized breath between the teeth. Care should be taken to raise the upper lip to prevent its interfering with the upper front teeth. The word *valve* is suggested for practice. The aspirate *f* is the cognate of *v* and is made in the same manner with this difference only, the lip and teeth are more closely compressed and the unvocalized breath more forcibly expelled. Pronounce the word *fife* with special force on the final *f*.

The subtonic *d* is made by placing the tip

of the tongue with great energy against the interior ridge of gum over the upper front teeth. The soft palate is raised to prevent the passage of air through the nose. The vocal resonance is by these acts of closure arrested until the maximum of pressure results in the explosive *d*. Pronounce *did* until you fully appreciate the sound of the final *d*.

The atonic *t* is made in the same way as the letter *d* with this difference: in the case of the *t* there is an absence of vocality, and the explosive *t* is heard when the forcible contact of the tip of the tongue with the interior ridge of upper gum is suddenly broken. Pronounce the word *tent* with special reference to the final consonant.

The subtonic *th*, which is the occasion of so much trouble to foreigners learning our language, is in reality one of the easiest consonants to produce. A forcible pressure of the tip of the tongue under and against the upper front teeth, modified by a slight horizontal parting of the lips, is the proper position of the organs. The vocalized breath is expelled between the teeth. The word *thine* is suggested for practice. The atonic *th* is a forcible aspiration executed with the organs in a similar position, the only difference being the absence of vocality. Practice the word *thin* with special reference to the initial sound.

The atonic *s* is made by rounding up the tip of the tongue against the interior gum immediately over the front teeth, forming a small aperture for the breath to escape. The forcible aspiration produced by this partial closure resembles the sound of water under pressure as it escapes from the nozzle of a pipe. Prolong the final consonant in the word *cease* until the true sound of *s* is appreciated.

The subtonic *z* is made with the organs in the same general position as in making the atonic *s*. The pressure, however, is very much less and the breath is vocalized, not aspirated, sound. Prolong the initial consonant sound in the word *zone*.

The subtonic *zh* is produced by raising the whole fore part of the tongue close to the roof of the mouth, with the teeth nearly shut, and allowing a partially vocal sound to escape between the tongue and the teeth. Prolong the final sound in the first syllable of the word *azure*. The atonic *sh* is formed in a manner similar to the *zh*. The blade of the tongue being well rounded toward the roof of the mouth and the breath expelled with great force, giving a highly aspirated sound. Prolong the the final *sh* in the word *push*.

The subtonic *j* has generally been regarded as a compound of *d* and *zh*. There is some doubt as to the accuracy of this analysis. The sound is made by arching the fore part of the tongue against the roof of the mouth, forming a temporary contact which is suddenly broken, allowing the sound to escape with a forcible expulsion. Practice the word *joy* with special reference to the initial sound.

The atonic *ch* has generally been considered as a compound of *t* and *sh*. This analysis is questioned. The sound is made by placing the tip of the tongue with energy against the interior ridge of upper gum with the teeth shut. The sudden break of this contact of the organs permits the breath to escape in the sound of the explosive *ch*. Prolong the final *ch* in the word *church*.

The subtonic *g* is produced by carrying the tongue back in a curved position against the palate, thereby compressing the vocalized breath which issues in the explosive *g* when the organs relax. Prolong for practice the final *g* in the word *gag*.

The atonic *k* is made by a similar movement and position of the tongue and palate. The compression of breath, however, is much greater and the consequent explosion more abrupt and forcible. Pronounce the word *cake*, dwelling with special force upon the final consonant.

The consonant *y* like the *w* is a vowel with a breathing. The organs are similarly placed in making the *y* as in making long *e*. The palate and the root of the tongue, however, are brought more closely together so that the initial sound is a mere buzz or breathing. The pressure of the tongue against the teeth is also much greater than in the production of the vowel. Let special attention be paid to the initial sound of the word *yet*. The subtonic *n* is produced by placing the tip of the tongue against the interior ridge of gum immediately above the upper front teeth, thereby obstructing the oral passage and forcing the vocalized sound through the nose. Prolong the final *n* in the word *nun*.

The subtonic *ng* is made by bringing the root of the tongue in contact with the soft palate, compelling the sound to escape through the nose. The nostrils are partially closed, so that a marked resonance is pro-

duced in the nasal cavities. Prolong the *ng* in *song*.

The subtonic *l* is made by raising the tongue toward the roof of the mouth with the tip against the interior ridge of gum over the front teeth, allowing the vocalized breath to escape over the sides of the tongue. Prolong the final consonant in the word *lull*.

The vibrant *r* is made by placing the tongue with the slightest pressure against the interior ridge of gum over the front teeth, and allowing the vocalized sound to pass over the extreme tip, thereby causing it to vibrate. The trill should never be prolonged. The word *rap* is suggested for practice.

The smooth *r* is made by a gentle vibration of the entire tongue, which is slightly drawn back and lifted near the roof of the mouth. Prolong the final consonant in the word *far*.

To some the foregoing analysis may seem unnecessarily minute, but exactness in articulation cannot be secured without the closest attention to details in the formation and execution of these consonantal elements. Practice these sounds until they can be made with precision, rapidity, and energy.

THE SECOND STEP is the mastery of final combinations. This is the most important step in the practice; for it is the final consonants that we fail to articulate. The method of practice is as follows: take for example the final combination *ld*.

(1) Articulate the *l*, then the *d*.

(2) Articulate the combination *ld*.

(3) Pronounce the word *bold*.

The order of practice suggested above should be strictly pursued in order that accuracy may be secured, not only in the articulation of each element, but also in the blending of two or more consonants. The pronunciation of the word is also important in practice as it constantly calls attention to the measure of energy needed in uttering distinctly the closing sounds of words. Practice the final combinations below in the manner indicated above.

ld—bold, hailed, tolled.
lf—elf, wolf, gulf, sylph.
lk—milk, silk, bulk, hulk.
lm—elm, helm, whelm, film.
lp—help, gulp, alp, scalp.
ls—falls, tells, toils, halls.
lt—fault, melt, bolt, hilt.
lve—elve, delve, revolve.
md—maim'd, claim'd, gloom'd.
ms—streams, gleams, climes.
nd—land, band, and, hand.
ns—dens, runs, gains, gleans.
nk—bank, dank, sank, link.
nce—dance, glance, hence.
nt—ant, want, gaunt, point.
sm—chasm, schism, prism.
sp—asp, clasp, grasp.
st—vast, mast, lest.
ct—act, fact, reject.
pn—op'n, rip'n, weap'n.
kn—tak'n, wak'n, tok'n.
tn—bright'n, tight'n, whit'n.
ble—able, Bible, double.
ple—ample, triple, topple.
bl'd—troubl'd, bubbl'd, doubl'd.
dl'd—cradl'd, saddl'd, idl'd.
mst—arm'st, charm'st.
lst—call'st, heal'st, till'st.
nst—canst, runn'st, gain'st.
dst—midst, call'dst, roll'dst.
rdst—heard'st, guard'st, reward'st.
ngst—wrong'dst, throng'dst.
rmdst—arm'dst, form'dst.
rndst—learn'dst, scorn'dst.

THE THIRD STEP is the pronunciation of words of many syllables. The object of this step is to distribute the articulative energy so that all the syllables of a long word shall be brought out evenly. Frequently we apply so much force to the accented syllable that the syllable preceding and following is imperfectly enunciated. The final syllables also frequently suffer. Method of practice: pronounce each of the following words five times in rapid succession and with vigorous force. Perhaps it may be necessary to begin the pronunciation at a slow rate of utterance and increase the rate as the pupil gains in articulative energy.

absolutely	innumerable	inexplicable
accessory	intolerable	multiplication
accurately	dishonorable	articulately
agitated	collaterally	disinterestedly
adequately	apologetic	congratulatory
angularly	dietetically	circumlocution
antepenult	apocalyptic	disingenuousness
revolution	coagulation	ecclesiastically
institution	constitution	authoritatively
deglutition	lucubration	superiority
lugubrious	colloquially	incalculable
necessarily	indissolubly	indisputable
generally	temporarily	immediately
abominably	mythological	justificatory

THE FOURTH STEP is difficult combinations in sentences. Rigid personal criticism is necessary at each step. Difficult words and

combinations of words should not be passed over or avoided because of inability to master them. It is much better to slacken the speed of utterance and gradually acquire the power of conquering the difficulties. Pronounce the following sentences, increasing the rate of utterance as strength and facility in articulation is acquired:

Some shun sunshine. Do you shun sunshine?

Fine white wine vinegar with veal.

Bring a bit of buttered bran bread.

Geese cackle, cattle low, crows caw, cocks crow.

Six thick thistle sticks.

Lucy likes light literature.

A big black bug bit a big black bear.

Peter Prangle, the prickly prangly pear picker picked three pecks of prickly prangly pears from the prickly prangly pear trees on the pleasant prairies.

Theophilus Thistle, the successful thistle sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles through the thick of his thumb; now if Theophilus Thistle, the successful thistle sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles through the thick of his thumb, see that thou, in sifting a sieve full of unsifted thistles, thrust not three thousand thistles through the thick of thy thumb. Success to the successful thistle sifter.

She sells sea-shells.

Three gray geese in a green field grazing.

He sawed six, long, slim, sleek, slender saplings.

Swan swam over the sea.

Swan swam back again.

Well swam, swan.

THE FIFTH STEP is reading.

Narrative, descriptive, and didactic styles are recommended for practice at first. Newspaper articles, essays, conversations, and biographical sketches should be frequently read aloud and at sight.

Pursue these directions with patience and diligence, and without a question of doubt your articulation will be improved, and finally made as distinct and perfect as the requirements of public speaking and reading demand.

LIFE IN THE WILD NORTH LAND.

BY EGERTON R. YOUNG.

SINCE the opening up of the heart of Africa in these later years, by the indomitable courage and zeal of such men as Livingston, Speke, Baker, Stanley, Cameron, Bishop Taylor, and others, perhaps now the least known portion of this habitable globe of ours, to English and American readers, is the northern part of the great Dominion of Canada. Yet there is a vast country of almost boundless resources and possibilities where millions of people will yet find happy homes.

It is true that there are large portions of it that are of little value, but it is also true that there are hundreds of millions of acres of land as fine as any in the world, and in spite of all the drawbacks incident to a wild new country, thousands of people are crowding in every year and taking possession of what is to be one of the great wheat producing portions of this world.

In this, until very recently, unknown region extending from Red River, which empties into Lake Winnipeg far away west to the Rocky Mountains, and reaching far into the mighty Mackenzie River country, there is a very fertile region as large as a dozen Englands, enjoying a climate that is exceedingly healthy.

Not only is it admirably adapted for grains, but enormous coal fields have already been discovered, and in the regions north, silver, iron, copper, and lead have been found, and nuggets of gold have been picked up in some of the streams. Vast salt mines have been known there for years and there are immense regions of petroleum springs.

The climate is bracing and healthy. For those who do not care for the cold, bright winters, the more western regions of the Dominion will be preferable, as there, although in the same latitude, the country is so influenced by the Pacific breezes and its warm ocean currents that a winter as mild as that of Pennsylvania can be found.

But north of these fertile regions of this

great Northwest, is a vast country that as yet is not considered of much value. It has its magnificent lakes and rivers, with their untold wealth of fish. Its forests and morasses abound in fur-bearing animals of great value.

Various tribes of Indians reside in these regions and live altogether by fishing and hunting. They are not warlike, like the tribes of the great prairies, but in their pagan state they have many vile and abominable habits which show they are just as bad as those who delight in war.

The industrious, hardy ones can make a comfortable living by hunting and fishing, as an almost endless variety of animals exists in their country, from the fierce grizzly to the spotless ermine.

Missionaries of different churches live with some of these Indian tribes, and thousands of the natives have renounced their paganism and have become earnest, genuine Christians. The testimony of the missionaries is that these red men in their native wilds are neither thievish nor treacherous as some persons would try to make us believe.

To reach some of the roving bands and to do them the good that his heart desires, the missionary has to make his home with them and follow them as they roam about from one place to another in search of game. In summer these trips are made with birch bark canoes, and in winter with dog trains.

We need not here spend much time describing canoe traveling as it has been so well done before. All I need say is that during the nine years I lived in that Wild North Land I traveled many thousands of miles in a canoe. I ever admired the skill and courage with which the Indians guided it down roaring rapids or saved us from sinking or upsetting in the wild storms which frequently arose on the great lakes we were crossing.

Traveling with dogs is so interesting that we must refer to it at greater length. In that land where we had neither horses nor oxen, our dogs dragged home our wood from the forests and our fish from the distant fisheries. Harnessing eight of the dogs to a plow, I plowed up several acres of land and put in several bushels of wheat which we had dragged by dog train, a distance of several hundred miles.

It is one of the remarkable facts of history that for nearly three thousand years, little or no progress was made in the science of locomotion; but marvelous has been the progress this last century. The old galleys and sailing vessels have given place to the ocean palaces propelled by steam; and the stage coaches have been supplanted by the iron horse whose shrieks awake the echoes in every civilized land, and men go to and fro in comfort and safety with a speed undreamed of by their forefathers. Still it is well to remember that there are vast sections of this great American continent where the solitudes have never yet been disturbed by the whistle of the locomotive, and all who for adventure or gain or duty travel in those northern regions, do it in a most primitive manner.

Of the few methods possible for winter traveling in those high latitudes, the most successful and speedy is with dog trains, and it is a cause of thankfulness to such as dwell in those interior regions, that even dog traveling was ever thought of and brought to such perfection.

During our residence of many years in the wild regions, hundreds of miles north of the now flourishing city of Winnipeg, in the province of Manitoba, away north of those fertile prairies where the waves of Anglo-Saxon civilization are now surging, laying the foundations of nations yet to be, duty called me, in visiting the isolated Indian bands, to travel several thousand miles each year with dogs.

My obligation as a missionary of one of the churches believing in the possibility of the Indian's conversion from debasing paganism, and in the amelioration of his sad condition, made it imperative that long journeys should be made in order that the success desired might in a measure be realized.

Into these dreary regions the surveyor or hardy pioneer had not yet ventured. The blaze of the back-woodsman's ax upon the trees had not yet been seen. No great highways of travel, no ordinary roads, nor even trails, were there. So seldom does an adventurous fur-trader or explorer or even a band of Indians pass through that solitary land that no impress of the foot is left to give evidence of the direction of the trail or any assurance that the missionary and his faithful Indians are not lost in the awful solitudes. This lack added to the many dangers that encompassed us in our journeyings to and fro, gave us many opportunities for observing that marvelous gift or instinct possessed

by some of our Indians who were infallible guides in traveling through these regions where the landmarks are so few and the dangers of becoming bewildered and lost are so great.

Too many look down upon the poor Indian with contempt and scorn, and call him stupid and ignorant, but in the narrow circle of the humble life in which he moves he is often very highly educated.

It was my privilege during those long years of intimate life among them, to come in contact with some who made what I knew in certain lines of education, dwarf and shrivel into things of naught. Owing, perhaps, to the school in which they are taught, their perceptive faculties are of a high order, and are often so thoroughly developed that in competition with them the pale-faced brother is often left far behind.

With no other companions than these faithful Indians, we traveled over vast areas of country without compass or chart, liable to be caught in the treacherous wintry blizzard or to have the clouds hide the sun for days from our vision. Sometimes night has overtaken us ere we reached the camping ground or the friendly wigwam. Yet to these intelligent guides it made but little difference whether the stars shone out brightly or Egyptian darkness shrouded our way; whether the moon cast her silvery light upon the trail, or the fickle inconstant aurora with its deceptive light flashed and scintillated with bewildering glare upon us; with unerring accuracy they journeyed on straight to their destination without hesitancy, with an assurance, that, to the tired missionary struggling to keep up, savored of presumption, and with a speed that often severely taxed all his energies, but with an accuracy that ever won his admiration.

"How long is it," I once asked one of these northern Crees, who as guide was directing our steps as we were struggling along in the bitter cold in the wild Nelson River country north-west of Hudson's Bay, "since you traveled through this land? You seem to know every portage and crossing and you strike the points you say you will, although for days I have not seen the least vestige of a trail or pathway or the slightest evidence that human beings have ever penetrated these wilds before?"

"Missionary," he replied, "I never made this trip but once before, and that was many winters ago, when I came this way with my father."

Great indeed was my astonishment, as for days I had admired his skill and judgment as with never failing accuracy, he had cheerily led us on through that unmarked wilderness—a trip of over three hundred miles.

The dogs generally used in the far north are of the Esquimo or Huskie breed. They are about as large as an average sized Newfoundland dog. They have fox-like muzzles, sharp pointed ears, warm furry coats, and very curly tails. It is a common saying among the dog drivers up there, that if you want to get a pure Esquimo dog, you must get one with his tail so curled up that it lifts his hind legs off the ground.

These dogs are great thieves. Nothing that is eatable and many things not so apparently, can be left within their reach in safety. They will destroy, if not devour, fur caps, mitts, leather shirts, whips, and robes. They will eat the harness from each other's backs, and, as an actual fact, I have known them to eat the moccasins from the feet of a sleeping Indian without waking him—but then he was drunk.

I got disgusted with such dogs, and discouraged in my efforts to break them of their thievish habits. This weakness seemed ingrained in their very nature. I have gone to the house or wigwam of an Indian and have purchased from him some young puppies, and have lavishly supplied them with food and endeavored to bring them up in the way in which they ought to go, but I never could get them to stay there.

My good wife and I got tired of living on white fish three times a day for nearly six months, and so one year when I came down to the province of Manitoba, I purchased a sheep and carried it back with me nearly four hundred miles, to our northern home. I made a strong stockade fence, ten or twelve feet high, around a little yard, and foolishly fancied my sheep would be safe there until I wished to kill it. One night the dogs cut their way in and devoured my sheep.

The next summer I carried out with me in an open row boat, a couple of pigs. I put them in a good log stable with a two inch plank door. The dogs with their sharp teeth cut their way into the stable and devoured my pigs.

So I banished these dogs and obtained from some good friends in Hamilton, Montreal, and

Ottawa, some splendid St. Bernards and Newfoundlands. These gallant fellows had all the good qualities of the Esquimo and none of their miserable tricks.

The dog sleds are like the toboggans of the province of Quebec. The average load for a good dog train is about five hundred pounds. Four dogs constitute a train and they are harnessed tandem style. The speed with which they travel depends, of course, on the character of the road. I have traveled ninety miles a day on the frozen surface of Lake Winnipeg, and I have sometimes in the dense forests or among the steep hills and ravines not made more than twenty-five miles in the same time, and yet have suffered much more severely.

As there are no houses of accommodation along the way, and often for many days not even the wigwam of the friendly Indian, we are obliged to carry with us, on our dog sleds, everything requisite for camping out when night overtakes us.

Selecting as favorable a spot as possible, and often there is not much to choose from, we, using our snow shoes as shovels, clear away the snow from a space about eight feet square. Here we scatter a layer of spruce or balsam boughs, if we can find any. On these we spread out our robes and blankets. In winter traveling we never carry a tent, but if there is a breeze blowing, and material can be found, we erect a brush barrier about four feet high. Close to this spot we build our fire, where our meals are cooked and the frozen fish for our faithful dogs are thawed out. After supper and prayers, we wrap ourselves in our robes and blankets and go to sleep.

Of course we were obliged to keep our heads well covered up, as at times the temperature went down to forty, and even to fifty, degrees below zero. It was a very hard lesson for me to learn. The stifling, smothering sensation from being under such a covering for hours, was horrible, and yet it had to be endured, as exposure to such an atmosphere would quickly have frozen us to death. One night after my faithful guide had tucked me up in my bed with all a mother's thoughtful care, for I was very much exhausted with a forty miles' snow shoe tramp, I went to sleep all right, but in the night, I unconsciously pushed down the robes from my face, and soon after awoke with my nose and one ear well frozen.

Sometimes the clouds gathered and the snow would fall to the depth of several inches upon us. This added very much to our comfort, and we always slept the better for it. Often the cold was so intense that the dogs crowded in on top of our beds of fur robes for warmth. Here battles would sometimes begin, and I have been awakened with the impression that a dozen big dogs were battling for the honor of sleeping on my head.

Many were the adventures and narrow were some of the escapes from death, of whose presence at times we seemed to have had an almost personal consciousness. But with him we had no quarrel, for was not his Conqueror our Redeemer and our King? And yet sometimes we entered into conversation with this so-called "King of Terrors," and while suffering from the almost unendurable cold we have cried out, "Will your cold skeleton fingers finish to-day the work of the frost-king upon our poor shivering bodies?"

There are other dangers that encompass the the traveler in that land in addition to the bitter cold; and among them, one of the greatest and most dreaded, is what is called, in Western phraseology, the blizzard storm. And of all the wild, weird storms that bluster and rage in this stormy world of ours, we know of none more dangerous or more erratic than a blizzard.

Several times during our years of residence in that Wild North Land, it was our fortune, or misfortune, to experience the force and fury of their onset and to be the object of their sport.

To the lover of nature, in her wildest moods, there is something sublime and exciting in one of these first-class blizzards when like some great wild beast it has broken loose from its bounds and is holding high carnival in those vast regions where no dense forests or high hills or mountains break its fury or obstruct its onward sweep, as with almost irresistible power it rushes grandly on over those boundless northern plains or vast frozen sea-like lakes.

WORKING-GIRLS.

BY FELICIA HILLEL.

IN the youth of a woman now forty-five years of age, the employments which women followed for self-support were teaching, sewing, and housekeeping. Within her memory the professions have opened quite generally to women, a multitude of semi-professional callings have been taken up by her, and she has adopted numerous manual occupations. The number of the latter has been so great as to produce in the cities and large towns a new social class, that of "working-girls."

Into this, according to popular usage, go all those women who serve in stores and shops as cash girls and clerks at counters, who are found in printing establishments running folders, gathering and binding, who at noon and night pour from the doors of box, candy, cigarette, paper-flower, shirt, and what-not factories, who "feed" all sorts of machines, as presses in printing-houses and stamps in can-making establishments, who fill boxes and bags and barrels with seeds, fruit, confectionery, nuts, stationery, pickles, gum, buttons, cigars. It is they who make the streets of the city bright from half past six to eight in the mornings, and suddenly swarm and disappear at six p. m. It is they who have created a new economic condition in a variety of businesses and have become a part of the producing element in many families.

Where did the "working-girls" come from so suddenly? The change in industrial life must account partially for the new class. Factories have been multiplying all over the land, and they have called for cheap workers to do light labor. At the same time machinery has been pushing out of business, now here and now there, a group of tradesmen. In the last fifteen or twenty years fully 50 per cent of the men working at farming implements have been driven out by machines. Where 500 men once made boots and shoes, now 100 do the work. Wherever a machine has been found by which one man could do the work of two, one man has lost employment, and the burden of production frequently has fallen on the women of the family. The disturbance has been temporary, but sufficiently long to establish the woman as a wage-earner; and when a woman once begins to earn wages she seldom gives up her position for anything but marriage.

While new industrial conditions often have made the woman necessarily a wage-earner, the change in public thought in regard to the propriety of women doing work has stimulated numbers to seek employment. The increase in the wants of the family unquestionably has recruited the ranks of women wage-earners. Where twenty-five years ago one article was considered necessary, two now are demanded. Girls have gone to work that they and their families might have better clothing, more bric-à-brac, a piano, and books, as well as that they might have a roof to shelter and food to eat.

This new class is the subject of grave fears on the part of many social reformers and philanthropists. Haunted by the sight of children in factories and weary little cash girls in the great stores, it has been charged that child-labor is increasing under the system. The sight of the unhealthy pallor of hundreds of working-girls leads to the fear that they are increasing the poor health of American women. The bad sanitation, the standing for long hours, have raised a cry of indignation against employers. The public heart has been saddened and the public mind made indignant by the pictures of misery which have been drawn by the press and by philanthropists.

So important has the subject seemed that the United States Bureau of Labor* has taken upon itself an investigation, and the report is now before the public.

The report contains the results of actual interviews with 17,427 working-women living in 22 cities of the United States. These cities are thoroughly representative of different parts of the country including the South, the Northwest, the Middle States, the Pacific coast, and the Atlantic slope. About six to seven per cent of the actual number of women in the employments considered, in

* Fourth Annual Report of the Commissioner of Labor. 1888. Working Women in Large Cities. Washington, Government Printing House. 1889.

these cities, are included in the report. It may be considered as fairly illustrative of the conditions of the entire class.

And what does it show? First as to the constitution of the class: It is not made up of children. In the 17,427 were 6 children under 10 years of age, and 247 of the number had begun work before they were 10; 4 were 10 years old, and 337 had begun at 10; 16 were 11, and 464 had begun at 11; 48 were 12, and 1,388 had begun at 12; 236 were 13, and 2,502 had begun at 13; over one-sixth were 16 or under, and 13,505 had begun at 16 or under. More of the girls were 18 than any other one age. The average age at work was 22 years and 7 months; the average age for beginning, 15 years and 4 months. The number who worked after they were thirty years old was 267, and of those who worked after 40, was 76.

The industries in which the greatest number of girls at 16 years and under were employed, were the boot and shoe factories, cigar, clothing, and shirt factories, book binderies, laundries, and dry goods stores.

The girls in this class are largely native-born; 14,120 of the number so reporting themselves, but about 74 cent per of the fathers were foreigners, and about 71 per cent of the mothers.

When so large a number find employment so young, it cannot be expected that much school training has been enjoyed. However, 10,456 of the girls had attended the American public schools, and 5,375 had been in other schools. That this statement does not mean much is proved by the fact that 947 girls who reported that they had attended school could not read an easy sentence.

We may conclude then that the class of working-girls in these 22 cities number about 300,000, most of them native-born though having over 70 per cent of their parents foreign-born; that they begin to work, on the average, when about 15 years old; that their present age is something over 22 years; and that while most of them have been in school, they have little more than the rudiments of an education.

The conditions under which they work, vary greatly. Three hundred forty-three industries were represented in the report. They were of all sorts of factories and shops, and the ease, healthfulness, and attractiveness of the surroundings, varied greatly. In Brooklyn some of the occupations are dangerous, girls frequently losing a finger, hand, or even an arm. In Baltimore while many of the stores furnish sufficient ventilation, heat, light, and toilet privileges, the buildings used for manufacturing purposes are miserably adapted. The dust in the mills is complained of in Providence. In Richmond the employers are described as models; "toilet and sanitary arrangements are, almost without exception, good; seats are provided and used in stores; and the spirit of politeness rules the work-room." In Cleveland it is noticed that in some cases even luxurious surroundings are furnished. There is a popular belief that the surroundings of working-girls are as bad as they can be. But according to the girls themselves the good and the poor conditions stand 14,966 to 1,747. The cities having the largest proportion of neglected accommodations, are Atlanta, Buffalo, Cleveland, and New York.

There is no general standard of convenience and healthfulness insisted upon at any point in all industries. Kind and thoughtful employers furnish respectable surroundings, frequently more. The new establishments are usually well arranged, supplied with sanitary arrangements, and with the latest appliances for preventing harm to employees when there is an element of danger in the work. It is the old factories and shops or those housed in buildings intended for something else of which there is the most complaint.

In many cases the surroundings of the working place are an improvement on those of the home but often the employee is utterly neglected save as slow legislation and the feeble force of the philanthropist compel attention. The working-girls then are at the mercy of the employer, but the inference from the tables is that as a rule the employers are humane.

No statistics were collected of the number of hours which the girls work. From seven in the morning to six at night with a "nooning" at twelve is usual. In the shops the early closing movement has prevailed generally, excepting on Saturdays, when the stores are kept open frequently until ten or eleven o'clock. Savannah is mentioned as a point which still keeps open the stores every evening.

At many points petty rules and fines for mistakes, inattention, and tardiness are general, and though it may be urged that the girls bring it on themselves by their neglect of duty, it is often true that an abominable

system of espionage and persecution by overseers and floor-walkers causes the trouble. In Philadelphia this fining for bad work is general, though not unjustly enforced. In New York, shops were found in which week-workers were locked out if late and docked for every minute of time lost, and an extra fine often added. In Cleveland, fining and rules are so unusual that the agents (which were in the main women) declared that "the mention of them to the girls was greeted with surprise." In Chicago and Cincinnati these practices are common and unkindly feelings between employers and employees often result.

Little imposition was discovered. The worst case was in San Francisco, where the agent found a number of establishments in which systematic fraud was practiced in this way: An advertisement for girls to do tailor sewing was kept standing in the papers. When application was made, the girls were told that they must learn the work before they could be paid, and that it would require four or five weeks, but good wages were sure to follow. When the period of probation was up, the girls were dismissed because their work was unsatisfactory.

The effect on the health of the conditions under which working-girls live, and of the work itself, has been supposed generally to be very harmful. The report does not show an alarming decrease of health. While 16,360 began work with good health, 14,557 report that state now. The number who had "fair health" has increased from 882 to 2,385; of those who had "bad," from 185 to 485.

The wages paid were found to average $5.24 for 13,822 women who reported; 373 earned less than $100 per year; there were some 400 who received from $450 to $500; but over half received as much as $150, but less than $300.

How a woman can live in a city on such an income is the distressing question which arises. The make-shifts, temptations, and wants which attend such a condition are but too apparent; yet according to this report there must be 150,000 women in these twenty-two cities who have no greater income.

If they were in service they would have no problem of shelter, heat, light, or food to consider. Their clothing would cost less. They would have little exposure and no street-car fare; but the working-girl must provide from her income all these things. True, there are instances of employers who help employees, as in New Orleans, where it is said that frequently the employer furnishes a "breakfast" at twelve o'clock, and where milliners and dressmakers are given two meals a day, but this is rare.

It was found in the case of women who reported their wages and expenses, that they averaged from their regular occupation an income of about $295; that their expenses for rooms and meals amounted to about $162, for clothing about $80, and for other expenses about $38, leaving them perhaps $15 a year.

These figures are softened by one condition—the home. Where a woman is driven into lodgings, to boarding, or keeping house alone in a room, she gets far less for her money than when she is one of a family with other wage-earners. If at home, "out of work" and sickness have none of the terror which they have for those who are alone. This report shows that the vast majority have the home surroundings. Fourteen thousand nine hundred eighteen out of the 17,427 live at home. Of these nearly 10,000 assist with the house-work, and over 13,000 either give their earnings or pay board. This shows conclusively that the women wage-earners are as a rule helpers in supporting the family, and have the advantage of its co-operation. The average number of workers were found to be 2.78 persons to support an average family of 5.25 persons. Of course the wage-earners usually include the father, whose earnings are much higher than the working-girl's.

The home surroundings vary greatly. Nothing could be worse than many tenements of New York City, which is probably worst off in this respect. Over-crowding, foul air, poor drainage, and vile associations curse nearly all the tenements. There is scarcely any other place to live within the reach of the poor. In Brooklyn the conditions are similar, unless a home is sought in a distant part of the city. In Baltimore separate houses prevail and with them opportunity for air, seclusion, and decency. In Buffalo and Cleveland, too, the same is true, and the neatness and attractiveness of the houses are particularly noticeable. In St. Louis the tenements are on the whole desirable, the rule being to give each family a floor. In Chicago the tenement house prevails, but rarely more than six families are housed in one, and light and air are admitted on all four sides.

Out of 13,355 families reporting, 2,470 owned houses. In Baltimore about one-fifth of the families owned houses; in Buffalo, Cleveland, and St. Paul a trifle over one-half; in Chicago and Indianapolis about one-third; in New York less than one twenty-fifth; in Boston about one-twelfth; and in Philadelphia about one-sixth.

The girls who are not in homes are the ones to whom a peculiar sympathy is extended, and for whom philanthropists have devised many expedients.

In Boston a Travelers' Aid Society looks after incoming strangers by sea and land. For a year and a half an agent has been employed on the wharves who directs incoming girls where to go, how to look for work, whom to avoid. Cards are kept posted also in trains and waiting rooms telling strangers where to seek advice about boarding and work.

The Young Women's Christian Associations of several large cities give advice about board and keep also employment bureaus. In New York in 1887 this association secured 1,661 positions.

Homes for strangers and for those who want a cheap and respectable night's lodging are not infrequent. In Philadelphia a night refuge connected with the Y. W. C. A. gives a night's lodging and breakfast for ten cents each.

The San Francisco Girls' Union exists for the purpose of providing a home for those seeking work. It has been so successful that it will be enlarged. In the same city is a refuge for destitute girls. St. Joseph's Infirmary of Louisville provides for those seeking employments, also the Temporary Home for Women in New York.

For girls actually without money and without work, provisions are made in several cities. Thus the Primrose House of New York takes in those who from lack of work or from sickness find themselves without support, and the Free Home for Destitute Girls does the same. Nearly all of these institutions make it their business to aid in finding employment.

Boarding Homes exist in most of the cities where cheap board with pleasant surroundings can be secured. In New York the Christian Union supports homes in one of which board can be had for $2.00 per week, and the Girls' Lodging House charges $1.50 with the privilege to those who cannot pay this sum, of helping with the house work. In Philadelphia the Home of the Y. W. C. A. gives board at $3.00. Mitford Home in St. Paul accommodates about thirty-five girls at the same price; nursing and medical attendance are furnished free. A piano, library, papers and magazines also are at the girls' command. Baltimore has several homes where cheap board can be obtained—more than any other city in the list proportionate to its size. One excellent provision in that city for working-girls is the lunch-room of the Y. W. C. A. near the chief business quarter. The prices are always low and table room is given free to those who bring their lunches. A recent admirable development is the protective agency. Thus New York has an Equity Club which aims to secure fair pay, a society which prosecutes employers or foremen who insult or tempt young girls, and a Working Women's Protective Union which among other things secures legal protection from fraud and impositions, free of expense. In Boston the Women's Educational and Industrial Union has taken up this work. Police matrons in the larger cities is one of its aims. It also instructs both girls and their employers on the laws bearing on the points which affect their relations and prevents imposition and frauds. The Chicago Protective Agency is the most active in the country in this kind of work.

The opportunities which are opening to this class through Working-Girls' Clubs and Industrial Unions are many and various. In THE CHAUTAUQUAN for January, 1889, was an article on Working-Girls' Societies which shows what these organizations are doing in New York, Brooklyn, and Boston, mainly. In Philadelphia the New Century Guild does similar work. No praise can be too warm for the efforts of the Young Women's Christian Associations where instructions are given to hundreds of girls in various trades and arts, where lectures, concerts, and libraries offer them opportunities for culture, and where open rooms and games give them pleasant places for their evenings.

In connection with several of these organizations, efforts are making to give the girls a chance for summer rest and change. The fresh air fund of the New York Y. W. C. A. sends about one hundred girls every summer to the country. The New York Association of Working-Girls' Societies have a Holiday House on Long Island, and a patroness of the New Century Guild of Philadelphia invites

members of that order in succession to visit her.

One aim of the various helpful societies is to teach the girls habits of economy, to cook and to sew, and to inspire them to do better work and to fit themselves for worthier positions. The length of time which they remain at work, however, does not make it possible for them to rise very high in any industry or to gain particular skill. The average length of time which the women interviewed had been employed, was 4 years 9.2 months. Four hundred forty-eight women had worked for 10 years, 119 for 20; but the majority were beginners. After a few years most of them leave their occupations and are married,—a strong reason why all associations should strive to do as much as possible to encourage thrift and household skill in their members.

The church influences thrown around the girls is a large element in keeping the class moral. Out of 16,713 girls interviewed on this subject, 13,998 attended church. Of this number 7,769 were Roman Catholics. These influences tell. The girls though they may and do develop unwholesome cravings after excitement and though they become often bold and pert are, as a rule, generous, brave, and industrious. The idea that they are furnishing large additions to the criminal class is entirely false.

The inferences to be drawn from these statistics are plain. Multitudes of girls are at work when they should be at home and in school. Their wages are low because they begin without skill, they remain a comparatively short time, and as most of them have homes where their wages are used to piece out the family income they will take low pay. They work under conditions, in the main, better than their own homes, though frequently unhealthful. They are subjected sometimes to imposition and insult, but less often than popularly is believed. They have a growing crowd of practical philanthropists befriending them. These girls are quite as good, all things considered, as they can be expected to be, and their condition is better than generally is believed.

THE HUMORS OF IGNORANCE.

BY W. S. WALSH.

IN a letter written in 1729, Dean Swift says that William Penn, with whom he was well acquainted, assured him that Pennsylvania "wanted the shelter of mountains, which left it open to the northern winds from Hudson's Bay and the frozen sea, which destroyed all plantations of trees, and were even pernicious to all common vegetables." "But, indeed," adds Swift, "New York, Virginia, and other parts less northward or more defended by mountains, are described as excellent countries." How the Dean acquired this curious misinformation is a mystery; he is certainly wrong in imagining that he obtained it from Penn. But to this day the English ignorance of America is phenomenal, though usually backed up by excellent authority. As I write I have before me the current number of the London *Tidbits* in which it is asserted that it is usual in the United States for people to erect monuments to themselves while living, the date of death being naturally left blank. The writer claims that he himself had seen such a monument erected to a family of seven people, all of whom were living. This may be true, but it is as surprising to Americans as it can be to foreigners.

English literature always blunders delightfully when it trenches on American subjects. Even Thackeray was not infallible. His description of the Castlewood estate in Virginia is a case in point. A grant *might* have been made to the Esmonds of a tract extending from the Potomac to the James, but no estate approaching this in size was ever cultivated from one center in any portion of the world. Yet Madame Warrington is described as shipping tobacco from both rivers. There are other inconsistencies—notably the contiguity of Castlewood to Mount Vernon and Williamsburg, which are more than one hundred miles apart. But what is a slight error of this sort in comparison with Amelia B. Edwards' description in "Hand and Glove," of her hero "passing backward and forward like an overseer on a Massachusetts cotton plantation," or George Augustus

Lawrence's remark in "Border and Bastille" that it was pleasant "from the ferry-boat which was the last change, to meet lots of Philadelphia people looking out over the broad, dark Susquehanna," a feat of vision paralleled by that of Dumas' "Capitaine Pamphile" who saw Philadelphia "rising like a queen between the dark waters of Delaware and the blue waves of ocean"?

Educated people may be found in England who believe that Henry Clay makes the cigars which go by his name, that Daniel Webster wrote the Unabridged Dictionary, that Washington Irving was an eccentric preacher. Fame, indeed, is an old lady who shudders at the Atlantic voyage; and there is nothing which so startles an American traveler into realizing that he is actually abroad as to find the reputations and authorities which had awed him from his cradle, not only unhonored, but absolutely unknown.

But it is not on American subjects alone that English people, people of culture and refinement, are curiously ignorant. Men who have devoted great attention to the classics and mathematics, frequently have but little current information. Ignorance of this sort is said to have lost the English the island of Java. The story runs that the minister by whom it was ceded to Holland in 1816, was under the impression that it was too small and insignificant to contend about; and among the most firmly rooted traditions of American diplomacy is one which represents the English commissioner as agreeing to the surrender of Oregon, "because a country in which a salmon does not rise to the fly cannot be worth much."

An Oxonian tells the following story to show how ignorant a very learned man can manage to be of what almost everybody else knows: One of the professors was in conversation with a friend who happened to refer to the novelist Thackeray, and was much surprised to see that the professor did not understand. "Why," said the friend, "don't you remember the author of 'Vanity Fair'?" "Oh, yes!" said the professor, "Bunyan; clever but not orthodox."

Such ignorance, however, is not confined to English people. Two years ago the principal of a public school in Pennsylvania wrote to Nathaniel Hawthorne, asking for his autograph, as it was proposed to hold a literary fair to obtain money for a school library. That library was evidently much needed.

The ignorance of this principal reminds one of Lady Bulwer's story of the society lady. "Who is this Dean Swift they were talking about?" she asked Lady Bulwer. "I would like to invite him to one of my receptions." "Alas, madam," replied the other, "the Dean did something that has shut him out of society." "Dear me! what was that?" "Well, about a hundred years ago he died."

The story is told of a former vice-president of the United States, who, walking around the library, saw a folio lettered "Virgilii Opera." "Bless my soul!" he exclaimed, "I had no idea that Virgil wrote operas." And the writer can certify that a member of the Board of Education in Philadelphia, in a large book store in that city, while examining a copy of the De Luxe edition of Prescott, was heard to remark, "By the way, who was De Luxe; was he the printer or the binder?"

A delightful blunderer was the gentleman who complained of these beastly dialect poems and stories: "The other day I came across a fellow called Chaucer and I'll be hanged if I could read him!"

Mr. W. H. Vanderbilt, at a time when two of his pictures formed a part of a loan exhibition, received two letters directed in his care, one to P. P. Rubens, Esquire, the other to B. R. Rembrandt, Esquire, evidently from some art amateur who wished to make a deal. The proprietor of a bureau of newspaper clippings saw a notice of a newly published cheap edition of "Rasselas," and immediately wrote to Samuel Johnson, LL.D., care of ———— Publishers, enclosing circulars and stating that the bureau would be pleased to furnish him with criticisms of his recent popular work.

Sir William Fraser in his "Reminiscences" gives fresh currency to the old story that General Grant on his introduction to the second Duke of Wellington inquired, "My lord, I have heard that your father was a military man. Was that the case?" But in an appendix he regretfully notes that he had since learned from the Duke himself that the story was untrue.

Book-sellers and librarians all have their anecdotes of curious errors on the part of purchasers and subscribers. "Have you 'Cometh'?" said a lady to a clerk in a book store. "Cometh, ma'am, I don't know of any book of that name." "Don't you? well I saw a book 'Goeth' and I thought there might be a companion book by the name of

'Cometh.'" The name of Goethe, indeed, has always been a phonetic stumbling-block. A Chicago newspaper, as an instance of the spread of enlightenment in the Western Athens, says that formerly his fellow-townsmen used to pronounce this name to rhyme with teeth, but now they pronounce it to rhyme with dirty.

The librarian of the Portland, Maine, public library furnishes an amusing budget of anecdotes. A small boy anxiously inquired, "Is this the Republican library?" Another asked for the first book that Rose ever wrote, Rose being interpreted to mean E. P. Roe; still another wanted a book by the same opera, author and opera probably being equally meaningless to his youthful understanding; and a fourth wanted one of Oliver Twist's books about little Dorrit. The following is a list of titles recently called for in this library:

TITLES GIVEN.	BOOKS REQUIRED.
Jane's Heirs,	Jane Eyre.
John Ingersoll,	John Inglesant.
Illuminated Face,	Face Illumined.
Prohibition,	Probation.
Bulfinch's Agent Fables,	Bulfinch's Age of Fable.
Patty's Reverses,	Patty's Perversities.
Little Lord Phantom,	Little Lord Fauntleroy.
Silence of Dean Stanley,	Silence of Dean Maitland.
Mona's Charge,	Mona's Choice.
Zigzag's Classic Wonders,	Zigzag Journey in Classic Lands.
Boots and Spurs and Boots and Shoes,	Boots and Saddles.
Mary's Lamb,	Mary Lamb.
Fairy Tails,	Fairy Tales.
Chromos from English History,	Cameos from English History.
Not in the Perspective,	Not in the Prospectus.
Sand Maid,	Sun Maid.

But the laugh is not always on the side of the book clerk or the library attendant. A lady went in a music store in Philadelphia and asked for "Songs without Words." The clerk stared at her in astonishment. "But," he said, "you know that is impossible, there cannot be songs without words."

"Can you tell me where I can find 'Rienzi's Address'?" asked a young lady of a clerk in Brooklyn. "You might look in the directory," he suggested.

In Pittsburgh a lady asked, "Have you 'John Halifax'?" "No," was the clerk's reply, "we are just out of 'John Halifax,' but here is 'John Nicholson'; will that do?" The lady thought it would not do, but the clerk was determined to effect a sale, so he went on, "Do you like deep reading, ma'am? Here is 'Twenty Thousand Leagues under the Sea,' that is a very deep novel." In the famous shop of Herr Spithoever in Rome, an American damsel asking for Max O'Rell's book on the United States was scornfully advised that "Marcus Aurelius vas neffer in der Unided Shtades." In a large library in Philadelphia, a young lady asked for "English as She is Spoke." The assistant librarian, in a tone of indirect reproof which reached the delighted ears of the young lady, bade a boy get "English as It is Spoken."

Distinguished people have often been either piqued or amused, according to their temperament, at finding how utterly unknown they were beyond a certain circle. Richard A. Dana, Jr., used to tell the following story with great gusto. He once lectured in a country town and then walked home with the president of the lyceum, a farmer. After a long silence, the farmer said:

"Mr. Dana, I believe you wrote a book once?"

"Yes."

"Waal, I never read it myself, my folks have, though."

Dead silence again fell upon the two until their arrival at the farmer's house, where Mr. Dana was introduced to the invalid wife, who had not been to the lecture.

"My dear," said the farmer, "I believe you've read Mr. Dana's book?"

The wife stared, and then recovering herself, answered: "I b'lieve I've heard speak of it."

Apples were brought in, and with them came the farmer's daughter, a little black-eyed, sharp-looking school-girl.

"Susan 'Liza," said the farmer, "you've read Mr. Dana's 'Two Years Before the Mast,' haven't you?"

'Liza replied quickly, "No sir"; and there was dead silence till bedtime.

Tennyson is fond of telling, apropos of his early residence at Haslemere, a story of a certain laboring man. "Who lives there?" asked a visitor, pointing to the Laureate's house. "Muster Tennysun," answered the laboring man. "What does he do?" was the next inquiry. "Well, muster, I doan't right-

ly know what he does," answered the rustic, scratching his head. "I'se often been asked what his business is, but I think he's the man as maks the poets."

The elder Dumas used to tell a similar story about himself and Victor Hugo. "One fine day," he says, "Hugo and myself were chosen as witnesses of a marriage, and we went to the *maire* to give our names and addresses. The author of 'Ruy Blas' was then in the meridian of his fame, and, what is more, he was an Academician and a peer of France. 'Your name?' asked the official at his little window. 'Victor Hugo.' 'With an i?' queried the scribe. 'As you wish,' said Hugo, with admirable coolness. I was then asked my profession. Now, I had brought out at this time more than twenty pieces. My name for ten years might have been seen at the foot of the *feuilletons* of twenty journals read everywhere, and of which I had tremendously increased the circulation, and I found myself unknown by this servant of the government—a man who could read and write! I kept my self-possession, nevertheless, seeing that Hugo was in the same case as myself, and when the clerk, surprised at my silence, again asked my profession, I answered 'propriètaire.'"

Talleyrand's wife was the reverse of brilliant, and he used to excuse his marriage on the ground that "clever women may compromise their husbands, stupid women only compromise themselves." One day the famous traveler M. Denon was expected to dinner, and Talleyrand conjured Madame to prepare herself for sensible conversation by looking over Denon's works. Unfortunately on her way to the library Madame forgot the name. She could only remember it ended in *on*. The librarian smilingly handed her a copy of Robinson Crusoe. Madame easily mastered its contents and at table astonished her guest by exclaiming, "*Mon dieu, monsieur*, what joy you must have felt in your island when you found Friday."

Practical jokers are often fond of assuming a similar ignorance for the purpose of taking down undue self-importance. When Mr. Moody, the revivalist, was at the height of his reputation he entered a drug store in Chicago to distribute temperance tracts. At the back of the store sat an elderly citizen reading a morning paper. Mr. Moody threw one of the tracts on the paper before him. The old gentleman glanced at the tract and then benignantly at Mr. Moody. "Are you a reformed drunkard?" "No, I am not," said Mr. Moody indignantly. "Then, why in thunder don't you reform!" asked the old gentleman.

A correspondent of the Denver *News* tells that paper how he once crossed over to Europe on the same steamer that bore a distinguished novelist and his family, The novelist's wife was too proud of her husband to allow him to hide his light under a bushel. The correspondent had heard of this failing. When he was introduced to Mrs. ——— she gradually led the conversation to the subject of her husband's literary work. "Is your husband a literary man?" asked the correspondent. "Certainly," replied the lady in astonishment, "have you not read any of his works?" "No, I am very sorry to say I have not." Mrs. ——— mentioned a few of them. "And does Mr. ——— do any reporting?" further asked the newspaper man. "No, he does not," somewhat sharply replied the lady, "he is an author," and she brought the conversation to an abrupt close.

But the best of all these stories is told of Artemus Ward. As he was once traveling in the cars, dreading to be bored, and feeling miserable, a man approached him, sat down, and said:

"Did you hear the last thing on Horace Greeley?"

"Greeley? Greeley?" said Artemus. "Horace Greeley? Who is he?"

The man was quiet about five minutes. Pretty soon he said:

"George Francis Train is kicking up a good deal of a row over in England; do you think they will put him in a bastile?"

"Train? Train? George Francis Train?" said Artemus solemnly. "I never heard of him."

This ignorance kept the man quiet for fifteen minutes; then he said:

"What do you think about General Grant's chances for the presidency? Do you think they will run him?"

"Grant? Grant? Hang it, man," said Artemus, "you appear to know more strangers than any man I ever saw."

The man was furious. He walked up the car, but at last came back and said:

"You confounded ignoramus, did you ever hear of Adam?"

Artemus looked up and said: "What was his other name?"

EDITOR'S OUTLOOK.

WHAT OUR CRITICS SAY.

The critics of educational agencies have never found a very fruitful field for their genius in the C. L. S. C. course of study. The reasons are apparent. This curriculum has been made to cover in a popular way the same ground explored by students in a college or university. Technical study, practical experiments, and personal contact of students with living teachers, have been sacrificed to give opportunity to the multitude to take up useful reading at home. Bishop John H. Vincent has said repeatedly through the press and in public address that the C. L. S. C. readings were not a substitute for a college education, but simply to give the C. L. S. C. student the college graduate's outlook on the world. Fortunately twelve years of history proves that the idea which dominated the C. L. S. C. people in making the course of study is satisfactory, and no change is apparent or even probable. The books and THE CHAUTAUQUAN, which contain the Required Readings, and they are only readings, please both the readers and the projectors of the organization. Nothing could be more gratifying. But a correspondent of *The Nation* at New York thinks differently: The books ought to be profound, technical, heavy weights on the subjects treated,—and we add, nobody would read them. This view of "being educated" frightens thousands of young people from our higher institutions of learning to-day and they are the objectionable features that have been discarded in preparing the C. L. S. C. readings.

As our population grows more dense and a small percentage of young people graduate from the colleges, it becomes a necessity, if we are to preserve a government by the people, that a course of reading in history, political economy, literature, and the sciences should be put before them in their homes and places of business. The course had to be prepared especially for this purpose; special writers were selected and the reading printed in unique form, adapted to this particular movement. The curriculum of a college, if adopted, would be the stamp of failure. The design was to drop the college style of textbooks and make new ones on a new plan; to go outside the college building and convert the kitchens, sitting rooms, parlors, workshops, and offices of the people into popular college halls. It has been done. A hundred thousand such places are brighter and dearer because their occupants have found a new light in life.

In connection with this charge of superficialty, we may ask, Who write the books and Required Readings in THE CHAUTAUQUAN for the C. L. S. C.? We answer, as a rule, college men. If *The Nation's* correspondent will con the list of contributors in this volume of THE CHAUTAUQUAN only, he will find among them the President of Cornell University, the Principal of the University of St. Andrews, Scotland, a professor in Harvard University, another in Dartmouth College, one in the University of Rome, Italy, together with writers trained in some of the best universities of the world. Mr. J. Ranken Towse is just now writing a most captivating series of papers for us on "English Politics and Society"; he knows his subject and is a master of good English; and he is on the editorial staff of *The Nation*. If the C. L. S. C. readings are superficial, then the editorial department of *The Nation* is the same, according to its correspondent's testimony. We suggest that one should first *learn* what we are doing and then write about our books and magazine; and we modestly challenge our critic to find a catalogue of textbooks in use in any university on this continent prepared by more scholarly and eminent authors than are writing the Required Readings for the Chautauqua Literary and Scientific Circle. A letter just handed the writer of this editorial is from Elmira, New York. It says: "We have just formed a Chautauqua circle. We are all *college graduates* and propose to read the C. L. S. C. course, but we want to go back and begin with your Greek year, as our first year, and then take up the present course, which is the Roman year." College men in nearly every state in the Union are now at work on these readings. We might fill twenty pages of this magazine

with their bright, crisp compliments to the thoroughness with which our Required Readings have been prepared, and how they aid the student to reach a more comprehensive view of Greek, Roman, and English history, and other subjects treated.

There is a vast multitude of people who were obliged to leave the common school without finishing their studies; others did finish, but did not reach the doors of the high school; many graduated from the high school but could not enter college—poverty, peculiar responsibilities of a family nature, various causes, operated to deprive them of an education, yet a burning ambition to learn by reading moves them. The C. L. S. C. has appeared as a People's College, brought to their very homes; 200,000 souls have enrolled their names as students and other thousands are daily joining the ranks. This is the most complete answer to the charge made by the critic in *The Nation*.

When one examines the course critically and compares it with the same lines of study laid down in the higher institutions of learning, he must remember that the C. L. S. C. readings are prepared with this design, to furnish useful information in popular language that the reader, apart from the living teacher, may read understandingly and obtain knowledge and the blessings it brings.

It is a course of reading which helps to educate in things that the wisest and best men of the ages have pondered, besides being a menace to pernicious literature, an enemy to ignorance, and a bulwark of defense to the family and nation.

TABLE NONSENSE.

The young man whom the *Outlook* last month advised to practice at home those refinements of society which he was awkward at abroad, is back with a grievance. "I began at the table, and they called my practices nonsense." If our young friend will consult our advice he will find we warned him against making his practices conspicuous, but since, perhaps from no fault of his own, he has attracted attention, we know of but one course: to prove, if possible, that the manners he wishes to follow are founded on the good principles of convenience, neatness, grace, and respect for the eyes and ears of others. Are they?

When he follows his host in to dinner, his book of etiquette directs that he shall stand until all are placed. Is this sensible? For all to be seated at once makes much less confusion of chairs than for first one and then another to seat himself. Certainly then the manual is wise. When he sits close to the table and keeps his arms at his side, is he following fashion or common sense? The latter. To sit far from the table puts him in a dangerous and awkward position. He either must run the risk of dropping his food on its long passage from plate to mouth, or must crook himself like a new moon. If he throw his elbows out, he not only sacrifices all laws of grace, but makes the meal miserable to his neighbor—a selfish thing.

If the host serves the table, the guest must make himself of as little trouble as possible, hence he must choose at once if asked what he will have, and not embarrass the server by declaring, "No choice." According to the same principle he must keep the plate handed him by the host, unless asked to pass it. He is the guest. His host has waited on him. To pass the plate served, unless requested to do so, is an impertinence. Nothing is more annoying to one serving a table, than interference, even though it be offered in the best of spirit. He begins to eat as soon as served. Is not this good sense? Watch the primness of a table at which everybody waits until all are served before taking up knife and fork. Nothing is more ludicrous. The stiffness would break at once if those served were busy. Besides there is practical sense in it. Your fowl and vegetables are "wasting their sweetness on the desert air," while you wait. If anybody question his eating from the *side* of the spoon, a practical illustration of the awkard position into which the arm is brought by putting the spoon point first into the mouth, would be sufficient defense.

The manual directs that when a plate is passed, the knife and fork are to be removed. What more sensible? Their safe convey to and from the server is almost impossible. "Rest them on a bit of bread," continues the rule. Wise again; to put them down on the cloth, means a soil.

Surely nobody will try to oppose our young friend if he contend that to blow his soup or tea to cool it, or that in stirring them, to scrape or rattle his spoon against the side of the dish, or if in taking his food, to make a noise, is to offend good taste and to annoy people

of any breeding. Nor does it seem possible that any one will dispute him when he claims that the lips should be closed when food is masticated, since any other practice is so unsightly. The "looks of the thing" again is a good reason for the rule which forbids him to tilt his plate or cup to get the last drop of its contents. It looks as if the eater was greedy and the larder poorly supplied.

And so we might go through any wise book of etiquette, and find a reason for its forbidding him to use his fingers on chicken bones, but permitting him to use them on asparagus; for dictating the fork for cheese, the fingers for olives and Saratoga potatoes; for leaving his napkin at his plate unfolded after a chance meal away from home, but replacing it in the ring when at home.

The regulations usually have sound sense and taste back of them. Because they are called nonsense by those who do not practice them, is no reason for slighting them. It is usual to be impatient with the habits of other people which differ from our own. It takes something of a cosmopolitan to appreciate the unusual. That which excites our derision or our surprise does so oftenest because of our ignorance. If our young friend is anything of an advocate, he will find he has a strong case when he tries to uphold the common sense of table etiquette.

THE PAN-AMERICAN CONGRESS.

The study of history would be amusing, if it were not so sad. History has been largely the record of disputes between governments; and the way governments have proceeded in the past to settle these disputes is simply farcical, utterly silly, and foolish. The plan has been to state as unfairly as possible both sides of the matter, and then, when both parties thoroughly misunderstood the entire subject, to go to war about it, and after the war to settle the dispute by conference and treaty. Any one who proposed that the conference should come first, was regarded as a dreamer, and yet to-day the dreamer's plan is, in a sense, on actual trial upon an immense international scale.

There is to-day in Washington a Congress of nations—friendly, peaceful, and intent on the greatest good for all, intent upon the great object lesson set before the world—that conference is better than war. That there should be some sort of union between the peoples of the three Americas has for many years been before the people of this country. It was merely a suggestion until in Mr. Garfield's short administration it reached the stage of actual invitation to the people of South and Central America to meet and confer with us upon subjects of mutual interest. To-day, after a delay of seven years, the congress of the three Americas is in session at Washington. These delegates from our sister Americas represent a territory of 12,000,000 square miles, a territory three times that of all Europe, and occupied by 120,000,000 people. They represent more. They represent the new idea—of conference before war, of arbitration instead of war, of peace, of trade and business, and the rights of the common people to the common rights of man. It is true these delegates cannot on their return to their own countries ratify in binding treaties the results of their conference. They have met merely to discuss affairs of mutual interest, to dispel misunderstandings, and to clear the road to closer and better relations between all the American nations. It is said duels would never happen if the duelists really knew each other. In like manner nations learn all that makes for peace by learning all about each other.

The congress assembled in Washington has set before it the following objects:

First. Measures that shall tend to preserve the peace and promote the prosperity of the several American States.

Second. Measures toward the formation of an American Customs Union, under which the trade of the American nations with each other shall, so far as possible and profitable, be promoted.

Third. The establishment of regular and frequent communication between the ports of the several American States and the ports of each other.

Fourth. The establishment of a uniform system of customs regulations in each of the independent American States, to govern the mode of importation and exportation of merchandise and port dues and charges, a uniform method of determining the classification and valuation of such merchandise in the ports of each country, and a uniform system of invoices; and the subject of the sanitation of ships and quarantine.

Fifth. The adoption of a uniform system of weights and measures, and laws to protect the patent-rights, copyrights, and trade-

marks of citizens of either country in the other, and for the extradition of criminals.

Sixth. The adoption of a common silver coin to be issued by each government, the same to be a legal-tender in all commercial transactions between the citizens of all the American States.

Seventh. An agreement upon and recommendation for adoption to their respective governments of a definite plan of arbitration of all questions, disputes, and differences that may now or hereafter exist between them, to the end that all difficulties and disputes between such nations may be peaceably settled, and wars prevented.

Eighth. And to consider such other subjects relating to the welfare of the several states represented as may be presented by any of said States.

The seventh article is the most important of all. It is the one most likely to be adopted and it is certainly the most valuable in every sense. The tax of war is the heaviest burden borne by any nation in the past. If the congress should once for all put an end to war among the nations of the Americas it would be a magnificent advance along the line of human progress for all the world.

The fifth article, particularly in its items in regard to copyrights, patents, trade-marks, and the extradition of criminals, is likely also to lead to important results. In the matter of weights and measures we alone stand in the way in the refusal of our people to adopt the metric system. Herein the South American nations can probably give us a lesson. The third subject, it is hoped, may lead to something. The great loss to trade with South and Central America is the want of steamship lines. It is time such a congress met, that by mutual advice and consent we may unite to establish such lines, and also to help on the building of a railroad down through Central America and thus to connect the continents. The other subjects are, in a way, subjects in dispute. If there is any friction in the congress it will be over these. We ourselves by our custom laws stand more in the way of trade than do any of the other nations in the conference. One of the illustrated papers recently expressed it very neatly by a picture wherein our revered Uncle Sam was trying to make love to pretty South America over a high stone wall labeled "The Tariff."

It is impossible yet to say what will be the outcome of this congress. Of this much we may be sure: It will do a vast deal of good by the simple meeting of representatives of so many nations in friendly talk in the house of their richest sister. The excursion over the country by the delegates is alone worth all the cost of the conference. It is a grand thing for sister nations to meet, even if only over a friendly cup of tea. No nation except our own would do such a thing. No nation in Europe would do it, if they could, and the jealousy of kings does not permit peoples to meet. They would laugh at the kings if they did, and kings do not like to be laughed at. Whatever comes of this congress this much has come,—all Europe watches it with mingled incredulity, suspicion, and envy. It is the beginning of a better time for humanity. It is perhaps for two continents the setting up of an anvil on which the sword may one day be beaten into a plowshare.

A VICTORY FOR WOMEN.

The statements and the sentiments which make up the article on "Working-Girls," in this impression of THE CHAUTAUQUAN, are a study in the realities of human life. The general Government appears in a new rôle, sending its agents into different parts of the country, among working-women, to investigate their condition while employed as wage-earners. This involves expense and is using the authority of the Government for gathering information on a most important question. This is comparatively a new phase of American civilization. Woman's work in moral reforms and in the churches has grown to be an old story. Making the condition of women as wage-earners a subject for investigation by the Commission of Labor, publishing the report in a volume of 630 pages, at Government expense, for the evident purpose of promoting the comfort and protecting the rights of this class of women, are encouraging signs of the times. Every manly American citizen may find in this article sufficient reason to believe that the days of chivalry are not passed; and because we live in these days and are partakers of this work, we may justly be proud.

But it is only the dawn of a new day. These working-women are only the vanguard of a new element, coming in to take part in our industries and manufactories. They have been among us for a long time,

this, however, is the first official recognition by the Government. There is nothing so radical as woman suffrage, or woman holding office, implied in this new departure; it is simple justice, in the name of the Government, going from city to city, and factory to factory, to ascertain whether dangers of any sort are in the way, if any degree of liberty is denied, or if health is needlessly sacrificed, or if oppression is stealthily creeping in, and to inspire every working-woman with the feeling that she is a citizen of a Government that seeks to promote her welfare; and that it is not simply a Government of men, for men, and by men. It is a wise and humane step and worthy of the United States. It will bring new hope to the widows and orphan girls and thousands of unmarried women upon whom the necessity is laid to work for bread and raiment and home.

The cynic suggests that it will hasten what he believes is sure to come, "a war of the sexes." None but a cynical mind could evolve such an idea. The privilege of laboring for bread must be granted to every one. There can be no limitations, save by a disabled body, or a diseased mind, or a lack of opportunity. It is a great victory for working-women that the Government in its majesty comes to their help, by frowning upon the ideas that it is beneath a woman's dignity to work, and that she must remain where the slave women of the South and the women operatives in New England cotton factories were thirty or forty years ago. We have made some progress in these years, and this action of the Government, taken without sounding a trumpet, quietly but firmly, shows that conscience has a voice which is heard in behalf of women wage-earners. When we think of it, we wonder why it was not done long ago. The Chinese, the Negroes and the Indians, have received a large measure of attention and care from the Government, while women laborers have gone on uncomplainingly, though the Government has not done for them all it might have done.

We apprehend that this Government report will lead to greater carefulness on the part of individuals and corporations that employ women; it will suggest to legislators wholesome laws that should be enacted, and it will cause women to be more self-reliant and independent, because they find a new ally in the battle of life.

It may increase the number of men tramps in the land, since if women compete with men in all kinds of labor, the market will be more crowded and the result will be the survival of the fittest. The article on page 328 tells a wonderful story. Women are coming into front places in the business world. They are demonstrating that they have tact and skill for a variety of work besides that done in the family and kitchen. Many men everywhere will hail their coming and cheer them on; and since the Government has to act as guardian of their interests in this bold advance, it cannot go back. The good work is auspiciously begun, now let it be carried forward with painstaking energy and courage.

EDITOR'S NOTE-BOOK.

POLITICAL campaign work is terribly exhausting. Governor Foraker of Ohio was obliged last month to cancel several appointments to speak because he was sick. Governor Hill of New York returned from a speaking tour in the South and was detained in New York City by sickness, so that he could not meet all his engagements to speak. Charles Sumner and Roscoe Conkling were wise men in this particular, they did not exhaust their physical energies in making campaign speeches everywhere, but each man would speak in a supreme hour on a live issue and give direction to political editors and orators in the intervals.

THE election of speaker for the House of Representatives at Washington is usually an exciting question just before the opening of Congress, but just now it is in the shadow of the question, Where shall the location for the world's centennial exhibition be? It will be decided by the next Congress. We are witnessing a remarkable scene in American city business life. Chicago at this date has subscribed $7,000,000, and New York $2,000,000

toward securing the privilege of entertaining the fair. It is a great exhibition of financial resources, public spirit, and generosity.

THE Commissioner of Indian Affairs is emphatic in demanding a broader system of education for Indians. Less than a fourth of those of school age are provided for at present, and Mr. Morgan justly says that "nothing less than universal education should be attempted." The Lake Mohonk conference, which reflects the highest sentiment on Indian affairs, reiterates this demand. Let the Federal Government undertake the scheme. If the Indian is to be absorbed into the body of citizens, as the best legislation and sentiment now indicate, he must be made as digestible as possible.

THE European war cloud would seem to belong to the sidereal system, so regularly does it rise and set. The condition of southeastern Europe explains the rising. The small states are eager for independent nationality. Union of the Slavic tribes is the dream of many Slavs. Austria's and Russia's interests conflict whenever a state of the Balkan moves, since one or the other loses, and are at direct variance in the Pan-Slavic agitation, since it means dismemberment for Austria (many of whose people are Slavs) and extension for Slav Russia. The number of powers involved and the uncertainty of issue cause the setting. If Austria goes to war with Russia, she takes Germany and Italy with her; and Russia involves France. The forces are almost perfectly matched; though each is striving to make itself the stronger, as Germany's recent demand of the Reichstag for $45,000,000 more war money, shows.

THE free and independent American citizen indulged in many sympathetic reflections over the style in which the Czar was obliged to make his visit to Berlin. He landed at Kiel, protected by gun-boats. He marched to his train between files of soldiers. His journey to Berlin was in the midst of picked and armed guards. He stepped from his railway coach to find himself between other bristling rows. He took a drive surrounded by cavalry. He went guarded to the theater, from whose galleries strangers were excluded, and hunted guarded by cuirassiers. All this display of arms was not in honor of his majesty, but to protect his life.

MR. BRIGHT once characterized the professions of interest in reform made by an opponent, as like a Spanish feast, "consisting of a little meat and a good deal of table cloth." The complaint against the Civil Service Reform League is reversed; they offer too much meat and only a little table cloth. At the recent meeting the members showed as much determination and as little compromise as ever. They are right and the public is slowly recognizing it. Each year it grows more sensitive to dishonesty and selfishness in public life and more emphatic in thinking the spoils system unscrupulous and unbusiness-like. The League mainly has accomplished this result.

LONDON has had an agitation which we may expect to see repeated in American cities. The music-halls are licensed by a committee of the city council. Licenses were refused; several, on the grounds that improper allusions were permitted on the stage and immoral persons in the audience. The council did not sustain the committee, claiming that the public not the proprietor was responsible. So is the public responsible for unclean streets and unsanitary houses and overcrowding and bad ventilation, and we would never have any thing else if we did not by compelling cleanliness, educate to cleanliness.

A BILL to admit girls to the State University of Georgia has just been defeated in the Senate. In the debate one of the majority declared that women were disgusted with science and astronomy. "Take a logarithm," he cried. "I never saw a woman who could look at a logarithm." It is certain that senators who never saw a woman who could look at a logarithm should not be censured for voting against giving women the privilege to look at them. It perhaps would be wise for the friends of the bill to send the Senate on a visit to Smith, Wellesley and Bryn Mawr, that they might see what college discipline has done for girls.

"THE senior class at Harvard elects a colored man as orator," was a line in the Associated Press dispatches for October 20. It is a pertinent piece of news. It ought especially to go to the colored people, for it says to them: Your future is what you make it. Conferences in your behalf, agitation, the press, lectures, sermons, and legislation have done for you about all they can do—secured you a chance. The standard of your race

now must be raised as other races raise theirs, by manly self-control and exertion.

OVER the entrance to every communal school-house of Paris hangs the French flag. We are glad to know that the custom has had a beginning in this country. Each of the public schools of Brooklyn received a flag lately, and it has been proposed that each school building have one floating from it. At other points this has been done. This association insensibly will endear the old flag to every boy and girl and help kindle patriotic impulses.

THE opportunity for American college men to carry on original research at home has been increased largely by the opening of the Clark University at Worcester, Mass. The institution proposes to give every facility for advanced students, and to add departments as demanded. Few such incentives to higher scholarship exist in this country. An institution devoted solely to this high grade of work can but raise our standard and persuade students of first-class ability who would otherwise stop with at best a postgraduate degree to enter the field of original work.

DISCIPLINE and hard work have been provided freely for the enlisted of the Navy, but it has been only within a few years that official attempts to elevate and brighten their lives have been made. The direction of this effort wisely has been toward supplying books. Eight years ago a Bible, prayer-book, almanac, dictionary, and works on navigation were all the books the men of the forecastle had access to. Lately, respectable libraries have been added and are increasing. The new ships of the Navy are said to have well-selected small libraries.

LITTLE good and much harm can come from carrying theological discussion to the converted heathen. At the last General Convention of the Protestant Episcopal Church, Phillips Brooks touched this question finely:

"When I found our missionary in Japan the other day translating Pierson on 'The Creed' into Japanese for the instruction of Japanese disciples I thought it was wrong. What is needed is something vastly more intrinsic than such things. If you could have the power to transfer the Anglican theological establishment to Japan to-day, it would be the stupidest thing to do. You would crush the nation. Go there and simply touch their souls with the power of Christ."

THE society of Christian Socialists in the United States includes in its "objects" a free midday meal for school children. This has been tried abroad with success. In Paris over 80 per cent of the children are furnished by the school authorities with a simple hot lunch at noon. They bring their own bread and wine. It costs two or three cents, and the very poor receive it free. The recent strike of school-boys in Great Britain had at some points as its object full dinners. The practice does away with cold lunches, frees hard-worked mothers of care, and insures the presence of the children in the afternoon session. In the great cities the free noon lunch undoubtedly is a blessing.

TWO great Protestant communions, the Congregationalist and the Protestant Episcopal, held conventions in October. In the sessions of both, a policy of Christian unity was advocated. Let us work together to spread the spirit of Christ, inciting and helping each other, was the pronounced sentiment. This means that where a church of any Protestant denomination exists, and is all the place can support, that all Christians shall unite in supporting it, not establish rival societies. It means that weak societies shall unite in one strong effort to build up the work, not tear it down by trying to build up denominations. All men are brothers, and money, work, eloquence, and learning combined, will not carry the gospel so far and so fast as the practice of this principle.

IN giving his objections to the proposed revision of the Westminster Confession of the Presbyterian Church, the learned theologian Dr. W. G. T. Shedd gives as one, that revision will open old controversies upon abstruse doctrines and so divert the attention of the church from its healthful activities and make of the denomination a theological debating ground. We are reaching a period when the Christian life and spirit are more important than doctrines. Until we have grown so large that we are certain that we can discuss abstruse theology without chilling the essential Christian spirit, is it not best in all denominations to heed Dr. Shedd's suggestion?

IF Carlyle could examine the *Summary of News* in the present issue of THE CHAUTAUQUAN and see the vast amount of *talk* it suggests, it is more than probable that he would pour forth a tirade against the folly of words,

which would surpass "Sartor Resartus" itself. It seems indeed as if no month was ever "so bethumped with words." But practical experiment has convinced us that our conventions, associations, and the like, are the results of and incentives to doing and being, and that because of them, definite and advanced ideas are reaching the public more rapidly than through any medium yet tried.

MR. EDWIN ARNOLD in his trip through the United States let fall a remark on the hideousness of the fence, which the agitators for no-fences have been quick to pick up. This body of reformers, we are glad to see, are growing stronger and more emphatic; a fence has one mission—to keep live stock in place. To cut farms into lots and to hedge in lawns is simply to mar nature and to use money and time unnecessarily. Stray cattle and bad boys are not so numerous that out of fear of them we need to make a checkerboard of the face of nature.

MISS AMELIA B. EDWARDS, of England, is now in the United States and has begun her series of lectures. The welcome which has been insured her in advance is hearty and deserved. As a novelist Miss Edwards has won position by careful and conscientious work. As an Egyptologist she has put the scholarship of the world in her debt. American scholars are prepared to pay her the credit she deserves; indeed already have done much, Columbia College giving her the degree of L. H. D. and Smith College that of LL.D. If Miss Edwards is not the most learned woman in the world, and many claim she is, she certainly has no rival in America.

THE Presbyterians who go to Chautauqua—and they are many—will be glad to know that the project for erecting there a denominational head-quarters has taken a tangible shape. Two lots have been purchased and one presented by the Assembly. Plans for a stone structure to cost from $7,000 to $10,000 are drawn, and $3,000 have been donated. The trustees are confident of having a fine building up next year, and are soliciting subscriptions from the interested, to be sent to Mr. E. A. Skinner, Westfield, Chautauqua County, N. Y. We believe the plans will be carried out. It is a noble undertaking and deserves success.

"THE Humors of Ignorance" which Mr. Walsh gives in this issue might be extended indefinitely by European comments on American geography, history, and customs. Dr. Klemm, who has been visiting European schools to gather points for American educators, relates in his book that he was asked by a teacher if he came from Ohio "overland or by way of Panama." And he heard a teacher of history instructing his pupils that America was founded by men nurtured by the principles of the French Revolution.

AMONG the commissioners of the United States to the Pan-American Congress is Mr. Clem Studebaker, of South Bend, Ind., one of the trustees of Chautauqua. Mr. Studebaker expected to entertain the delegates at his elegant new home Tippecanoe Place, in October, but a few days before the visit the house was burned. He pluckily refused to give up the pleasant duty, and gave the congress a most unique reception. The débris from the fire was cleared away and the company assembled in the shadow of the great stone walls of the ruined house where they were entertained royally. We believe Mr. Studebaker is the first to offer our guests what all foreign travelers scold us for not having—*bona fide* ruins.

OLIVER WENDELL HOLMES placed the journalistic profession especially under obligation when he devised his theory of the *idiotic area*. According to this, every man has a spot in the brain on which an idea alighting makes no impression. Dr. Holmes used the theory to explain the inexplicable mistakes which people make. One or two of our contemporaries have used this theory to explain misstatements in their columns, but THE CHAUTAUQUAN has not needed it until now. Last month, however, our idiotic area came into use when we made the number of the states in the Union before the last addition 37, instead of 38, and when we placed Mr. Clark Russell's "Wreck of the Grosvenor" among Cooper's sea novels. We shall hope to have no more such examples to sustain Dr. Holmes' theory, entertaining as it is.

WE regret that we are compelled to omit from the present impression, the article on English Literature, promised the readers of the Special Graduate Course. The illness of Prof. Baskervill made it impossible for him to prepare his paper on time. We are glad to know that the professor is better and that he will probably be able to continue his articles in January.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR DECEMBER.

First Week (ending December 8).

"History of Rome." Pages 113–123.

"Political Economy." Part IV. Chapters I.–V. inclusive.

"The Bible and the Nineteenth Century." Pages 1–51.

IN THE CHAUTAUQUAN:

"The Politics which Made and Unmade Rome."

"The Work of Under-Ground Waters."

Sunday Reading for December 1 and 8.

Second Week (ending December 16).

"History of Rome." Pages 123–131.

"Political Economy." Finish Part IV. Part V.

"The Bible and the Nineteenth Century." Pages 51–102.

IN THE CHAUTAUQUAN:

"The Archæological Club in Italy."

"Traits of Human Nature."

Sunday Reading for December 15.

Third Week (ending December 23).

"History of Rome." Pages 131–139.

"Political Economy." Part VI.

"The Bible and the Nineteenth Century." Pages 102–162.

IN THE CHAUTAUQUAN:

"The Life of the Romans."

"What Shall I Do for the State?"

"The Chautauquan Map Series." No. III.

Sunday Reading for December 22.

Fourth Week (ending December 31).

"History of Rome." Pages 139–147.

"Political Economy." Part VII.

"The Bible and the Nineteenth Century." Pages 162–205.

IN THE CHAUTAUQUAN:

"The Emperor."

"Mental Philosophy."

"The Uses of Mathematics."

Sunday Reading for December 29.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Roll-Call—Responses made by dropping into the Question Box a written question about the new session of Congress.
2. Table Talk—Answers to and discussion of the above questions.
3. The Lesson.

Music.

4. Paper—The Gracchi. (See in Plutarch's Lives the history of Tiberius and Caius Gracchus. A paraphrase of these biographies would make a fine exercise.)
5. Book Review—"Looking Backward." *By Edward Bellamy.*
6. Debate—Resolved: That the formation of trusts and combinations are a development in the right direction. (See Ely's "Political Economy," p. 241.)

MILTON DAY.—DECEMBER 9.

"He knew, himself to sing, and build the lofty rhyme."—*Milton.*

AN ESSAY CONTEST.

Judges shall be appointed who shall decide as to the best production. The following subjects will form good themes for the papers: Milton as a traveler; Milton as a school-master; Milton as a husband; Milton as a father; Milton as a patriot; Milton as a Latin scholar. After this part of the entertainment is over, the subject matter of the essays will serve as fruitful topics for a *conversazione.*

BRUTUS DAY—DECEMBER 17.

"For Brutus is an honorable man."—*Shakspere.*

Resolve the motto selected for this Memorial Day into a question to be debated, and appoint three disputants each for the affirmative and the negative side, the former holding that Brutus deserved the title "honorable man," the latter that he did not. Let the first speakers, one on each side, confine their arguments to the actions of Brutus in the earlier part of his career. Was he honorable in turning away from Cæsar and espousing the cause of Pompey, to whom he had been a bitter personal enemy? And, if so, could he have been honorable in deserting Pompey's side after the battle of Pharsalia, and in directing Cæsar as to where he would be most likely to find Pompey? The next two debaters are to consider the actions of Brutus in connection with the conspiracy against Cæsar, and in all the events connected with his death. (Froude in his "Cæsar" says, "They [the conspirators] had intended to declare that Cæsar had been a tyrant, to throw his body into the Tiber, and to confiscate his property to the state. They discovered to their consternation that if Cæsar was a tyrant, all his acts would be invalidated. The prætors and tribunes held their offices, the governors held their provinces, under Cæsar's nomination. If Cæsar's acts were set aside," the conspirators would all be

out of office.] The last two speakers are to debate the acts of Brutus after he fled from Rome, his efforts to secretly raise an army and join Cassius in involving Rome in a civil war. After the leading speakers are through, the question is to be thrown open for general discussion. Judges appointed beforehand are to decide as to the merits of the arguments; a vote of the circle is to be taken as to the merits of the question. (For readings see the cyclopedias, all histories of Rome, Shakspere's "Julius Cæsar," Froude's "Cæsar: a Sketch," in "Plutarch's Lives," the sketches of "Cæsar," "Brutus," and "Pompey.")

THIRD WEEK.

1. Roll-Call—Quotations on labor.
2. Table Talk—Discussion of a visit made by the whole circle or by representatives, to a factory.
3. The Lesson.

Music.

4. Reading—"The Cry of the Children." *By Mrs. Browning.*
5. Paraphrase—"Hard Times." *By Charles Dickens.*
6. *Questions and Answers* on "History of Rome" and "Political Economy," in THE CHAUTAUQUAN.
7. Debate—Resolved: That I have a right to know how much I shall do for the state, which is impossible under the present tariff system.

FOURTH WEEK.

1. Roll-Call—A written question on any point in political economy.
2. Table Talk—Discussion of the above named questions. (If preferred, the questions may be taken from the list in the back part of the text-book, or the whole time may be devoted to any one of these questions.)
3. The Lesson.

Music.

4. Paper—Marius and Sulla. (See the life of each as written by Plutarch.)
5. Review of the important events of the year. This could be done best by topics, one taking politics, another science, and so on.
6. *Questions and Answers* on "The Bible and the Nineteenth Century."

THE CHAUTAUQUAN TRAVELERS' CLUB.

ITINERARY NUMBER THREE—THROUGH ANCIENT ROME.

Enter through the northern gate [Porta del Popolo], and pass along the Via Flaminia [the road which changes its name farther on to Via Lata]; visit the Campus Martius, containing the Mausoleum of Augustus, the triumphal arch of Marcus Aurelius, the baths [thermæ] of Nero, the Stadium Domitiani [race course of Domitian], Pompey's Theater, Circus Flaminius, Septa Julia [voting hall, and, later, market-place], the Pantheon; triumphal arch of Diocletian; Capitoline Hill with its two summits, the Arx, or citadel with its temple to Juno Moneta, and the Capitolium with its Tarpeian Rock, on which was built a temple to Jupiter; Tabularium connecting the two summits of the Capitoline Hill, built on the spot where Romulus opened his Asylum; Mamertine Prison, or Tullianum [see Dickens' description in "Pictures of Italy"]; Roman Forum containing the Arch of Severus, Temple of Concord where Catiline was tried, Temple of Saturn, Temple of Vespasian, the Rostra erected by Julius Cæsar, Temple of Castor and and Pollux, Temple of Vesta, or House of Vestal Virgins [see Hawthorne's "Marble Faun"], Basilica Julia, Arch of Augustus; Via Sacra, Arch of Constantine; Palatine Hill with the palaces of the Emperors, the Circus Maximus; the Aventine Hill with the Temple of Dianæ, built by Servius Tullius; the Appian Way, Baths of Caracalla, Tomb of the Scipios, Columbaria [subterranean tombs]; Cælian Hill, the Lateran with the Obelisk before it, and containing the Scala Santa [holy stairs]; Esquiline Hill, the Coliseum, the Golden House of Nero, Fora of the Emperors Vespasian, Nerva, Augustus, Trajan, and Trajan's Column; Viminal Hill, Basilica Liberiana; Quirinal Hill, Gardens of Sallust, Mt. Pincius, Hill of Gardens [Collis Hortorum]. The trip is arranged to correspond with the map in the magazine. All of the points of interest are not mentioned because there will not be time for the description of so many, but others may be added if desired. Good descriptions will be found in Shumway's "A Day in Ancient Rome," in Baedeker's Guide Book "Central Italy," Appleton's "European Guide Book," Part II., Smith's "Classical Dictionary."

For Christmas a feast might be given by the circle, as Roman in its appointments as desired. (See "The Life of the Romans" in the November issue of this magazine.) Roman costumes could be worn or not, as preferred, but all should wear the *pileus*, a felt hat or cap, made to fit close to the head (like a skull cap), and shaped like the half of an egg. It was an emblem of liberty, and was always worn by the Romans at the feast of the Saturnalia. The guests should arrange to go in company, and should march into the house shouting, "*Io Saturnalia.*" (Ho, or hurrah, for the Saturnalia, corresponding somewhat to our "Merry Christmas.") It was a custom on this festival to present gifts to one another, of small earthenware, or clay, figures.

THE CHAUTAUQUA CORNER.

Traveling on paper sounds cheap, but in reality it is one of the most fascinating exercises

the inmates of this Corner can practice. Anybody who has felt the thrill of pleasure which comes from tracing the route of a proposed trip, who has studied railroad guides, time tables, and guide books in order to know when and how to go to a place and what to see when there, will appreciate the possibilities of a trip on paper. Besides it is a method of traveling with no limitations. You can go anywhere the maps can take you; it costs you little money; you are not obliged to give up fascinating side trips; it takes time, but only as much as is convenient; and it causes little fatigue. But how is it done? somebody asks. Would you like to visit Rome this winter? Try the plan we suggest and you will understand how to travel on paper. Get out all the maps your Corner affords and trace a route to the Holy City; go by the Atlantic or the Pacific, North or South Pole; when traveling on paper you are not a slave to steamship companies. Get as much good company on the way as possible: the books and articles of travel, the descriptions of poems and novels, the facts of cyclopedias, and read them *en route*. When once you reach the city, you will not be disappointed as the actual visitor of to-day is. He finds that the ancient city he came to see is no more, that new streets are opened, that spink-spank new buildings fill them, that St. Peter's and the Castle of Angelo are shut in with high new houses and the old gardens are cut into building lots. *You* can go to Old Rome. With the map in this impression of the magazine before you, select a residence. Choose liberally. As it costs nothing you might as well have the Palace of the Cæsars. From here find your way in company with Byron, Willis, Story, Hawthorne, or anybody you can find, to all the spots of historic and poetic interest. Employ your imagination, shut your eyes and dream you see the moonlight on the walls of the Coliseum, that you are lounging in the shadow of the arches, that you see Castor and Pollux riding into the Forum. Do not "do" the city in one day. Live there all winter. You can afford it and it will be a fine position from which to follow the campaigns of the history, in which to read Virgil and Horace and Cicero. Do not attempt to follow the itinerary which are furnished "The Chautauquan Travelers' Club." A club must do things by rule. You are an independent individual and can go where you will unhampered. Introduce this kind of traveling into your Corner and you will not give it up until you find yourself free to follow in reality the routes you have traveled on paper.

C. L. S. C. NOTES ON REQUIRED READINGS.

FOR DECEMBER.

"OUTLINE HISTORY OF ROME."

P. 117. "Cornelia's jewels." An old Latin story reads as follows: "Cornelia, mother of the Gracchi, when a Campanian lady, guest at her house, was displaying to her her jewels, very beautiful ones, kept the conversation on that subject in progress till her sons returned from school. 'And these,' then she said, 'are my jewels.'"

P. 121. "Narbonensis." Of, or belonging to, Narbo, a town built by the first Roman colony in Gaul. The part of Gaul to which this name was annexed was that lying beyond the Alps from Rome.

P. 123. "Masinissa." The son of Gala, king of the Massylians, the eastern of the two divisions into which Numidia was at that time divided. Masinissa was brought up at Carthage, and for some years fought in its interests. He is said to have deserted to Rome out of resentment against Hasdrubal who had betrothed to him his beautiful daughter Sophonisba, and then had given her in marriage to Syphax, king over the other division of Numidia, Massæsyli. When Masinissa, fighting under Scipio, had conquered Cirta, the capital of Syphax, among the captives that fell into his hands was Sophonisba, whom he then married. But Scipio, fearing that her loyalty to Carthage would tend to win back Masinissa, insisted upon his immediate surrender of the princess. Not daring to disobey, and wishing to spare his wife the humility of captivity, Masinissa sent her a bowl of poisoned hemlock, and she thus put an end to her own life. Masinissa died in the second year of the third Punic War, having remained to the last steady to the Roman cause.

P. 125. For reference to the Mamertine prison in which Jugurtha died, see "Latin Courses in English," p. 36, and note in THE CHAUTAUQUAN for November, p. 142.

P. 127. "Aquæ Sextiæ." Aquæ was the name given by the Romans to many medicinal springs and bathing-places. Aquæ Sextiæ was founded in 122 B. C. by Sextius Calvinus, and was long celebrated for its mineral waters. It is now called Aix. The Teutones were annihilated at

this battle; those who did not fall on the field put themselves to death.

P. 129. "An old witch." The following description of this personage is found in Plutarch's Life of Marius: "And, in fact, he [Marius] used solemnly to carry about in a litter a Syrian woman, called Martha, a supposed prophetess, and to do sacrifice by her directions. She had formerly been driven away by the senate to whom she addressed herself, offering to inform them about their affairs, and to foretell future events; and after this betook herself to the women, and gave them proofs of her skill, especially Marius' wife at whose feet she sat when she was viewing a contest of gladiators, and correctly foretold which of them should overcome. She was for this and the like predictings sent by her to Marius and the army, where she was very much looked up to, and for the most part, carried about in a litter."

P. 140. "Spartacus." This Thracian had been successively a shepherd, a soldier, and a chief of banditti. He had been taken prisoner on one of his predatory expeditions and sold to a trainer of gladiators. Crassus, after gaining several victories over Spartacus and his followers, finally conquered them in a decisive battle on the Silarus River, in which Spartacus was slain. "Accident made him a free-booter and a gladiator; nature made him a hero."

P. 145. "Agency of a woman." This was Fulvia, the mistress of Curius, one of the conspirators.

"POLITICAL ECONOMY."

P. 214. "Teutonic." Of or pertaining to the Teutons, the name applied to the ancient German races which included the Germans, Scandinavians, and Goths, with their descendants, among whom are the English.

P. 219. "Stock-watering." "To increase in apparent bulk without adding to the real value of the capital stock of a company, by issuing new stock on the pretense that accumulated or anticipated profits warrant such increase."

P. 221. "Norm." A rule or standard, model or type.

P. 231. "Senior," Nassau William. (1790–1864.) An English lawyer and political economist, author of "On Foreign Poor-Laws and Laborers," and a "Treatise on Political Economy."

"Thornton," William. (1813–1880.) An English political economist who published a work on "Over-Population and its Remedy."

P. 236. "Godin," St. Jean Baptiste André. (1817–1888.) "He was the son of a locksmith, and was a working-man in early life. In 1846 he established an iron foundry. He rapidly became wealthy, and in 1859 he erected a *familistère* (a joint home, in this case, for about four hundred families), with co-operative shops, a club, a theater, and other institutions for his workmen."

P. 250. "Minerva." The goddess of wisdom and of war. She is said to have sprung, full grown and clad in complete armor, from the brain of Jupiter.

P. 267. "Arthur Young." (1741–1820.) An English agriculturist and writer on economy.

P. 272. "Montesquieu," Charles de Secondat, Baron. (1689–1755.) An eminent French author. His greatest work, to which he devoted fourteen years in preparation, is "The Spirit of Laws."

P. 275. "Pericles." (About 495–429 B. C.) The greatest of Athenian statesmen. Under his administration those magnificent temples and public buildings, among which was the Parthenon, which made Athens the wonder and admiration of Greece and the world, were erected.

"Demosthenes." (About 382–322 B. C.) The greatest of Greek orators. (See reference to him in "Latin Courses in English" p. 386–7.)

P. 278. "Jean Baptiste Say. (1826——.) A noted French economist; author of several works on finance.

P. 292. "Sir Robert Peel." (1788–1850.) A celebrated English statesman. He was made prime minister in 1841, resigned in 1845, but resumed the office a few months later, and held it till 1846.

P. 293. "Mr. Smithson," James. (1765–1829.) He was the natural son of Hugh, third Duke of Northumberland, and Mrs. Macie, heiress of the Hungerfords of Audley. He graduated at Oxford under the name of James Lewis Macie, but afterward took the name of Smithson, the family name of his father. He was a firm friend of Sir Humphry Davy, and was a member of the Royal Society. He left his whole property, amounting to £120,000, to his nephew, and in case of his death without heirs it was to go to the United States to found at Washington the Smithsonian Institution. In 1835 the nephew died and the property fell to this country.

P. 299. "Canon Freemantle," William Henry. (1831—.) An English theologian.

P. 307. "Jeremy Bentham." (1748–1832.) "He devoted his life to the reform of legislation, and maintained the theory that 'utility is the test and measure of virtue'—that the happiness of the greatest number should be the object of legislation. In his long warfare against the iniquities of legislation as he found it, he was ridiculed and denounced as a lunatic by many of the leaders of public opinion in England."

P. 317. "*Corpus juris civilis.*" The body of the civil law.

P. 318. "*Corpus juris canonici.*" The body of the canon law.

"THE BIBLE AND THE NINETEENTH CENTURY."

P. 6. "Mr. Murray," William Henry Harrison. (1840——.) An American preacher, editor, and author. He was for some years pastor of a Congregational Church in Boston, and was editor of *The Golden Age;* the author of several books.

P. 7. "Dr. Crosby," Howard. (1826——.) An American divine and educator; pastor of the Fourth Avenue Presbyterian Church in New York City since 1863. He was from 1870 to 1881 Chancellor of the University of New York. The author of several educational and theological works.

P. 9. "Herschel," Sir John. (1792–1871.) A great astronomer and philosopher, son of the renowned Sir William Herschel, one of the greatest astronomers of his own or any other age.

P. 11. "H_2O." The chemical symbol of water, which shows that two atoms of hydrogen have united with one atom of oxygen to form one molecule of water. The symbol for starch shows that one molecule is composed of twelve atoms of carbon, twenty of hydrogen, and ten of oxygen.

P. 18. "Titian." (1477–1576.) A great Venetian painter

"Beethoven," Ludwig. (1770–1827.) A celebrated German musician.

"Charles Lamb." (1775–1834.) A great English essayist and humorist.

"Sir Charles Lyell." (1797–1875.) A renowned British geologist.

"Professor Agassiz," Louis Jean Rudolphe. (1807–1873.) An eminent naturalist born in Motier, Switzerland. He was a student at Heidelberg, Munich, and Paris. In 1832 after the death of Cuvier he was made professor of natural history in Neuchâtel College in Switzerland. In 1846 he came to the United States to study its natural history and geology, and found inducements which led him to make this country his home. In succeeding years he traveled over the entire country lecturing and collecting specimens. One of his long cherished projects was to establish a summer school where students could study directly from specimens, without the intervention of books. This he was enabled to carry out by the generosity of Mr. Anderson, who built on Penikese Island a suitable structure; but Agassiz lived to preside over the school but one season, 1873.

P. 19. "Celsus." An Epicurean philosopher of Rome who lived in the second century A. D. It is supposed that he was the author of an attack on Christianity called "A True Discourse," of which all that is known is gathered from the work written to refute it, by Origen.

P. 23. "Sharon Turner." (1768–1847.) An English historian and poet.

P. 25. "Professor Tyndall," John. (1820——.) A British physicist, professor of natural philosophy in the Royal Institution; the author of numerous scientific works.

"Bruno," Giordano. (About 1548–1600.) An Italian philosopher. He was arrested by the Inquisition on the charge of heresy and burned at Rome.

"Darwin," Sir Charles. (1809–1882.) An English naturalist and geologist, the great advocate of the theory of the evolution of species.

"Spencer." (See note in THE CHAUTAUQUAN for October, p. 14.)

P. 29. "Huxley." (See note in the November issue of this magazine, p. 163.

P. 34. "Pythagoras." (About 580–497 B. C.) A Greek philosopher. It is thought he traveled extensively throughout the then known world, as frequent allusions in his teachings show an acquaintance with foreign nations. He is said to have been the first who ever used the word philosopher, or rather the Greek word from which it is derived, applying it to himself. He taught the doctrine of the transmigration of souls, and is said at one time to have interfered to save a dog from being beaten, saying that he recognized in its cries the voice of one of his dead friends. He was one of the most celebrated teachers in Greece, holding a boundless influence over the minds of men. A secret brotherhood was established among his disciples, which became so popular as to make its members objects of jealousy to those not admitted to the society. Many of the wealthy and influential citizens of Crotona, in Italy, where Pythagoras settled, joined this brotherhood which soon became the leading power in the state. It was attacked by the populace during one of the meetings, the house burned, and many of the members killed, and it is claimed by some that Pythagoras was among the number; other writers say that he died soon after the expulsion. A general reaction against the Pythagorean Society was felt, and soon the organization was completely suppressed.

"Hippocrates." (About 460–360 B. C.) A Greek physician, one of the most eminent of antiquity, called "the father of medicine." He held that "the body is composed of four primary elements, fire, air, earth, and water, which produce the four cardinal humors, blood, phlegm,

bile, and black bile." He knew but little of anatomy; but paid much attention to diet.

P. 41. "Dr. Richardson," Benjamin Ward. (1828——.) An English physician.

P. 42. "Dr. Comegys," Cornelius George. (1816——.) An American physician, one of the founders of the Cincinnati Academy of Medicine, and its president. By his translation from the French of one of the standard works on the History of Medicine he did a valuable service for English readers.

P. 44. "Dr. Edward Clarke." (1820–1877.) An American physician settled at Boston; the author of several medical works.

P. 52. "Democritus." (About 460–360 B. C.) A Greek philosopher. He taught that matter is eternal, and that the mind is the motion of round fiery atoms.

"Diogenes the Cretan." (Latter part of the fifth century B. C.) Fragments only of his book on cosmology have been preserved.

P. 55. "Philo." (First half of first century A. D.) A Greek philosopher. He was sent by the Jews of Alexandria on a mission to Caligula. He was the author of many works on the Jewish religion, on the interpretation of the Pentateuch, and other subjects.

P. 61. "Chancellor Dawson," Sir John William. (1820——.) A Canadian geologist, principal of McGill College in Montreal; the author of numerous scientific and theological works.

P. 63. "Cousin" (Koo-zan), Victor. (1792–1867.) A French philosopher and metaphysician. "His system of philosophy may be briefly characterized as eclecticism, or a union of sensualism and idealism. He is regarded as one of the first philosophical writers of his time."

"Sir William Hamilton." (1788–1856.) One of the greatest metaphysicians of modern times.

P. 69. "Blackstone." Sir William. (1723–1780.) An English jurist, whose reputation was made by his "Commentaries on the Laws of England," which is extensively used by all law students.

"Somers," Lord John. (1650–1716.) An English lawyer and statesman.

"Marshall," John. (1755–1835.) A great American jurist and statesman. In 1801 he was appointed chief justice of the supreme court of the United States which office he held for thirty years. He had been a soldier in the Revolutionary army, a member of the Convention of Virginia, an ambassador to France, and a congressman. It was he who by his speech defending President Adams for his surrender to England of the English Robbins, a fugitive from justice, settled forever the points of law upon which the question hinged.

"Story," Joseph. (1779–1845.) An American lawyer. In 1811 he was appointed justice of the supreme court of the United States, the youngest man who had ever received that high appointment. By his "Commentaries" he acquired a wide-spread reputation. Besides these constitutional and legal writings, he was the author of a number of literary works.

"Kent," James. (1763–1847.) An American lawyer, chief justice of the supreme court of New York. His "Commentaries on American Law" is a standard work of high authority.

P. 70. "Dr. A. P. Peabody." (1811——.) An American clergyman; for several years preacher and professor of Christian morals at Harvard. But in 1881 he resigned this position to give his whole time to literary work. He has written several books on religious subjects besides numerous magazine articles. He was for nearly ten years, 1852–61, editor of the *North American Review*.

P. 72. "Coke," Sir Edward. (1552–1633.) An eminent English jurist.

P. 73. "Grotius," Hugo. (1583–1645.) A Dutch jurist and theologian. He was connected with the liberal party in Holland, was tried for treason, and condemned to perpetual imprisonment. He managed to escape and fled to France and later went to Stockholm. He was distinguished for sincere piety and remarkable energy. He left numerous works on theology, jurisprudence, history, and poetry.

"Selden," John. (1584–1654.) An English lawyer and statesman. He was an opponent of the arbitrary measures of the king, Charles I, was committed to the Tower, and held in imprisonment for five years.

"Raleigh," Sir Walter. (1552–1618.) A famous English navigator, author, courtier. A great favorite of Queen Elizabeth, his life was very prosperous during her reign, but he excited the prejudice of her successor, Charles I., was accused of treason, convicted without proof, and sent to the Tower for thirteen years, where he wrote his "History of the World." He obtained his release to go to open a gold mine in South America, but failing in his attempt he was recommitted to the Tower and shortly after beheaded.

"Burke," Edmund. (1730–1797.) A British orator, statesman, and philanthropist; for many years a member of Parliament. He was a decided opponent to the harsh measures enacted by the British against the American colonies. He is best known in connection with the long trial of Warren Hastings of the East India Company.

"Pitt," William. (1759–1806.) A great En-

glish statesman, second son of the great statesman William Pitt, Earl of Chatham. (1708–1778.) Both father and son for several successive years held positions in the House of Commons and were among the most powerful representatives ever found there.

P. 77. "Lactantius." (—— 325 A. D.) A Latin Father of the Church, a native of Africa, called the "Christian Cicero" on account of his eloquence and polished manners.

P. 88. "Roger Bacon." (About 1214–1292.) An English philosopher and monk. On account of his heretical (?) teachings in science he was imprisoned for ten years. His great work, the "Opus Magnus," treats of nearly all the sciences.

P. 89. "Newton," Sir Isaac. (1642–1727.) An English philosopher and mathematician; the discover of the law of gravitation.

"Boerhaave," Herman. (1668–1738.) A Dutch physician and philosopher. His brilliant eloquence and great learning made him a popular lecturer. His reputation as a physician is without a parallel. It is said that a native of China addressed a letter, "To Boerhaave, Physician in Europe," and that it was duly received.

"Lavoisier" (lä-vwa-ze-ā), Antoine Laurent. (1743–1794.) A French chemist and philosopher; the founder of modern chemistry. He was appointed one of the farmers of the revenue against whom an unjust suspicion was aroused, and in the Reign of Terror he and his colleagues were guillotined.

P. 110. "Lieut. Maury," Matthew Fontaine. (1806–1873.) An American hydrographer and naval officer.

P. 115. "Zeno." (About 358–260 B. C.) A Greek philosopher; the founder of the school of the Stoics.

"Epicurus." (About 342–270 B. C.) A Greek philosopher. He taught that pleasure or happiness was the supreme good, but qualified the doctrine by the maxim that temperance was necessary to all true enjoyment.

P. 122. "Prof. Guyot" (ghē-yō). (1807–1884.) He was born in Switzerland; came to the United States in 1848; was professor of geology in Princeton College from 1855 till his death. He was a student and friend of Professor Agassiz.

P. 124. "Hugh Miller." (1802–1856.) An eminent Scotch geologist, author of many works. In consequence of excessive study he became deranged and took his own life.

P. 124. "Professor Dana," James Dwight. (1813——.) An American naturalist, and writer on natural sciences.

P. 126. "Baron Humboldt," Friedrich Heinrich. (1769–1859.) A great German traveler and naturalist. The most celebrated of all his books is the "Cosmos, Essay of a Physical Description of the Universe."

P. 138. "Catharine de Medici" (med-e-chee). (1519–1589.) The wife of Henry II. of France, mother of three sons who became kings, Francis II., Charles IX., and Henry III. She constantly stirred up civil war among her subjects, and instituted the Massacre of St. Bartholomew.

P. 139. "D'Alembert," Jean le Rond. (1717–1783.) A French geometer and philosopher.

"Ap'o-tel'es-mat-ic." Pertaining to the science of the stars, or the calculation and explanation of nativity.

P. 143. "Anaximenes." A Greek philosopher of the sixth century, B. C.

"Leucippus." Also a Greek philosopher of the sixth century, B. C.

P. 144. "Pindar." (About 520–440 B. C.) The greatest lyric poet of Greece.

P. 145. "Galileo," Galilei. (1564–1642.) The great Italian philosopher and astronomer. The advocate of the Copernican system which taught that the earth moved round the sun. For his teachings he was persecuted and imprisoned by the Inquisition.

"Philolaus." An Italian philosopher who lived in the fifth century, B. C.

P. 151. "Hesiod." A Greek poet who lived about 800 B. C.

P. 166. "Epictetus." A philosopher of Asia Minor who lived during the first century, A. D.

P. 177. "Marlborough," Duke, John Churchill. (1650–1722.) A great English general.

The "King-maker" was the name bestowed on Richard Neville, Earl of Warwick "because when he took sides with Henry VI. that monarch was king, but when he supported Edward IV. the latter was king."

P. 181. "Quintilian," Marcus Fabius. A Roman rhetorician, who lived in the first century, A. D.

P. 182. "David Hume." (1711–1776.) A British philosopher and historian.

"Mr. Buckle," Henry Thomas. (1821–1862.) An English writer, author of "History of Civilization in England."

P. 185. "Disraeli," Benjamin, Earl of Beaconsfield. (1804–1881.) An English statesman and novelist. He was made prime minister of England in 1868 and again in 1874, holding the position till 1880. He was of Jewish blood.

P. 200. "Michael Faraday." (1791–1867.) An English chemist and natural philosopher of great eminence.

"David Brewster." (1781–1868.) A British philosopher, distinguished as an investigator in the field of optics.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

VINCENT AND JOY'S "OUTLINE HISTORY OF ROME."

1. Q. From what class was the Roman Senate recruited? A. The ex-consuls and ex-prætors.

2. Q. What custom had been adopted by the consuls? A. That of assuming the expense of the national games.

3. Q. How were they accustomed to meet the debt in which this practice involved many of them? A. By the spoils of foreign conquest.

4. Q. To what did all of this lead? A. To corruption of the provincial courts.

5. Q. Into what three dangerous classes was Roman society divided in the third period of the Republic? A. A venal senate, a distressed citizen-body, and a non-citizen population clamoring for recognition.

6. Q. Who brought this civil strife to a head in making efforts for reform? A. The Gracchi.

7. Q. What was the direct cause for the misery existing in the time of Tiberius Gracchus? A. Rome was overcrowded with idle citizens, and Italy was in the hands of a few landlords.

8. Q. In what way did he seek relief? A. In the re-division of the land among the citizens.

9. Q. What fate befell Tiberius Gracchus in his efforts for the people? A. He was assassinated by a band of Roman lords.

10. Q. In what way did the reforms which cost Caius Gracchus his life, differ from those of his brother? A. They looked beyond the relief of the poor to a revision of the political condition.

11. Q. Who was Jugurtha? A. A brilliant young Moor who sought to depose his cousins and become King of Numidia.

12. Q. By what means was Jugurtha enabled to gain Rome's acquiescence in his own perfidious scheme? A. By heavy bribes to the senate.

13. Q. What at length made war between him and Rome inevitable? A. Jugurtha put to death a rival prince, who lived in Rome.

14. R. What was the real significance of the Jugurthine war? A. It furnished an exhibition of the weakness of the Roman commonwealth.

15. Q. What two famous men are first introduced during this war? A. Marius and Sulla.

16. Q. What remarkable barbarous tribe did Marius conquer? A. The Cimbri.

17. Q. What great element of strength was then left under full command of Marius? A. The veteran army.

18. Q. What were the plans made by Marius, Glaucia, and Saturninus after obtaining office in 100 B. C.? A. New colonies were to be formed, and the public lands given to the Marian soldiers.

19. Q. What caused the downfall of the demagogues? A. They overreached themselves and aroused the fear of the Senate.

20. Q. What step was taken by the Senate? A. It commanded Marius, as consul, to protect the state.

21. Q. What resulted from all these measures? A. A battle between the senatorial party, and the popular party.

22. Q. What was there of special note about this battle? A. It was the first ever fought within the walls of the capital.

23. Q. In what position was Marius left after the battle? A. The Senate deposed him and the people hooted him in the streets.

24. Q. Who then made a noble effort to cure the evils which preyed upon the state, and was put to death for the effort? A. Drusus.

25. Q. What war broke out in 90 B. C.? A. The Social war.

26. Q. What did this war do for Marius? A. He was reinstated in favor and put in command of one division of the army.

27. Q. How was the dangerous insurrection crushed? A. Roman citizenship was offered to all Italians applying within sixty days.

28. Q. What war was next declared by the Senate? A. That against Mithridates in 89 B.C.

29. Q. In what way was another civil disturbance caused by this war? A. Marius persuaded the populace to transfer the conduct of the war from Sulla, the aristocrat, to himself.

30. Q. How did the attempt at such transference result? A. Sulla appealed to his soldiers, they marched against the capital, and for the first time Rome was taken by Romans.

31. Q. During these internal discords what had Mithridates been doing? A. He overran the Roman provinces of Asia and proclaimed himself as liberator of both Greeks and Asiatics.

32. Q. In what battles was Mithridates beaten by Sulla? A. Cheronæa and Orchomenus.

33. Q. What had taken place at Rome during Sulla's absence? A. The Senate had deposed Sulla from his command, and Cinna, the consul, had provoked another civil war and had been outlawed.

34. Q. Who joined Cinna, and helped him lay siege to Rome? A. Marius.

35. Q. What was the result of the siege? A. The Senate was obliged to surrender, and Marius commanded his soldiers to slaughter all the aristocrats.

36. Q. What hope which Marius had been nourishing during his latter years was then fulfilled? A. That he might enter upon his seventh consulship; but he lived to enjoy it only about two weeks.

37. Q. What occurred when Sulla reached Rome? A. He triumphed over the popular party, and executed or banished its leaders.

38. Q. What motive animated Sulla in his career? A. Not a personal one; he was bent on giving the control of the state to the Senate.

39. Q. What leaders of the Senatorial army defeated Spartacus and his gladiators? A. Crassus and Pompey.

40. Q. How were they rewarded for this act? A. By the consulship.

41. Q. With which party did these two men immediately take side? A. The popular party.

42. Q. Who helped Mithridates in his third war against Rome? A. The pirates.

43. Q. Why was Lucullus who had led the Roman army in eight successful campaigns against Mithridates obliged to abandon his advantages? A. The people at Rome had authorized the discharge of veterans and his army mutinied.

44. Q. While Lucullus had been fighting in Asia what had Pompey been doing? A. Freeing the Mediterranean from the depredations of pirates.

45. Q. What unprecedented authority had been conferred upon Pompey for this work? A. He had been clothed with unlimited power over the Mediterranean, and had full warrant to take whatever ships, men, or money he needed.

46. Q. What other brilliant exploit did Pompey shortly add to his victory over the pirates? A. He conquered Mithridates, who then killed himself.

47. Q. When and by whom was Roman authority set up in Jerusalem? A. In 63 B. C., by Pompey.

48. Q. What conspiracy to overthrow the government was plotted during Pompey's absence? A. That led by Catiline.

49. Q. By whom were Catiline's plans overthrown? A. Cicero, who was then consul.

50. Q. What famous Roman was believed to stand concealed behind the Catilinarian conspiracy? A. Julius Cæsar.

ELY'S "POLITICAL ECONOMY."

1. Q. What is private property? A. The exclusive right of a person over economic goods.

2. Q. In the case of what land in the United States was it felt that the individual elements in property encroached upon the social elements? A. That surrounding Niagara Falls.

3. Q. Into what four parts are the products of industry usually divided? A. Rent, interest, profits, and wages.

4. Q. What is rent? A. The annual return of land in itself.

5. Q. What determines the amount of rent? A. The surplus yielded above returns on labor and capital.

6. Q. What is interest? A. The sum paid for capital lent to others.

7. Q. What determines the rate of interest? A. The opportunities for, and the fruitfulness of, investments.

8. Q. What are profits? A. Whatever is left after paying rent, interest, and wages.

9. Q. Under what circumstances do profits tend to equality? A. When the flow of capital is free—that is out of the power of monopolists.

10. Q. What is the difference between capital and capitalization? A. Capital is the amount actually invested in property; capitalization is the amount at which property is valued.

11. Q. What familiar form is often assumed by capitalization? A. "Stock-watering."

12. Q. What determines the wages of labor? A. The "standard of life" fixed for the laborer; called also the iron law of wages.

13. Q. What methods have been found better adapted to keep the industrial peace than the ordinary wages system? A. The sliding scale of wages, and arbitration and conciliation.

14. Q. What one factor of production is embraced in modern labor organizations? A. The laborers.

15. Q. What are mentioned as some of the advantages secured by labor organizations for their members? A. Diminished intemperance; educational opportunities; and social culture.

16. Q. What is meant by profit sharing? A. Securing to laborers a share of the profits in addition to their wages.

17. Q. Where voluntary co-operation is carried out successfully, what good effects on character has it produced? A. It has made men diligent, frugal, intelligent, and considerate of the rights of others.

18. Q. By what name is a coercive co-operation for productive enterprises known? A. Socialism.

19. Q. What good service has socialism rendered? A. It has called general attention to social problems and to the need of social reform.

20. Q. Of what American laws is it claimed that they create artificial monopolies? A. The tariff laws.

21. Q. What other privileges are classed under artificial monopolies? A. Copyrights and patents.

22. Q. What are natural monopolies? A. Those businesses which become monopolies on account of their own inherent properties.

23. Q. What plan is advocated for the prevention of private monopolies? A. The limitation of charters for natural monopolies.

24. Q. What is one of the most serious social evils of the present? A. Child labor.

25. Q. What should be the constant aim of public authority and private effort, regarding social troubles? A. To anticipate and prevent their existence.

26. Q. What is the meaning of consumption as used in political economy? A. The destruction of a utility.

27. Q. When does consumption become wasteful? A. When nothing is left to show for it.

28. Q. When is there most danger of a glut in the market? A. When least is produced, or in crises of industrial life.

29. Q. What is public finance? A. That part of political economy which deals with public revenues.

30. Q. At what are the annual revenues of the various governments of the United States—federal, state, and local—estimated? A. At about $800,000,000.

31. Q. What would be the result if these governments received a surplus of money each year and kept it from circulation? A. A panic.

32. Q. In the United States how alone can the money flowing into the treasury from the revenues get out again? A. In payment of claims on the United States.

33. Q. What makes the importance of finance plainly apparent? A. A knowledge of the magnitude of the revenues and expenditures of governments in modern times.

34. Q. Of what in general are these increased expenditures of government a sign? A. Of national health.

35. Q. What are the three permanent sources of revenue? A. Productive domains, industries, and taxes.

36. Q. How is it shown that by means of taxation popular rights have been secured? A. Monarchs were obliged to ask money of the people; the people granted them on condition of receiving their demands.

37. Q. Do large expenditures of public money for the public ever prove ruinous to a nation? A. Not if the money to be collected is justly distributed among the people.

38. Q. What are customs duties? A. Taxes on imported articles.

39. Q. What are excise taxes? A. Taxes on articles produced in the United States.

40. Q. What is one of the greatest evils against the present system of taxation? A. It is not properly proportioned, and falls more heavily on the poor than on the rich.

41. Q. What seems the most promising remedy against the evils of taxation? A. An income tax.

42. Q. When did political economy as a distinct science come into being? A. A little more than a hundred years ago.

43. Q. Why did it not arise earlier as a separate science? A. Chiefly because finance and labor—its two most fruitful sources of inquiry—have only in modern times become questions of importance to governments.

44. Q. What side of economics was taught and practiced in the Orient? A. The ethical side.

45. Q. How did Aristotle regard industrial life? A. He strictly subordinated it to the higher callings of society.

46. Q. What does the economic life of the Romans plainly show? A. The disastrous consequences of slave labor and of landed property.

47. Q. In what particular does Christianity teach the opposite of all former instruction in economy? A. It asserts the honorableness of toil.

48. Q. To what standpoint have modern economists arrived? A. That law, morality, and utility must harmonize.

49. Q. What is the *laissez faire* theory of political economy? A. The non-interference of government in matters of trade.

50. Q. In what two countries is the greatest activity in economics to be found at the present time? A. Germany and the United States.

TOWNSEND'S "BIBLE AND THE NINETEENTH CENTURY."

1. Q. What is the pivotal question under discussion at the present time regarding the Bible? A. Whether it was inspired by the Holy Spirit, or was written as other books are written.

2. Q. In entering upon the discussion, what general proposition is stated by the author? A. That the Bible, unlike other ancient literature, is in harmony with the established facts of science.

3. Q. Could scientific inaccuracies in the Bible be excused on the ground that it was not intended to teach science? A. If so it would follow that the book was not God's book, since He cannot err.

4. Q. What must be admitted regarding the science it teaches? A. That it, like all scientific works and scientists, does not employ in its teachings the exact language of science.

5. Q. What singular fact is to be noticed among the distinguished philosophers of the present time? A. That they are seeking to express their thoughts in the language of common life, which is the Bible method.

6. Q. What is found to be true of the Bible as regards medical science? A. That in every Biblical allusion to the science there is no error.

7. Q. How does this fact compare with ancient treatises on physiology and medicine? A. They are full of errors and vagaries.

8. Q. What relation exists between the sanitary regulations imposed in the Bible and those approved in the most recent times? A. They are in harmony.

9. Q. When and by whom was the fact of the circulation of the blood discovered? A. In 1616, by Harvey.

10. Q. What passage from the Old Testament gives a hint of this fact? A. "Out of the heart are the issues of life" (Prov. iv. 23).

11. Q. What directions are now announced by the medical profession for the preservation of health? A. "Be free from anxiety; be occupied; be temperate."

12. Q. Of what Bible injunctions are they the echo? A. "Diligent in business," "Take no [anxious] thought for the morrow"; "Temperate in all things."

13. Q. To save our fields from exhaustion and our bodies from prostration, what Mosaic law may it become necessary to re-enact? A. That enjoining rest every seventh year.

14. Q. What Biblical method did England adopt in 1700 in order to stamp out leprosy? A. The Bible system of isolation.

15. Q. In what do the analyses of the modern anatomical chemists and the Mosaic revelation agree as regards man's body? A. That it is made of the dust of the ground, and contains no other ingredients.

16. Q. What Psalm of David contains faultless expressions regarding the chemistry of life which at that time no man understood? A. Psalms cxxxix. 7–17.

17. Q Into what field of inquiry are we next led? A. That of the human mind.

18. Q. What is true of the teachings of ancient philosophers as to the soul of man? A. They are self-contradictory and false.

19. Q. What is true of the Bible writers regarding the same questions? A. They not only escaped errors, but their psychology is correct, in the light of modern thought.

20. Q. Who held the world captive for a thousand years by his powerful system of philosophy? A. Aristotle.

21. Q. What system of philosophy did the Bible writers employ during this time? A. The Baconian, or inductive, method, founded about the beginning of the seventeenth century.

22. Q. What writer before the time of Aristotle furnished perfect examples of the Baconian method of reasoning? A. Job.

23. Q. What expression of Paul gives the key to the inductive method? A. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

24. Q. To what statement regarding the commandments will no intelligent person dissent? A. That they contain the vital principles of all modern legal science.

25. Q. What Hebrew prophet anticipated the coming of a representative republican form of government? A. Jeremiah. (See Jer. xxx. 21.)

26. Q. What fact upholds the statement that Bible religion in its spirit has fostered every branch of learning? A. The colleges and universities of the civilized world, with the rarest exceptions, were founded by Christian men.

27. Q. What is true of the world's greatest sculpture, painting, and music? A. They have found their inspiration and themes in the Bible.

28. Q. What has been the cause of all great reforms and marches of civilization? A. The recognition of, and loyalty to, Bible truth.

29. Q. Cite examples of this fact. A. The era following Wickliff's translation of the Bible; the Reformation; the history of the Puritans.

30. Q. In what do the latest botanists and the Mosaic writings agree? A. In the classification of plants according to the seed method.

31. Q. What is plainly evident regarding the grand outlines of geology sketched by Moses and those traced by modern science? A. That they are the same.

32. Q. In view of its teachings on geology what makes of no weight all declarations that the Bible was written as other books? A. The fact that Moses wrote so differently from all his contemporaries.

33. Q. Was belief in astrology in ancient times wide-spread? A. Among all civilized nations it formed an essential part of national character and thinking.

34. Q. How did the Bible stand with regard to star theories? A. It preserved silence respecting them.

35. Q. What truth as to ancient astronomy is established by a large grouping of facts? A. That erroneous views were prevalent.

36. Q. Without casting any reflections on ancient philosophers, what question have modern Christians a right to ask? A. Why did not Bible writers make similar mis-statements?

37. Q. What position taken by Job regarding the foundation of the earth agrees with modern science? A. That it was hung on nothing.

38. Q. What intelligent interpretation do astronomers of the present day make of that passage in the Book of Job which speaks of the loosing of the bands of Orion? A. That our planetary system is slowly drifting away from the constellation in which Orion is chief.

39. Q. What late revelation throws light upon the verse "He stretcheth out the north over the empty place"? A. The telescope has discovered that the only space in which there are no stars is in the north.

40. Q. What is the Bible in its entirety designed chiefly to teach? A. Religion and morals.

41. Q. What design does it accomplish by its faithful representation of characters as they lived? A. It presents an illustrated demonstration of the sins of humanity, and of the direful consequences of sin.

42. Q. If the Bible instructions had been given in the abstract, and only sinless characters portrayed, what accusation might be made justly against it? A. That Bible history is a fiction.

43. Q. Upon what ground is it sometimes argued that the Old Testament is at war with the New? A. The rigorous measures enjoined against the Canaanites are said to be harmful in their moral influences.

44. Q. What discovery is made regarding Divine method? A. That it is the same in the Bible as it is in nature.

45. Q. Cite some instances of national abandonment of the Bible morality followed by most disastrous results. A. That of England on the restoration of Charles II., and that of France before the Reign of Terror.

46. Q. What conclusion was reached by Disraeli after a broad survey of peoples and countries? A. That decline and disasters were generally relative to the departure from Semitic (Old Testament) principles.

47. Q. In view of these facts, how must all intelligent persons regard the Bible? A. As the beacon light of the moral world.

48. Q. In what other particulars do all other religions show to poor advantage compared with the Bible? A. In practical philanthropy and in ability to meet the religious wants of people.

49. Q. What important question must arise at this point? A. How did Bible writers produce so faultless and universal a code of morals?

50. Q. What is the only answer which explains its extraordinary knowledge? A. That Bible men were moved to write as they did by a Superior Wisdom.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

THE WORLD OF TO-DAY.—APROPOS OF THE PAN-AMERICAN CONGRESS.

1. How many nations are represented in the Pan-American Congress?

2. At whose call was the Congress convened?

3. Why were Cuba and other West Indian islands, Guiana, and Canada not asked to send delegates?

4. What practical business questions are to come under discussion?

5. What plan is proposed for settling disputes and preventing war?

6. What is the value of the yearly imports of Central and South America?

7. What per cent of these imports is furnished by the United States?

8. How does the amount bought from them by the United States compare with the amount they buy from the United States?

9. Where are most of the exports of South America sent?

10. How are the duties and freight of goods sent to Spanish America rated?

11. Is the bonded warehouse system as it exists in the United States to be found in Central or South America?

12. What dishonest competition is suffered by manufacturers sending to the markets of South America?

13. In what country and by what act has the piracy of trade marks been effectually stopped?

14. What is proposed for adoption as legal tender in commercial transactions between the Americas?

15. What nations maintain respectively a bimetallic, a silver, and a gold monetary standard for commercial transactions?

THE ROMANS AS COLONIZERS.

1. How did the Roman system of colonization tend to remove the pressure of poverty at Rome?

2. Why were the poorer classes not permanently relieved by it?

3. What was the main object in planting colonies?

4. How were the colonies governed?

5. What Roman rhetorician said, "Wherever Rome conquers, she inhabits"?

6. What celebrated roads connected the colonies of upper Italy with the capital?

7. Who established the precedent of founding colonies beyond the bounds of Italy?

8. What were the first three colonies sent outside of those boundaries?

9. What colony furnished Rome its chief supply of corn?

10. What one was used as a place of banishment for criminals, and what one for a state prison?

11. In what colony were the Carthaginian hostages kept?

12. From what arose the proverb *ire Sutrium*?

13. What colony is memorable as the birthplace of the poet Horace?

14. What was the former name of the colony called Beneventum by the Romans, and why had it been so named?

15. What emperor founded a colony at the birthplace of his wife and called it by her name?

PRONUNCIATION TESTS.—III.

1. Peevish Peter poutingly picked the peas.

2. Quickly quash that quarrel quoth the quixotic queen.

3. The rural reader rapidly repeated roil, remediless, remediable, revolve, rhythmical.

4. She says she shall shine the silvery shells even if the sun shines sickly.

5. Fifty thrifty thieves thronged the thoroughfare.

6. The usurer uncourteously usurped the place.

7. The villain villainously vilified the vicar.

8. What whittler whimsically whistles while the wind wearily whispers?

9. Yonder youths yesterday yelled, "Yellow."

10. Zealous Zaccheus plays the zither.

PHYSICAL GEOGRAPHY.—III. UNDER-GROUND WATER.

1. What becomes of the greater proportion of rain after it reaches the ground?

2. To what depth may water descend into the earth?

3. What increases the solvent power of water as it descends into the earth?

4. How does water effect its under-ground work of feeding plants?

5. What proportion of the matter carried yearly to the ocean is taken there by the action of under-ground water?

6. What is the origin of the intricate grottoes of Adelsberg and the labyrinth of the Mammoth Cave of Kentucky?

7. What is the origin of land-slips?

8. What have experiments shown to be the amount of water held in the pores of various rocks?

9. What materials are ordinarily present in common spring water?

10. From what are chalybeate waters named?

11. What is the geological significance of geysers?

12. Of what is the finding of leaves and live fish in the shaft of an artesian well a proof?

13. From what is the name artesian derived?

14. What are tea wells?

15. In what regions do thermal springs most frequently occur?

SPECIAL MEMORIAL DAY—BRUTUS.

1. From what did Junius Brutus, the first of this name, free Rome?

2. When did the Roman people turn their thoughts to Marcus Brutus hoping that he was endued with the spirit of his illustrious (so-called) ancestor?

3. What fate had the father of Brutus suffered at Pompey's hands?

4. By what family ties were Brutus and Cassius connected?

5. From whom was Brutus divorced that he might marry Portia?

6. What blood-relation was Brutus to Portia?

7. How did Brutus make a fortune?

8. The teachings of what Greek philosopher did Brutus adopt as a standard for his life?

9. What Roman writer dedicated to Brutus three of his works and named one after him?

10. In what battle did Brutus first fight against Cæsar?

11. What marks of favor did Cæsar show Brutus shortly after this battle?

12. Under what delusive idea was Brutus persuaded to take part in the murder of Cæsar?

13. What feeling, according to Shakspere in the play "Julius Cæsar," led Brutus to consent to "this deed on Cæsar"?

14. According to the same play, if Brutus found in Cæsar no "personal cause to spurn at him," what induced him to join the conspiracy?

15. From what "Life of Brutus" did Shakspere draw largely for the historic materials of "Julius Cæsar"?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR NOVEMBER.

THE SEAL FISHERIES.

1. The Pribylov Islands. A very few are found on Behring and Copper Islands. 2. The Alaska Commercial Company. About $315,000 per year. 3. 1877. 4. The United States. 5.

Eleven, five of which were Canadian; none. 6. The *Black Diamond*. 7. Interference with commerce on the high seas. 8. That it is a land-locked body of water formerly controlled by Russia to whose rights the United States succeeded by the Alaska purchase. 9. 100,000 males. 10. In 1870; from 180,000 to 200,000. 11. Unrestricted sealing expeditions. 12. For eight months he roams east and west over 5,000 miles of the Pacific and south nearly to Vancouver Island, following the shoals of fish; as summer approaches he returns to the only islands of Behring Sea which are adapted to his perfect life and reproduction. 13. For about forty days in the summer in the life of the young male. Females are not killed, and the fur of the old males is valueless. 14. The captors stretch and dry the skins, applying alum to the flesh side. Before dressing they are placed in tubs of rancid butter and trampled by bare feet. The skin is then scraped, the grease removed by trampling with fine sawdust, beaten, and the fur combed. 15. England.

THE ROMANS AS HOUSEKEEPERS.

1. Because its walls were stained by the smoke that rose from the fire upon the hearth and with difficulty found its way through a hole in the roof. 2. The entrance door opened into a narrow passage leading to the *atrium*, or *cavædium*, at the end of which were three muniment rooms; a passage led to the grand private reception room, the *peristylium*, around which were grouped the various private rooms. There was always one dining-room and sometimes several. In the largest houses there were saloons, parlors, picture galleries, and chapels. The kitchen was generally placed in one angle of the *peristylium* around which the sleeping-rooms were arranged. Most of the rooms were on the ground-floor. 3. Roses and violets. Next in favor were bulbous roots, the crocus, narcissus, lily, hyacinth, iris, poppy, and amarynth. 4. In chronological order: (1) The construction of drains. (2) The construction of aqueducts. (3) The multiplication and paving of roads. (4) The proper organization of public cemeteries. (5) The drainage and cultivation of the campagna. (6) The organization of medical help. 5. About the fifth century of its foundation. 6. The sewers were used to carry off the sewage and refuse of the town and the rain water; this double employment made it necessary to have large openings on the streets, through which the poisoned air mingled with that breathed by the population; each sewer emptied into the Tiber, whose waters were used for bathing and for drinking. 7. The night watchmen were provided with hatchets and buckets; the sufferers received from their friends large gifts of money, books, pictures, etc., in such quantities that they were often tempted to fire their houses. 8. The prefect of police. 9. *Insula*, a block of buildings several stories high, let out in flats. The ground-floor was used for shops. 10. Cheap fish, boiled chick-peas, beans, and lentils, barley bread and gruel. 11. Warm and vapor baths, perfuming and anointing. 12. Usually at 3 p. m. Three parts: the *gustatio*, to whet the appetite; the *cena* proper which might consist of any number of courses from one to eight or more; and the dessert. 13. To relieve the master and guests from the most trifling effort, carving each person's food or breaking it into fragments, and pouring water on the hands after each course. 14. He says he

"Skips like a harlequin from place to place,
And waves his knife with pantomimic grace—
For different gestures by our curious men
Are used for different dishes, hare and hen."

15. A kind of serpent.

PHYSICAL GEOGRAPHY.

1. (1) From the corrugation of the earth's crust due to the effect of secular contraction; (2) from the accumulation of materials poured out of volcanic orifices; (3) from the isolation of elevated masses of ground, owing to the removal by denudation of the materials originally connecting them. 2. The first class occur in chains; the second are usually conical and are either solitary or in linear groups; the third are of minor dimensions, scarcely more than hills. 3. About eleven miles. 4. One-tenth of an inch. 5. Mount Whitney and Death Valley in the Sierra Nevada range. 6. Rain, wind, frost, springs, rivers, glaciers. 7. The softer earth is worn away more rapidly until the harder ledge projects, and over this the water leaps in a cataract. 8. That the level of the water must have been at that height in geologically recent times. 9. Those of the Colorado region. 10. Emptying into a large body of quiet water; emptying into an ocean whose shores are swept by tides. 11. 338 feet annually. 12. Rhine, Meuse, Sambre, Scheldt, Rhone, Po, Adige, Tiber, Danube. 13. 12 to 13 feet per annum; 3 miles. 14. The Atlantic coast line, the deltas of many great rivers, the southern coast of Greenland, the east coast of Australia, and a large area of the Pacific Ocean bed, as shown by observations on coral islands. 15. To the deposit, by rivers, of gravel, sand, and loam.

ROMULUS.

1. Lavinium. 2. Alba Longa. 3. A Trojan refugee who, weary of the sea, when her com-

panions anchored, prevailed on the other women to help her set fire to the ships, and thus compelled the company to settle in Italy. 4. She was transformed into a goddess and married the river god. 5. A fig tree (*Ficus Ruminalis*). 6. A woodpecker. 7. By the flight of birds; Remus saw six vultures fly over the Aventine Hill, and Romulus saw twelve fly over the Palatine Hill. 8. From the word Palatine. 9. The furrow marking the city; this was held sacred. 10. Celer was the name of the man who killed Remus, and fearing vengeance he rushed in such haste away from Rome that his name became the synonym for swiftness. 11. Something over 300 years. 12. April 21. 13. Four months. 14. He had set apart the Capitoline Hill as an asylum in which runaway slaves and homicides might find refuge. 15. The shade of the murdered man appeared to him and requested the institution of a festival in his honor. 16. 37 years. 17. He was removed from the earth in a great storm as he was reviewing his people on the Campus Martius. 18. To Proculus. 19. Quirinus. 20. The Quirinal Hill.

THE C. L. S. C. CLASSES.

1882—1893.

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.

Vice Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; Geo. H. Iott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.; Mr. Seymour Dean, French Creek, N. Y.

Eastern Secretary—Miss G. L. Chamberlain, Plainfield, New Jersey.

Western Secretary—The Rev. H. B. Waterman, Griggsville, N. J.

Treasurer—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La.

Class Trustee—Dr. J. T. Edwards, Randolph, N. Y.

Items for this column should be sent to Miss G. L. Chamberlain, Plainfield, N. J.

CLASS FLOWER—THE TUBEROSE.

THE PRESIDENT'S TALK.—What a feast we have spread before us this year! It has the taste of antiquity about it, to be sure, in its Roman history and Latin literature, but it is most strengthening—good solid food. And then we have the course highly seasoned with such readable books as "How to Judge of a Picture," "The Bible and the Nineteenth Century," "Chautauqua Course in Physics," etc., besides the many incomparable articles in THE CHAUTAUQUAN. On the whole, I think we may say, the best has been reserved to the last.

Those at the head of this movement have indicated the order in which this reading is to be done in general, and the plan is an admirable one. Then, too, there is something stimulating in the feeling that so many thousands are reading the same course in the same order. For the most part it will be well to follow the order marked out for us. But we should not allow ourselves to be hampered too much by the plan. Few of us, I suppose, will think of dallying along for two months over "How to Judge of a Picture"; indeed I will venture that most of our class finished it up within ten days after beginning it—how could one put it down after having begun it? And so we will want to treat Townsend's "Bible and the Nineteenth Century," and other books in this year's course. Many people prefer to read one book through before beginning another, giving their whole attention to the one subject until it is completed. Let each one read according to the plan by which he can get the greatest profit. That is what we are reading for, and everything else should be subordinated to this one thing. We must, in our reading, be true Pierians—drinking deep at the fountain.

A month has gone by, fellow classmates, and how do we stand by this time? Are we in line with our reading, and, if not, are we pulling into line? I wish every Pierian were up to date with his reading. Some are not, many and various difficulties coming in to hinder in the work; but by systematic and determined effort we may be in line long before graduation day comes around. Will not discouraged ones take courage? Will not those who are behind, at once resolve to make a strenuous effort to complete the course with us in '90?

A CIRCLE in India composed of three members of '90 and two of '91 reports good progress for the year. Our correspondent, a member of '90 writes, "In conclusion I beg to say that we have enjoyed our course immensely and feel that our time in studying has not been spent in vain."

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, D. D., Lawrence, Mass.

Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; the Rev. J. A. Smith, Johnsonburgh, N. Y.; W. H. Wescott, Holley, N. Y.; the Rev. J. S. Ostrander, D.D., 314 President Street, Brooklyn, N. Y.; Mrs. Hawley, Buffalo, N. Y.

Secretary—Mrs. Hattie E. Buell, 2604 Main Street, Buffalo, N. Y.

Assistant Secretary—Mrs. Harriet A. H. Wilkie, Onondoga Valley, N. Y.

Treasurer—Prof. Fred. Starr, New Haven, Conn.

Class Trustee—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

THE PRESIDENT'S CHAT.—How are you getting on in the readings of '89 and '90? Some, I fear, have not yet commenced; a few have been delayed by various duties; others have allowed themselves to be drawn into other channels of activity, and have neglected their work; last year's readings are not yet finished. "Better late than never," and as long as you are late, if you happen to be among the delinquents, proceed at once to "catch up" or you may not be able in a few months from now to "catch on" to the work of the Class of '91.

A number of our class read during the summer months the books for the coming season, and are thus prepared for a second reading with the local circle during the winter. This is a most excellent practice, and makes the circle work easy and helpful. The articles in THE CHAUTAUQUAN are read with a greater zest and programs are devised with greater facility. It is wise to throw a bright head-light before us; confidence is developed when we can see where we are going; a preview is as valuable as a review.

If possible attend the local circle, but if there is no circle in your vicinity perhaps you can find one other reader besides yourself. If such can be found, arrange to study together or to discuss the topics once a week or once in two weeks; talk over plans, ask each other questions, exchange ideas, and you will then have a circle. If there be no other person, imagine one, multiply yourself by two, and meet yourself regularly and punctually once a week to recite to yourself. Put in a little extra time for study. Attend one less reception or relinquish some favorite amusement. If the time is insufficient still, plan to have a book handy when at work, and glance at a page now and then; even if the page is not thoroughly read, the rapid excursion through a chapter during the day will enable you to read it at night with a better understanding than if the excursion had not been taken. If even this should be impracticable, put the table of contents where you can look at it through the day, and get the outline of the book in your mind. Conquer the outline of the chapters, and you have conquered the book. I am constantly in receipt of letters from members of the class, some of whom are trudging on successfully "afoot and alone." "Go thou and do likewise."

STRONG testimony comes from a college student in Kentucky, a member of '91. He writes: "I am thoroughly in love with the C. L. S. C. and give it all my spare time. In addition to my regular college studies I have read all the required books for 1887–8, 1888–9 filled out the four page and white seal memoranda for both these years, read the garnet seal course for 1887–8 and am now reading the garnet seal books for 1888–9. In addition to this have secured five faithful members. This comes from putting in spare time which I used to throw away on the street corners. My C. L. S. C. knowledge is very valuable to me."

A '91 SENDS the annual fee for herself and son for the work of the coming year and adds, "I almost fear sometimes I will have to give it up, I have so many cares; but on my children's account I struggle on."

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.

First Vice-President—Prof. Lewis Stuart, Mich.

Second Vice-President—F. W. Gunsaulus, Ill,

District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. E. P. Brook, N. Y.; Issa Tanimura, Japan; Mr. J. S. Davis, Albany, Ga.

Secretary—Miss Jane P. Allen, University of North Dakota, Dak.

Treasurer and Member of Building Committee—Lewis E. Snow, Mo.

Class Trustee—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

THE Class of '92 has made a remarkably good record in its renewals of membership during the month of September 1889. This shows at least that promptness is one of the class characteristics, and this augurs well for the future.

SIX '92's in Jackson, Mo., write that they are beginning the work this year with the true Chautauqua spirit of "final perseverance." They all expect to complete the full course and graduate.

IT is a pleasure to add the name of Mr. J. S. Davis to the list of '92's district vice-presidents. Mr. Davis is state secretary for the C. L. S. C. in Georgia, a leading spirit in the Albany Assembly, and a hearty believer in the Chautauqua Movement.

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS.

President—The Rev. R. C. Dodds, 33 Oak St., Buffalo, N.Y.

Vice-Presidents—Mrs. S. M. I. Henry, Evanston, Ill.; Miss Kate McGillivray, Port Colborne, Province Ontario, Canada; The Rev. D. T. C. Timmons, Tyler, Texas.

Secretary—Mrs. L. L. Rankin, Room 3, Wesley Block, Columbus, Ohio.

Treasurer—Miss Julia J. Ketcham, Plainfield, N. J.

Building Committee—Mr. Dodds; Mr. Rankin.

Assembly Treasurer and Trustee for the Union Class Building—Mr. George E. Vincent.

EMBLEM—THE ACORN.

A LETTER from a Chautauqua worker in Southern California reports bright prospects for the coming year in that section of the state.

A CHICAGO member of '93, who is a native of Denmark, expects to return to his own land in about two years and expresses his desire to carry to his fellow countrymen Chautauqua plans and methods which he finds so helpful. We shall expect to hear from him again.

THOUSANDS of '93's are already enrolled on the books at the Plainfield Office. Let all who are thus enrolled induce at least one other fellow-worker to join. It is not necessary to be a member of a circle, and many solitary readers would be glad to enroll their names if they knew of the opportunities which Chautauqua offers. Let all '93's see to it that their friends are at least enlightened regarding this work. Send for circulars to the Plainfield Office. They will be gladly furnished.

THE organization of a Chautauqua circle is a very simple thing and we heartily urge the '93's who live where no circle exists to speedily alter this state of affairs. If you can do no better, organize an informal circle of three and then let your light shine. The result will tell not only upon the community, but upon yourselves also.

SEVERAL of the later classes of the C. L. S. C. have welcomed into their ranks as fellow Chautauquans, readers in the prisons and penitentiaries of various states. We are glad to announce that in the penitentiary at Lincoln, Nebraska, twenty-five men have enrolled their names as members of '93. The Chautauquans of Lincoln are making arrangements to supply the necessary books, and the acting chaplain of the penitentiary will give all possible help and encouragement. The circle was organized by the Rev. J. D. Stewart, state secretary for Nebraska, and prominent Chautauquans of Lincoln will give hearty personal co-operation in the work. Is there no other locality where '93 can make a similar experiment?

THE office of the C. L. S. C. will be moved from Plainfield, New Jersey, to Buffalo, New York, in March 1890. We make this statement for the benefit of any '93's who may have felt a little in doubt as to where to send mail.

GRADUATE CLASSES.

TO THE MEMBERS OF THE SOCIETY OF THE LEAGUE OF THE ROUND TABLE.—Miss Kimball informs us in her annual report that the members of the League (namely those graduates who possess seven or more seals) number eight hundred fifty. The influence of such an army of loyal Chautauquans should reach all parts of the country, and should bring to every class which is yearly organized an increase of membership. Yet I fear that in the past we have put forth but little if any effort to enlist the uninterested in this work. The special work of the league is to give information concerning this course of reading and attract the attention of the people to it. In nearly every local circle there are to be found one or more members of the League. Such persons should feel the responsibility of keeping the work of the Chautauqua Literary and Scientific Circle before the public. Every meeting of the circle may be advertised in the local papers. The editor of almost any paper will be glad to publish them. It will not be long before you will hear the inquiry, What does all this C. L. S. C. business mean?

When you have made a good start, do not grow weary in well doing, but work up a fine program for a Memorial Day and give a special invitation not only to those whom you think may be induced to join the circle, but those who seem the least interested, for from that class we often win some of our best members.

The influence of the Chautauqua circle should be distinctly felt in every town where it is located. It should supplement the work of the pastor and the teacher. It should be a power recognized not only in cultured society but among those who tread the humblest walks of life and enjoy the most limited privileges. To such it brings its choicest blessings.

I should be glad to answer any questions relating to our line of work, and reports of work accomplished by the League should be sent to myself or any member of the executive committee, whose names appear in THE CHAUTAUQUAN for October. These reports are especially solicited, and will be read at the annual meeting of the League, which is usually held on Recognition Day at Chautauqua.

MRS. W. H. WESCOTT, President,
Holley, N. Y.

IN THE CHAUTAUQUAN for October the class

trustee for '88 was given as Mr. W. McKay. Mr. McKay was elected but resigned in favor of the Rev. L. A. Stevens, Perry, N.Y. In the list of vice-presidents of this class published in the same issue of the magazine, the *Mrs.* should be dropped from the name Mrs. Jas. M. Hunter, and the name of Mrs. Mattie R. McCabe, Sidney, Ohio, should be added.

THE following additional names should be included in the list of vice-presidents of the Class of 1889—"The Argonauts"—published in THE CHAUTAUQUAN for October: Miss Annie Baker, Pascoag, R. I.; Miss E. Beard, Denver, Col.; Miss Ellen H. Kent, Louisa, Va.; Mrs. Albert C. Griggs, Wilmington, Del.; Miss H. F. Hidden, Cambridgeport, Mass.; Miss Emma Darling, Chelsea, Vt.; Frank S. Wallace, Pasadena, Cal.; Miss Lizzie S. Drake, Kittery, Maine; Miss Rosa Stannus, Tacoma, Washington. The following corrections in the list given in the October number of THE CHAUTAUQUAN are made: Mrs. Mary Wright should read Mrs. May Wright; L. C. Robbins should read Z. C. Robbins; Miss Mary Clenahan should read Miss Mary McClenahan. The vice-presidents are from the twenty-seven states and Canada, residents of which were present at Chautauqua to receive diplomas. They are expected to do what they can to raise funds in their respective locations for the Union Class Building, and can confer with treasurer O. M. Allen for some definite plan of work.

PIONEERS will be interested in knowing that the address of their president, Mrs. B. T. Vincent, has been changed from Akron, Ohio, to Greeley, Col., where her husband, the Rev. B. T. Vincent, has gone to serve a church.

THE new course in English History and Literature is being taken up by graduates of all classes with great earnestness, and it is probable that at least a thousand graduates will be enrolled for this course during the current year.

THERE are C. L. S. C. graduates, we have heard it whispered, who having finished their beginner's course, think now they will read as the fancy takes them. Here are a few reflections from Frederic Harrison which we commend to them:

"Every book that we take up without a purpose is an opportunity lost of taking up a book with a purpose—every bit of stray information which we cram into our heads without any sense of its importance, is for the most part a bit of the most useful information driven out of our heads and choked off from our minds. It is so certain that information, i. e. the knowledge, the stored thought and observations of mankind, is now grown to proportions so utterly incalculable and prodigious that even the learned whose lives are given to study can but pick up some crumbs that fall from the table of truth. They delve and tend but a plot in that vast and teeming kingdom, whilst those whom active life leaves with but a few cramped hours of study can hardly come to know the very vastness of the field before them, or how infinitesimally small is the corner they can traverse at the best. We know all is not of equal value. We know that books differ in value as much as diamonds differ from the sand on the sea-shore, as much as our living friend differs from a dead rat. . . . .

"To organize our knowledge, to systematize our reading, to save, out of the relentless cataract of ink, the immortal thoughts of the greatest—this is a necessity, unless the productive ingenuity of man is to lead us at last to a measureless and pathless chaos. To know anything that turns up is, in the infinity of knowledge, to know nothing. To read the first book we come across, in the wilderness of books, is to learn nothing. To turn over the pages of ten thousand volumes is to be practically indifferent to all that is good."

THE GUILD OF THE SEVEN SEALS.

OFFICERS.

President—Mrs. J. C. Martin, New York.
Vice-presidents—Mrs. L. L. Radcliff, Meadville, Pa.; Mrs. E. C. Dale, Warren, Pa.
Secretary—Mrs. E. F. Curtiss, Geneseo, N. Y.
Treasurer—Mr. S. C. Bond, St. Louis, Mo.

AT a meeting of the Guild held in August, at Chautauqua, the following resolutions were passed: That we, as a Guild, favor the reading of the special course in English History and Literature, and that we encourage those who would like to read this course, to become members of the C. L. S. C. Should any member of the Guild have plans to suggest, or any items of importance to contribute, please communicate them to the secretary.

MRS. D. W. HATCH, 607 Pine St., Jamestown, N. Y., has been appointed necrologist for the Class of '82. Those having knowledge of the death of any member will confer a favor by reporting the same to her. It is deemed advisable, for class interests, that members send their names and addresses, together with any items of interest to Pioneers, to the class secretary, Mrs. E. F. Curtiss, Geneseo, N. Y.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." *"Let us Keep our Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
BRUTUS DAY—December 17.
CÆSAR DAY—January 23.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

CIRCLE-KEEPING is much like house-keeping. It can be done with one stew-pan, perhaps, but not easily. It needs an outfit. Now "outfit" is a word woefully abused sometimes. It suggests a complicated and elaborate array of *things*, some necessary but as many extra, supposed to be conveniences but practically inconveniences, requiring space and dusting. Far be it from the Scribe to tolerate such an interpretation of his recommendation. The outfit he advises, contains nothing but useful articles. It begins with a table, or tables, sufficient room, at least to give each member a seat. The Scribe will make no attempt to analyze the reason why a club seated around a table is a more congenial, talkative, sociable, and attractive-looking body than one arranged in any other form. He simply knows it is so. It may be the magnetism which a certain class of experimenters declares to be so strong in tables or it may be the charm of the circle itself, which ancient philosophers saw. It may be that everybody can see everybody else or that nobody feels concerned about his hands or feet. The reason is immaterial. The fact remains.

So begin a circle outfit with table accommodations for all the members. Now something must go on this table. The books of the course and THE CHAUTAUQUAN are there perforce. They are the "one stew-pan" without which there is no circle-keeping possible. Add to them a dictionary, unabridged if possible, and do not begrudge the time it demands. Do not be afraid of wearing it out, and if you have been born with that constitutional aversion to consulting a lexicon, with which many people are afflicted, arouse your energy to overcome the feeling. Use it persistently. By its side place a cyclopedia—as good a one as you can afford, and use it. Here the outfit must branch. If the circle tends to history and literature, maps and pictures are the only other essentials. Were they not within the reach of all Chautauqua circles we should not place so strong an emphasis on their presence; but the method of enlarging maps which has already been described in THE CHAUTAUQUAN (Vol. IX. p. 48), and the ease with which scrap-books gradually can be filled with really good wood cuts (Vol. IX. p. 551) precludes any possible excuse for not having these articles. A full series of maps enlarged from THE CHAUTAUQUAN map series now running in the magazine will enable the readers to follow the history of Rome and Italy from their beginnings up to to-day, and will emphasize the information as can be done in no other way.

If the circle is going to make a specialty of Political Economy this year, the scrap-card, scrap-book, and extract-book (Vol. X. p. 103) will be its best friends. For those who make Physics their chief study, apparatus is essential. Undoubtedly the best plan is to secure the privilege of using the laboratory of the town high school or of some local institution, and interest a local scientist to perform the experiments. If this is impossible then a leader must be selected with some mechanical skill and he must devise apparatus to illustrate, must enlist the circle in visits to steam-engines, electric light motors, to microscopes, telescopes, to everything accessible which in any way shows the principles of physical science. Of this subject more will be said when the subject is taken up in its turn.

It is not pretended that the outfit of a circle will cost neither time nor money. It will require both. But a circle should be willing to give both. As has been insisted on in this department before, lastingness, durability, must be sought in every circle. None should think of forming for merely four years' work. The

four years' work of the C. L. S. C. is introductory. It is planned to give ideas of subjects, to cultive tastes for subjects, and thus to lead people naturally to adopt a subject for special work after they have finished this first course. Now a circle which aims to carry on work from point to point, needs a working outfit. It can begin with little, but growth is the law of all things which are begun.

AT the State Convention of the C. L. S. C. of South Carolina held in the city of Spartanburg August 21st and 22d, the question, "How to propagate the Chautauqua idea," was fully discussed. Among other matters decided upon in this line, was the work of interesting the press of the state. The members believe that if they can once get Chautauqua before the masses, it will take well in the state. The county papers, as a rule, are always ready to lend their aid to movements of this kind. To inaugurate the plan, they are preparing a brief and concise statement of the advantage of Chautauqua work, what it has done, and what it can do, something that will be to the point, readable, and not more than half a column in length. This article is to follow locals in county papers. It is believed that almost everybody that they could expect to interest will read it.

THE Dayton Bluff C. L. S. C. of St. Paul, Minn., had submitted to it last June a careful and comprehensive constitution which it adopted in September. This constitution provides with especial care for the program, indeed we do not see how the Dayton Bluff Chautauquans can ever find themselves unprovided for at regular meetings, nor how they are going to escape regular meetings, for the constitution is "iron-clad" in regard to this latter particular, declaring that the regular meetings of the circle take place once a week, on the same day of the week (which cannot be Sunday) during the time of the year devoted by the members to the prescribed studies, i. e. from the beginning of October to the end of May or June, but no adjournment is in order prior to the official period assigned for the completion of the perusal of the text-books. One meeting, however, whose date is within four days of Christmas Day, either before or after, may be omitted; also, the last regular meeting can be held on a day separated by a greater interval of time than one week from the meeting immediately preceding it, if deemed desirable, and may take place on any other than the stated day, except Sunday.

At the close of the last regular meeting here referred to, the circle adjourns to meet at the call of the president, on some evening in the ensuing month of September, not less than seven days before the new Chautauquan year. This called meeting is for the purpose of organization.

The provisions made for handling the exercises of the club are explained in the following article.

In order that each member of the circle may from time to time participate in conducting the evening's work, temporary officers are provided, called programists, who are two in number, but are not colleagues, though partly contemporary. Appointed by his predecessor, or by the president, at one meeting, the programist at the next announces the program he has decided upon, and carries it into effect on the third, when his functions terminate. It is obligatory upon the programist to prescribe, as part of the program, the nature of the quotation or sentiment to be furnished by members as they respond to their names at roll-call; to act as catechist for the questions contained in THE CHAUTAUQUAN on the required reading; to select the article for *viva-voce* circle reading; and to appoint his successor. It is desirable, also, for him to assign, occasionally, special tasks to individual members, such as the reading or reciting from some good author, and the production of papers or essays on a named subject of interest.

A section of the by-laws tells what the composition of the programs shall be and prescribes certain limitations as follows:

The response to roll-call should be of such a nature that not more than one minute need be taken by the person whose name is called. Any member, however, whatever be the nature or subject of the response, can claim the full minute's time, when his turn comes, should he desire to add any remarks, critical or explanatory.

The program proper is divided into three parts: the first consists of examination, by means of questions, in the required reading for the week, being the obligatory or essential portion of it; the second is permissory, and involves the reading of papers, recitations, or other work by individual members; the third is the reading by the members, alternately, of paragraphs from the selected article of the current number of THE CHAUTAUQUAN, and this, unless it has been dispensed with for the evening by vote, or the time of closing be too near at hand, is obligatory work like the first part.

In the first part, instead of exclusively using the questions contained in THE CHAUTAUQUAN, original questions by the members of the circle are provided, in writing, framed on the *required* article or articles in THE CHAUTAUQUAN, of the evening as well as on the text-books. The number of questions, not more than three at the most for each member of the circle, must be de-

cided upon by the programist, having in view the greater or lesser number of the official questions to be asked.

The second, or individual, part of the program, is left to the judgment of the programist. Whatever work or task is assigned to members in this connection should be such that not less than five nor more than ten minutes should be required for its production before the circle. This time, however, may be extended by unanimous consent.

The object of the third part is individual improvement, by discovering habitual errors of pronunciation or disqualifying mannerisms of speech on the part of members, and friendly criticism and remarks thereon are in order.

Should any competent person, member, or otherwise, be willing to deliver a more formal lecture than the papers contemplated in the usual routine, and the proposition be acceptable to the circle, the time remaining after the conclusion of the first part of the program will be placed at his disposal for that purpose.

If the programist has assigned a different response for each member, or special tasks to be executed by one or more members, as the second part of his program, he must furnish each one concerned with a written memorandum of what is required of him.

The visible program is a written paper which, when produced before the circle, must be read and then handed to the secretary—or a copy of it—for use at the meeting of the ensuing week. At the end of it must appear the name of the programist's successor.

The programist takes the president's chair after opening exercises of each meeting and keeps it until the completion of the program.

The written questions prepared by the members on the first text-book are now collected by the secretary, thoroughly mixed or shuffled, and then distributed by him, one by one, to all present, till no slips are left in his hand. Members may exchange questions to a considerable extent if they wish, but no one should retain one of his own composition. The programist now reads one of the questions allotted him, and then gives the answer, if he can; if not correctly answered by him the question must be handed round the circle until it is, by some one, its author being called upon the last. The first member to the left of the programist now reads one of the questions in his hands, which is disposed of similarly, then the next person to him reads one, and thus the tour of the circle is made one or more times, (always proceeding in the scholastic and military order, from right to left), till no more of the said slips remain unanswered. The written questions on the first text-book having thus been attended to, the printed questions on the same subject contained in the current issue of THE CHAUTAUQUAN are treated in like manner; then the written and printed questions pertaining to the rest of the lessons in the same way. All these questions are supposed to be finished in about an hour from the time the meeting is called to order; but if they take less time, a recess of five minutes is allowed.

The second and third parts of the program are supposed to require about one-half hour each, but they are governed in this respect by no fixed rules except that the latter should be closed at least five minutes before the expiration of the two hours' time prescribed for the entire proceedings.

The president, having resumed the chair, now finishes the business of the circle by requesting the programist appointed the previous week to read his program for the next meeting.

In case of the absence of the programist of the evening, and of any one representing him, the presiding officer directs some member present to fill his place.

In case of the absence of the programist of the next meeting, the secretary reads his program and distributes the individual assignment slips, if such papers have been furnished him by the absentee. Should however no papers of the kind have been received, the presiding officer, in consultation with the secretary, constructs on the spot a substitute program.

WE are hoping to hear speedily of circles undertaking courses of university lectures. The University-Extension Scheme which has been inaugurated under Chautauqua auspices is particularly adapted to local circles. Where such a course of lectures can be conducted by a circle on the subjects of the course in which it is especially interested, the result will be most satisfactory.

Such courses were held one year ago in Buffalo, Canton, and St. Louis, and brief courses elsewhere, conducted by Dr. Edward W. Bemis of Vanderbilt University. A syllabus giving all the facts, including the subjects of the twelve lectures on social problems, shows that they were the causes of discontent, socialism, and anarchy, the whole forming a complete and connected course. The subject of each lecture was analyzed, and the topics of each were still further subdivided. The course lasted about twelve weeks, the literature was not all read, and there was some collateral reading done. The lectures were successful, but they did not run themselves. In Buffalo all classes of people

were found in the lecture room. The audience was invited to ask questions, to be answered by the lecturer. A successful Economic Society was organized there, which is a branch of the National Economic Association as a result of Dr. Bemis' work. In England where the movement is a great success and where they first found out "how to do it," the extension is organized locally, and not by the university. It is not a missionary work. It is in response to local demand. A course in England costs two or three hundred dollars. The lecturer takes with him a library, and prepares a syllabus which contains all the important facts, and saves note-taking. The students are expected to write answers to the questions in the syllabus and send them to the lecturer. If people pass the examinations successfully, they are recognized as students affiliating with the university. The method employed in this country was briefly explained in our October issue and can be learned in detail by applying to *Frederick Starr, New Haven, Conn.*

Educators and the leading men of the country are showing much sympathy with the undertaking. At one of the meetings explaining the movement held at Chautauqua last summer, Prof. Boyesen, of Columbia, said he had been promoting this work, without really knowing it, for some four years and it was recognized by his college. He is in profound sympathy with the idea, and will do all he can to promote it. In Columbia College there are a number of competent young men who would be glad to go into the work.

Dr. J. M. Buckley was profoundly interested in what was said at this meeting about the decadence of the lyceum platform, and the substitution for it of courses of lectures, and referred to the estimate of the lecture platform held by Wendell Phillips. Phillips' aim was to use it to obtain a constituency that he might afterward talk to the people on political problems. Dr. Buckley referred to what has been doing in Philadelphia in the past two years. There is an intense enthusiasm on the subject of archæology. They have had lectures by such men as Prof. Lyon, Prof. Trumbull, Prof. John Fisk, and H. H. Furness, the great Shaksperean scholar.

GRADUATE WORK.

IN *Local Circles* for October last the new course for C. L. S. C. graduates was explained. This course has been prepared according to the Chautauqua plan, which assumes that the four years of reading prescribed by the C. L. S. C. is preliminary and that those readers who began the work with an intelligent understanding of its scope expect to be directed into broader and richer fields of study. It was because English History and Literature seemed to be a special favorite with C. L. S. C. readers that the first three years' course was prepared on those lines. The new course has been presented to those holding C. L. S. C. diplomas, with a letter from Chancellor Vincent in which he says:

"Let me remind you that the Chautauqua system, which every C. L. S. C. graduate should thoroughly understand, is scarcely half comprehended in this 'broad outlook.' It is but the preparation for higher educational work, and no true Chautauquan will ever rest satisfied with present attainments.

"I commend, therefore, to your most careful attention, the accompanying circular concerning our new special course in English History and Literature. Read it with care and let me hear from you of your plans for the coming year. Many of you, perhaps, will deem it wiser to review your four years' work with the undergraduate members of your circle, but others are ready for new lines of study, and will find in this and in other special courses ample opportunities for work. We ought to have at least five thousand of our graduates organized into graduate circles and pursuing this course of study during the coming year. Take up the work in thorough earnest. Read carefully if you can do no more, but let all who can, make this year one of hard study and intellectual growth. Test your work by the special examinations which may be taken if desired at the end of the year, and thus receive the help which the careful and kindly criticisms of Professors Adams and McClintock will give you.

"As officers of the Chautauqua Circle, we look for large things from our great body of graduate students. Later classes will follow your leadership. Let this pioneer work be faithfully done, and we shall not be disappointed in the results."

His hope that large numbers will undertake the graduate work bids fair to be realized. The responses have been most satisfactory so far. Miss Kimball writes that many graduate circles have been reported and the outlook is most encouraging. A number of students have also enrolled their names for the special examinations. Recent communications sent out have brought many interesting responses. An '87 in Wisconsin writes, "Since receiving the circulars I have been trying to decide whether I could spare the time or not and have come to the conclusion if the time cannot be spared it must be taken. All my old love for the C. L. S. C. comes back at the thought of again working under its direction." From Iowa a member of '89 sends this message:

"The C. L. S. C. has a strong foothold here and the interest is growing. It has been a great blessing to those who have finished the course, but we feel that it is only a beginning of better things in store for us." Two members of '86 and '83 in New York State write, "The papers received last week from your office suggest such a delightful plan that we are anxious to be enrolled at once, hoping that we shall be able to do the work though our circle is very small."

In Bridgeport, Connecticut, a graduate circle has been formed with bright prospects. One of its members, an '89, writes, "I have entered the English History and Literature circle and have made a strong resolve that I shall not get behind in this unless some very unforeseen event occurs. I think the new course is going to be perfectly delightful, the history in particular is charming."——At Fairport, New York, three circles have united for a monthly meeting for the benefit of advanced readers and graduates. We shall hope to hear that this union gathering will adopt the English course.——A letter from Lincoln, Nebraska, announces that the Lincoln Society of the Hall in the Grove starts with a membership of twenty-six regular members and the same number of honorary. The first meeting was held in October. Five new members or graduates were admitted. The special three years' course in English History and Literature will be taken up. Great interest prevails in this circle. It would not be difficult to trace to the steadfastness and determination of these Lincoln graduates much of the healthful activity of that city in Chautauqua work.——The Alpha Circle of Newport, Rhode Island, has adopted the English readings.

NEWS FROM THE CIRCLES.

CANADA.—One of the circles which has made a success of a monthly newspaper, is Ottawa Circle. It is edited by one member, and all of the members contribute; much talent before unknown has been developed. The work of the circle is faithfully done, the first place being given always to the lesson. Friendly visits have been exchanged with Maple Leaf Circle of the same city and in this way new and helpful associations have been formed.

MAINE.—West Brookfield sends eight recruits for the ranks of '92 and '93. The circle organized in July, and has been doing excellent work ever since.

VERMONT.—The circle at West Randolph, which has sent good reports for several years, announces itself as "up and doing."

MASSACHUSETTS. — The Apponegansetts of South Dartmouth reorganized with twelve members. They have adopted the plan of devoting alternate meetings to recitation of the lesson, and to reading of other literature in line with the studies.——Our old friend, the Hatherly of Rockland, is as vigorous as ever.——The trio forming Magwood Circle of East Boston, continue their study this year.——Charlemont Circle is a rapidly growing organization. Having experienced the trials of "catching up" last year, the commendable resolve was made to begin promptly this fall, and to do each week's work in its proper time.——The Jolliphone Club of Natick starts out with a membership of eleven.——Bridgewater has a fine new circle of twenty-five.——The Longfellow of Worcester "expects to enjoy this year more than any preceding one."

RHODE ISLAND. — A pleasant occasion for Newport circles was the Recognition Day of Aquidneck Union, which was observed with all the usual ceremonies. The class poem written by one of the members, had for its theme the difference between a wild flower and its cultivated species, comparing them to "human flowers" that

"Cultured with care and persevering art,
Grow into beauty both of mind and heart."

CONNECTICUT.—Eridanus Circle of Meriden held its annual opening meeting in September, elected a new staff of officers, and began work with much pleasant anticipation.

NEW YORK.—The following clipping from a Rochester paper shows that that city continues to sustain its reputation as one of the centers of C. L. S. C. activity: "Our forecast of the Chautauqua work in Rochester, for the coming year, is evidently to be, in a good degree, realized. Several of the old circles are reorganizing and new ones are contemplated, so that the indications of a successful year in this field are quite encouraging. In the circles already organized, there is a noticeable desire to do thorough work. Several who have heretofore taken but slight part in the work as local members, are now taking up the full course with the purpose of following it through." On the evening of October 7, there was a general meeting of all interested in the Chautauqua work, held in the First Methodist Episcopal Church, of Rochester. The Rev. J. L. Hurlbut, D. D., Principal of the C. L. S. C., and Mr. George E. Vincent delivered addresses. At the preliminary meeting of Polenagnian Circle the indications were very encouraging. Several new members were present and considerable enthusiasm manifested. A new circle has been organized in the African M. E. Zion Church with the pastor as president. The Mosaic enters upon its fifth year with thirty

members, a large per cent of whom are graduates.——Columbia Circle is a new organization in Brooklyn.——Eight are enrolled in Hope Chapel Circle of New York City.——The circle at Wolcott held a public meeting at the beginning of the study year, at which an address was given, explaining the aims and methods of the C. L. S. C.——The secretary of a new circle in Elmira writes for fifty application blanks and one hundred circulars. Evidently some one has been at work.——The Columbia of Port Richmond has reorganized.——Jamaica Circle hopes to have all its twenty-five members of last year and several new ones.——The Cantab has reorganized in Cambridge. Its members are making efforts to secure new names for their roll.——A circle of ten is reported at Lewiston.——Montgomery Circle begins its fifth year with over fifty members.

NEW JERSEY.—Metuchen is striving to have the banner circle of Middlesex County. Liberal use has been made of the local press, and this was supplemented by a personal canvass. In addition, a copy of the following letter was sent to over one hundred people of the village.

You are cordially invited to join the Metuchen Circle in pursuing the course of study prescribed by the C. L. S. C. for the year beginning October 1, 1889.

The object of our circle—as stated in the preamble of its constitution—is, "the mutual help and encouragement of those persons who are desirous of pursuing any part of the C.L.S.C. course."

If you are in sympathy with this great educational movement, which has made Chautauqua a household word in every section of the globe, we ask your co-operation with us in endeavoring to make it a power for good in our village.

We commend to your careful attention the enclosed circular, descriptive of the character and scope of the C. L. S. C. Any further information that you may desire concerning the matter will be gladly furnished on application by any member of the committee.

Hoping to have the pleasure of enrolling your name as a member of our circle for the ensuing year, we remain,

Very truly yours, Membership Committee.

——Eight form the circle of Cedarville,——The Whittier of Hackensack now numbers seven.——"We start this year with a membership of fourteen," writes the secretary of Ray Palmer Circle of Newark.——The members in Ridgefield Park are all of the Class of '93.——The circle in Vineland is busily at work.——Jersey City's Round Table reorganized with thirty-five, a larger number than ever before. It enrolls seven graduates among its active members.

PENNSYLVANIA.—Susquehanna Circle has adopted the following as its order of exercises: Roll-call responded to by quotations from an author or subject previously assigned; the lesson conducted by the member voted leader during the review of the book then being studied; lastly the question box is opened. Essays, readings, pronunciation tests, *The Question Table*, and reviews are often interspersed. This circle recently spent a pleasant evening with a sister circle, the Lanesboro, and enjoyed an elaborate literary and musical program. A game of quotations from American authors was entered into with friendly rivalry between the leaders who "chose sides." The person guessing the most authors won a prize.——Lawrenceville Circle enrolls thirty-three, but sets its mark at fifty.——Twelve '93's are reported from Oakdale Station.——The membership in Langhorne promises to be nearly thirty-five.

DELAWARE.—Bridgeville Circle is in good working order, with a force of ten members.

VIRGINIA.—The following report from Bon Air deserves special commendation: "We reorganized in September so as to be ready for actual work October 1. We meet every Tuesday evening at the various homes, and our members attend regularly, although some have a distance of three miles to walk. In four years we have missed only two meetings. We enter upon the fifth year with more interest than we have before known. Our membership has been limited to twenty-five, but we shall extend it this year."

WEST VIRGINIA.—Wheeling's circle of '92's remains unbroken.

SOUTH CAROLINA.—Carlisle Circle of Greenville begins its fourth year with nineteen members, six of whom have just entered. The circle hopes to graduate seven next year. *The Carlisle Athenæum* is a monthly paper to which the members contribute, and the reading of which forms an important part of every fourth meeting. The Carlisle expects to do some outside work in the way of local history, and just now is collecting information and matters of interest about South Carolina authors.

GEORGIA.—Nine were enrolled at the first meeting in Cuthbert and others promised to join later.——The circle at Way Cross is an outgrowth of the Assembly at Albany in March.

TEXAS.—Liberty Hill has a new circle of six members.

OHIO.—A Greek evening celebrated the close of last year's work in one of the Dayton circles. Greek costume prevailed, but "barbarians" were not excluded. A banquet was served, and music and games added to the general enjoy-

ment.——The new circle at Tiffin has already over fifty names enrolled.——Twenty '93's ask for admission at Jackson.——A circle of fifteen has formed in Perrysville.——The Franklin Circle of Columbus reports a lively interest among its members.——The new class in Tiro begins with energy.——From '90 to '93 are the classes represented by the twenty-two members in Defiance.——Bloomville sends twenty-six new names.——Twelve regular and six local members form Batavia Circle.——"Fifteen members enrolled and more to be heard from," is the report from South Side Circle of Cleveland.——Painesville Circle reorganized with thirty-four members.

INDIANA.—A Frankfort paper announces a revival of interest in the C. L. S. C. in that place, and the reorganization of its circle with several new members added.——Four friends have begun the course together in Oakland City.——"The circle grows both in interest and numbers," is the encouraging report from Waterloo.

ILLINOIS.—Two graduates of '89 who went to Chautauqua to receive their diplomas, returned to Belvidere to become active members of Crescent Circle, and will study for the garnet seal. The Crescent has fifteen members, ten of whom are beginners.——Columbia Circle has reorganized for the second year in La Grange.——The circle which numbered five last year in Ashland hopes to double its membership.——Newton Circle retains its eight former members and adds two to the list.——Ten are initiated in Catlin, eight in Ashton, at fourteen and Durand.

MICHIGAN.—A large circle has formed in Ingalls.——Howell Circle has reorganized with twenty-eight members.——The class at Reading has twelve students.

WISCONSIN.—The ladies of Whitewater Circle have decided to hold afternoon instead of evening meetings, this year. The work has begun with enthusiasm.

TENNESSEE.—Several young people, pupils in a school of Dixon's Spring, have organized a circle which bids fair to be a flourishing one.

IOWA.—A member of '92 writes from Harlan: "Last summer's Assembly at Council Bluffs is bearing fruit in this place; three large circles have formed and the number of members is still increasing. An equal amount of enthusiasm is manifested in the towns near us."

MISSOURI.—The Pallas Athene of Kansas City reorganized with nine members.——Seven form Christian Endeavor Circle of Hannibal.——The majority of last year's students in Glasgow are at work again.

KANSAS.—The new circle at Wichita contains twenty-five students.——Bucklin Circle reports itself reorganized.——The work progresses in Kanona.

NEBRASKA.—A correspondent in Eagle writes: "We have a circle of twelve, all good workers and determined to succeed. Three of them are college graduates and two have normal school diplomas. This is a farming community, but there are three circles within a radius of as many miles."——From the *Capital City Courier* of Lincoln, we learn that Chancellor Vincent was there in October, and that a reception was tendered him at one of the elegant homes of the city. A general invitation was extended to members of the Chautauqua Literary and Scientific Circle. In response to the wishes of the Chautauquans, Chancellor Vincent spoke to them of the aims and the achievements of the C. L. S. C. The speech was awarded the Chautauqua salute, and it prompted the Chancellor to tell the origin of that pretty custom. In the early years of the Chautauqua Assembly there was among the lecturers a deaf and dumb professor from a Canadian school, who illustrated Bible stories in pantomime with such expression that the audience readily gathered his meaning. The spectators applauded heartily, but it occurred to Chancellor Vincent that a man deaf to the sound of the clapping hands could not appreciate that kind of applause. The Chancellor thereupon asked every person in the audience to get out a handkerchief, secrete it in the hands or lap and imitate him when he gave the signal. At the next pause in the program the Chancellor gave the signal by waving his handkerchief, and the audience immediately became white with the fluttering signals of approval. The waving of handkerchiefs was adopted as the Chautauqua salute, and is a mark of especial consideration.

MONTANA.—A list of nine new names is sent from Helena, and the secretary promises several more.

WASHINGTON.—Alma Circle began promptly in Vancouver, with the work carefully outlined for the year.

CALIFORNIA.—The make-up of Downieville Circle has changed somewhat since last year, but its number remains the same.——The ladies forming St. Helena Circle began their eighth year of study with the energy and enthusiasm that have characterized all of their work so far. The members met with a severe loss last winter in the death of their honored president, who had served in that capacity from the organization of the circle.——The new circle in San Rafael has a president who has occupied that position for four years in the largest circle of San Francisco. Thirty members enrolled at the first meeting and as many as twenty more will probably join.

THE LIBRARY TABLE.

CHRISTMAS.

THE knowledge of how to keep Christmas well, came with Christmas itself. Among all peoples, whatever the refinement or the simplicity of their expression or celebration of it, the spirit of reverence, of kindness, of charitableness, and good cheer underlies it. The following customs in various places show the genial spirit of this season.

There always has seemed something peculiarly appropriate in the singing of Christmas carols, calling to mind the shepherds' songs at the birth of Christ. Thomas K. Hervey gives a charming description of this feature of Christmas: "A symptom of the approaching season which has a very pleasing effect, consists in the burst of solemn minstrelsy by which we are aroused from our slumbers in the still hour of the winter nights, or which, failing to break our sleep, mingle with our dreams, leading us into scenes of enchantment, and filling them with unearthly music. This midnight minstrelsy, whether it comes in the shape of human voices hallowing the night by the chanting of the Christmas carol, or breaks upon the silence of the mid watches from the mingling instruments of those wandering spirits of harmony, the waits, has in each case its origin in the *Gloria in Excelsis*—the song with which the angels hailed the birth of the Redeemer in the fields near Bethlehem. 'As soon,' says Jeremy Taylor, 'as these blessed choristers had sung their Christmas carol, and taught the church a hymn to put into their offices forever on the anniversary of this festivity, the angels returned into heaven.' Many and many a time have we been awakened by the melody of the waits and have lain and listened to their wild minstrelsy, its solemn swells and 'dying falls' kept musical by the distance and made holy by the time, till we have felt amid all those influences as if it were

'No mortal business, nor no sound
That the earth owes,'

and could have fancied that the 'morning stars' were again singing as of old they 'sang together for joy,' and that the sounds of their far anthem came floating to the earth.

"The practice of hailing the Nativity with music, in commemoration of the song of the angels, is in full observance in the Roman Catholic countries as well as in our own. The *noëls* of France are of the same character as the Christmas carols of England; and the visits of our street musicians at this season are closely resembled by the wanderings of the Italian *pifferari*. These *pifferari* are the Calabrian shepherds who come down from the mountains at the season of Advent, and enter the Italian cities, saluting with their hill music the shrines of the Virgin and Child which adorn the streets. Of these rude minstrels Lady Morgan, in her 'Italy,' gives some account, and states that having frequently observed them stopping to play before the shop of a carpenter in Rome, her inquiries on the subject were answered by the information that the intention of this part of their performance was to give his due share of honor to Saint Joseph."

We give one of these stirring carols which was formerly a great favorite:

"God rest you, merry gentlemen,
Let nothing you dismay,
For Jesus Christ our Savior
Was born upon this day,
To save us all from Satan's power,
When we were gone astray.
O tidings of comfort and joy,
For Jesus Christ, our Savior, was born
on Christmas day.

In Bethlehem, in Jewry,
This blessed babe was born,
And laid within a manger,
Upon this blessed morn;
The which his mother Mary
Nothing did take in scorn.

From God, our Heavenly Father,
A blessed angel came,
And unto certain shepherds
Brought tidings of the same,
How that in Bethlehem was born
The Son of God by name.

Fear not then said the angel,
Let nothing you affright,
This day is born a Savior,
Of virtue, power, and might,
So frequently to vanquish all
The friends of Satan quite.

The shepherds at those tidings
Rejoiced much in mind,
And left their flocks a-feeding
In tempest, storm, and wind,
And went to Bethlehem straightway
This blessed babe to find.

. . . . . .

Now to the Lord sing praises,
All you within this place,
And with true love and brotherhood
Each other now embrace;
This holy tide of Christmas
All others doth deface.

The contrast between the first Christmas in the New World (December 25, 1492) with its toil and hardships and the present one overflowing with plenty, is forcibly brought to mind by Mr. Butterworth's "Wonderful Christmases of Old," in the description of the first observance of Christmas in America. But the true spirit of Christmas was there.

"A Genoese mariner believes himself born to carry the gospel of Christ to an unknown people and an undiscovered world, a world lying in the mysterious waters of the West. He travels from city to city seeking a powerful patron, until at Santa Fé, in the south of Europe, takes place the memorable meeting with the king and queen of Spain. . . . . .

"The missionary mariner sails away again. He discovers Hispaniola, and here he and his followers offer the first Christmas devotions in the New World. Santa Fé, on the Rio Grande, was probably the place where the first Christmas anthem was sung in our own land. Coronado visited the region in search of the Seven Cities of Gold almost one hundred years before the *Mayflower* sailed into the Christmas-tide storm of Provincetown Bay. The Franciscan missionaries soon followed Coronado.

"How poetic must have been the first Christmases in the new born town. The mission church is surrounded with mountains whose summits are covered with eternal snow. The sun of the fitful December day goes down, leaving every peak a colossal monument of light and splendor. Evening's curtains fall. It is vespers. Down the light ladders of the pueblos come the descendants of a race unknown, and and make their way to the church. Music tells the tale of the Virgin and the Child. Then arises the *Gloria*, and it floats out like a breath from the Bethlehem angels over the mighty solitudes that are to become the habitations of the dominant race of the world. The moon rises over the mountains, and turns into whiteness pueblos and chapel. In the bright air stands the mystic sign of the cross like a shadow, and there ascends heavenward in the silence the sweet words, in the Latin tongue, '*On earth peace.*' The Star that shone over Bethlehem and the nations of the East, has risen upon the West."

"The Christmas of the *Mayflower* was a doubtful and dreary day—a day of toil and hardship. Christmas night brought a storm of high wind and rain, the vessel tossed, and although Puritans in sentiment and life, the Pilgrims must, at the evening Bible-reading, have thought of the sweet chimes of Lincoln, the white-crowned towers of the brightly lighted English fanes, and the glad household festivals of the home-country.

"In the *Chronicles of the Pilgrims* may be found the following extract:

Munday the 25th day we went on shore to fell some timber, some to rive(hew), and some to carry. So no man rested all that day.

Munday the 25th, being Christmas day, we began to drink water aboard, but at night the master caused us to have some Beere, and so on board we had diverse times now and then some Beere, but on shore none at all.

"The Pilgrims were severely temperate, but on the rocking ship with the wind beating against and the rain freezing upon the masts, the Master of the ship, his heart warming with the memory of the merry Christmases of Old England, proffered to his stern and sorrowful passengers the best cheer he had at command. To this, it would seem, Carver, Bradford, Winslow, and Standish did not object, although they would not allow their men to pass the Christmas in idleness and ease, when some of the men asked for a rest on the ancient holiday. We may imagine the scene under the swinging ship-lamp of that tempestuous night, and we must feel a thrill of friendliness and gratitude toward the Master of the vessel in whose heart stirred the Christmas sentiment, even if it could find no other expression than a draught of 'beere.'

"There were dark and silent Christmases in the times of the Puritans. But the natural joy and glad observance of the gladdest event in the annals of earth soon began to grow; and now, under the light of the Bethlehem Star which rose eighteen centuries ago, all we in the wide West keep Christmas.

"Shine on forever, O Star!"

The kindness of heart of the Scandinavians is shown by this pretty custom, which is described by Du Chaillu:

"The Christmas feeding of the birds is prevalent in many of the provinces of Norway and Sweden: bunches of oats are placed on the roofs of houses, on trees and fences, for them to feed upon. Two or three days before, cart-loads of sheaves are brought into the towns for this purpose, and both rich and poor buy and place them everywhere. Large quantities of oats, in bundles, were on sale in Christiania, and everybody bought bunches of them.

"In many of the districts the farmers' wives and children were busy at that season preparing

the oats for Christmas eve. Every poor man and every head of a family had saved a penny or two, or even one farthing, to buy a bunch of oats for the birds to have their Christmas feast. I remember well the words of a friend of mine, as we were driving through the streets of Christiania ; he said with deep feeling, 'A man must be very poor indeed, if he cannot spare a farthing to feed the little birds on Christmas Day.'"

The same author gives the following: "The day before Christmas, in the afternoon, everything is ready—the house has been thoroughly cleaned, and the leaves of the juniper or fir are strewn on the floor. When the work is done the whole family generally go into the bakehouse, which has been made warm, and each member takes a thorough wash from head to foot, or a bath in a large tub—the only one many take during the year; then they put on clean linen, and are dressed. In the evening they gather around the table, and the father reads from the Liturgy, and oftener a chapter of the Bible, and then a hearty meal is taken. In many of the valleys and mountain dales, watch is kept during the whole of the night, and all are merry; candles are kept burning at the windows, and the people flock to church, each carrying a torch. In some districts, immediately after the service, the people hurry from church either on foot or in sleighs, for there is an old saying that he who gets home first will have his crop first harvested. Early on Christmas morning the family is awakened by the shrill voice of the mother or sisters singing—

"A child is born in Bethlehem, Bethlehem,
That is the joy of Jerusalem,
Halle, Hallelujah!"

THE ADMISSION OF THE STATES TO THE UNION.

The United States is made up of forty-two members. Over one hundred years have been spent in reaching this number. A few have come in quietly, several have been admitted after partisan opposition, with several, great questions have been concerned.

The first to follow the "original thirteen" was Vermont. The territory which forms it originally was known as the New Hampshire Grants. New York long claimed it, but the people made a determined resistance, and on January 17, 1777, assembled in convention, declared the New Hampshire Grants "forever to be considered as a separate, free, and independent jurisdiction or state." The new state sought membership among the colonies, but New York fought her. The contest lasted until the close of the Revolution in 1783, when Vermont found herself so well off, being practically an independent state, that she had no desire to enter the feeble Union. Of her final admission Mr. John L. Heaton in his "Story of Vermont" says:

"Singularly enough, Vermont's final admission to the Union was largely accomplished through the agency of her ancient enemy New York. There had always been in that colony a strong minority who favored the Vermonters' claims. Even the most obstinate now began to see that there was absolutely no hope of reclaiming the disputed territory. On the other hand the power and influence of the northern states in Congress would be increased by the admission of another from that section. Kentucky had applied for admission, and her influence, unless counterbalanced by that of a new northern state, would still further enhance the commanding position of the South.

"The struggle between the two sections for the possession of the Federal capital caused New York bitter regret that Vermont had not been admitted to add her vote in Congress to the northern side. The adoption of the constitution in 1789 removed one strong popular objection to reapplying for admission. Now for the first time in its history the Union seemed to be established upon a foundation firm enough to promise permanence. The Vermonters were staunch Federalists. They believed in a strong government and looked with more favor upon the United States, clothed with its new Federal powers, than they had upon the weak confederacy.

"Standing in this altered position, both parties to the long dispute made a move toward comity. Commissioners from the two states met each other to finally determine the boundary dispute, and, after considerable delay, New York agreed, upon the payment by Vermont of $30,000 as a partial indemnity for the losses which citizens of the former state had sustained, to relinquish all claim to the territory. The legislatures of the two disputants ratified the agreement, and on the 18th of February, 1791, Congress declared that on the fourth of March next ensuing, Vermont should be admitted 'as a new and entire member of the United States of America.' Thus ended the longest and most bitterly contested internal boundary dispute in the history of the country."

Kentucky existed as a county of Virginia until 1786, when it asked that it might withdraw in order to defend itself better from Indian depredations, and this request was granted. The "American Cyclopædia" says that "from several causes the separation was not then completed, chiefly from an inclination of the people to become an independent nationality." Kentucky

became in 1790 a separate territory, and its admission into the Union was on June 1, 1792.

The state of Tennessee passed through various changes of name and government before it was finally made a state. It was first represented by deputies as the district of Washington, in the colonial assembly of North Carolina in 1776. Then from 1777–1784 it formed a part of North Carolina. The people afterward becoming dissatisfied, organized the state of Franklin; but in 1788 it was again united to North Carolina. The next year the state was under the control of the general government and in 1790, with Kentucky, was organized as a territory of the United States south of Ohio. In 1796 a state constitution was formed at Knoxville and as Tennessee it was admitted into the Union.

Ohio was originally included in what is known as "The Old Northwest." St. Clair was appointed governor of this Northwestern Territory in 1788, and fixed the seat of government at Cincinnati. He had become so unpopular that Alexander Black says that in that part of the territory now forming Ohio, "uppermost in the mind of every public man was the absorbing question of the organization of a state government. St. Clair's government was described as a galling tyranny, which could only be ended by establishing a state. The governor, however, had still many supporters, and every thing possible was done to put off the inevitable change. In 1801 the opponents of St. Clair, not being able to secure a majority in the Legislature, sent to Congress Thomas Worthington, through whose efforts a law was passed authorizing a state convention to consider the expediency of a state government and to form a constitution if such a change was asked for by the people.

"The convention met at Chillicothe, in November 1802, voted to form a state government and adopted a constitution. The territory did not contain the 60,000 people demanded by the ordinance [the ordinance enacted July 13, 1787, for the government of the United States northwest of the Ohio River], but it was held when this point was raised in Congress, that the population would have reached that figure before the formation of the government had been completed. The state, however, was compelled to accept some restrictions to secure its admission January 19, 1803."

Of the admission of Louisiana, Mr. Maurice Thompson in his "Story" of the state, says: "On February 11, 1811, the American Congress authorized the calling of a convention in the Territory of Orleans for the purpose of framing a constitution preliminary to its admission into the Union as a sovereign state. Louisiana became a state on April 8, 1812. Her constitution was far less republican than were those of the other commonwealths. No clergyman or priest was permitted to be a legislator or a governor, and the institution of slavery was guarded and protected by the strongest and most unequivocal terms.

"The constitution of Louisiana, as first framed, was far from accordant with the spirit of the American Union. It had been made to satisfy the alien prejudice in favor of hereditary government existing in the state during its early years. As the immigration from the northern and western states continued and swelled the English-speaking population of Louisiana her constitution became a legislative bone of contention and at last it was remodeled so as to embody most of the distinctive features common to the constitutions of the rest of our states. This new constitution was framed by a convention which met at Baton Rouge in 1844, and it went into effect January, 1846."

The sixth to enter was Indiana. "The admission," says Dr. Hinsdale in the "Old Northwest," "was effected so quietly as scarcely to cause a ripple on the surface of public affairs. In response to a petition from the Territorial Legislature, Congress passed the requisite enabling act which was approved April 19, 1816." The next year, December 10, 1817, Mississippi was received.

Of the immediately following admissions the historian Ridpath writes:

"Monroe's administration was noted for the great number of new members which were added to the Union. In 1818, Illinois, the twenty-first state, embracing an area of more than 55,000 square miles, was organized and admitted. The population of the new commonwealth was 47,000. In December of the following year Alabama was added with a population of 125,000, and an area of nearly 51,000 square miles. About the same time Arkansas Territory was organized out of the southern portion of the territory of Missouri. Early in 1820 the province of Maine which had been under the jurisdiction of Massachusetts since 1652, was separated from that government and admitted into the Union. At the time of admission the population of the new state had reached 298,000, and its territory embraced nearly 32,000 square miles."

"The bill to organize Missouri as a territory was brought forward in February of 1819. The institution of slavery had already been planted there, and the question was raised in Congress whether the new state should be admitted with the existing system of labor, or whether by con-

gressional action, slave-holding should be prohibited." The state was finally admitted in 1821 through the "celebrated Missouri Compromise, one of the most important acts of American legislation—a measure chiefly supported by the genius, and carried through Congress by the persistent efforts, of Henry Clay. The principal conditions of the plan were these: first, the admission of Missouri as a slave holding state; secondly, the division of the rest of the Louisiana purchase by the parallel of 36° 30′; thirdly, the admission of new states, to be formed out of the territory south of that line, with or without slavery, as the people might determine; fourthly, the prohibition of slavery in all the new states to be organized out of territory north of the dividing line. By this compromise the slavery agitation was allayed until 1849." Previous to the formation of a state constitution by Missouri it had been united with what is now Arkansas, and called the "Missouri Territory." When Missouri became a state, Arkansas became a territory, and so remained until 1836, when a constitution was framed and it became a state.

When Michigan came seeking admission, another boundary dispute arose. According to the Ordinance of 1787, the southern boundary was to be a straight line drawn eastward from the southern end of Lake Michigan. Where this extreme was, was not known then, and the Ohio convention fearing it might be farther south than was supposed, had arranged that the state's northern boundary should be drawn to include the Lake Erie shore as far west, at least, as Miami Bay. Michigan in settling her boundaries claimed Toledo. Ohio refused to give it up. The dispute became so hot that the president tried to settle the matter. But neither side would give up. Michigan formed a state government. Congress tried to placate her by giving her the upper peninsula if she would let Ohio have Toledo. This proposition was at first refused, but later on as the advantages of admission became more and more evident to the people, as politicians became more and more eager for the opportunities of statehood, and as it became evident that Congress was sure to conquer, a convention was called which, really, without authority, accepted the terms of Congress, and the state, January 26, 1837, became the last of the second thirteen of the Union.

1845 saw the addition of two states, Florida and Texas. The latter had been for a few years an independent territory. In '43 President Tyler proposed annexation to the president of Texas. The measure was effected, and on December 29, 1845, it became one of the United States. Its annexation led to a war with Mexico.

Iowa was denied admission in 1844 because the boundaries were not satisfactory, but on the acceptance of those proposed by Congress, the state was admitted December 28, 1846. Wisconsin in '48 came in after much squabbling about limits.

The flood of emigration to California and its quick settlement soon demanded a solid government, and Gen. Riley, the military governor, called a convention at Monterey to adopt a state constitution. The last meeting of the delegates and their signing of the constitution is stirringly and picturesquely told by Kirk Monroe:

"Shortly before noon the ceremony was begun, and as President Semple affixed his signature to the great parchment roll, a signal was waved from the balcony. Instantly the stars and stripes sprang to the mast-head of the tall pole in front of the government buildings, and the deep boom of one of Captain Burton's heavy guns rang out from the fort. It was echoed and re-echoed from the foot-hills, the Toro Mountains, and the more distant ranges, as though the grim peaks were speeding on the great news and telling it one to another. As the signing progressed, so the guns thundered forth their salutes, one for each state in the Union. Twenty-eight—twenty-nine—thirty, were followed by a momentary, breathless pause of expectation. Then it rolled out in the clear autumn air, the glad roar of the thirty-first gun, and with it came the great cry of 'That's for California! The thirty-first state!'

At the sound Captain Sutter sprang to his feet, and, with tears of joy streaming down his face, cried, as he waved his hat above his head, 'Gentlemen, this is the happiest day of my life. Let us give three cheers for the great state of California!'

"They were given with a royal will; and, above all others, could be heard the proud ringing tones of Thirsty Thurston's powerful voice. The sound was caught up and carried through the town to the water's edge, and thence out to the ships at anchor. From them it came back, and was repeated over and over again, while men shook hands and embraced each other in their glad rejoicings over the birth of the Golden State."

This state was admitted September 9, 1850. There was a lapse of eight years in state-making then Minnesota followed California—May 15, 1858. Then came Oregon, February 14, 1859.

Of the admission of the next in order, Kansas, Professor L. T. Spring says in the American Commonwealth series:

"After more than four years of fruitless endeavor Kansas entered the Union. January 21,

1861, senators of Florida, Alabama, and Mississippi announced the secession of these states and their own retirement from Congress. . . . The defiant Southern valediction was barely finished when Senator Seward called up the bill for the admission of Kansas. With their depleted ranks the opposition could now offer only feeble resistance, and it passed by a vote of 36 to 16. The House had already taken favorable action, and on the 28th of January concurred in Senate amendments. It was with memorable dramatic fitness that Kansas, the arena where the hostile civilizations met, should enter the Union just as the defeated South drew off from it.

West Virginia is the one change in state boundaries attendant upon the Civil War. The people of the mountains of Virginia were Unionists and totally denied allegiance to the Southern confederacy. An ordinance for a new state was ratified by the people in 1861, and a new constitution was adopted early in 1862. Congress admitted the state conditionally, June 3 of the same year, and on December 31 the president approved the bill. The state came in June 13, '63.

The '60's were distinguished by three further admissions: Nevada, on October 31, 1864; Nebraska, on March 1, 1867; and Colorado, August 1, 1876. The number of states then stood at 38 until Feb. 20, 1889, when both Houses of the United States Congress passed a bill admitting North Dakota, South Dakota, Washington, and Montana.

POINTS FROM THOREAU'S PHILOSOPHY.

We should impart our courage and not our despair, our health and ease and not our disease, and take care that this does not spread by contagion.

I have never dreamed of an enormity greater than I have committed. I never knew, and never shall know, a worse man than myself.

A man is rich in proportion to the number of things which he can afford to let alone.

I have frequently seen a poet withdraw, having enjoyed the most valuable part of a farm, while the crusty farmer supposed that he had got a few wild apples only. Why, the owner does not know it for many years when a poet has put his farm in rhyme, the most admirable kind of invisible fence, has fairly impounded it, milked it, skimmed it, and got all the cream, and left the farmer only the skimmed milk.

The man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending and darkening way.

If you are acquainted with the principle, what do you care for myriad instances and applications? To a philosopher all news, as it is called, is gossip, and they who edit and read it are old women over their tea.

In accumulating property for ourselves or our posterity, in founding a family or a state, or acquiring fame even, we are mortal; but in dealing with truth we are immortal, and need fear no change or accident.

The orator yields to the inspiration of a transient occasion and speaks to the mob before him, to those who can hear him; but the writer, whose more equable life is his occasion, and who would be distracted by the event and the crowd which inspire the orator, speaks to the intellect and heart of mankind, to all in any age who can understand him.

I would rather sit on a pumpkin and have it all to myself than be crowded on a velvet cushion. I would rather ride on earth in an ox-cart, with a free circulation, than go to heaven in the fancy car of an excursion train and breathe a malaria all the way.

I say beware of all enterprises that require new clothes, and not rather a new wearer of clothes. If there is not a new man, how can the new clothes be made to fit.

A taste for the beautiful is most cultivated out-of-doors, where there is no house and no housekeeper.

The house is still but a sort of a porch at the entrance of a burrow.

There is some of the same fitness in a man's building his own house that there is in a bird's building its own nest. Who knows but if men constructed their dwellings with their own hands, and provided food for themselves and families simply and honestly enough, the poetic faculty would be universally developed, as birds universally sing when they are so engaged?

This spending of the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part of it, reminds me of the Englishman who went to India to make a fortune first in order that he might return to England and live the life of a poet.

You must have a genius for charity as well as for anything else.

Society is commonly too cheap. We meet at very short intervals, not having had time to acquire any new value for each other. We meet at meals three times a day, and give each other a new taste of that old musty cheese that we are. We have had to agree on a certain set of rules called etiquette and politeness, to make this frequent meeting tolerable and that we need not come to open war.

TALK ABOUT BOOKS.

Good Reading.

"Half-Hours with the Best Humorous Authors"* are just the books for "catch-up" reading,—a selection gives a broad smile or puts a cheerful face on everything. It is entertaining to read over the contributors to this fund of humor. Of course one expects to find the delicate humor of an Irving or Holmes, the extravagant style, with its ludicrous spelling, of a Josh Billings or an Artemus Ward, but it does seem a little queer to find Nathaniel P. Willis and Philip Freneau in such a mirthful company; but the selections prove they have a rightful place in this winning group. All phases of wit and humor are found in the collection: the airy nothing, the keen satire, the laughable farce, the humor that touches a fault to make it vanish, etc. In this series two volumes are given to American humorists and two to English. In the author's Preface he draws a nice distinction between the humor of the two countries, and his selections confirm the opinion given. Among the English humorists are found all the old favorites, and some new ones are introduced to us. Mr. Morris has done an excellent thing in putting so much of the world's fun into such a desirable form.

From the collection of Dickens' Letters,† edited some years ago, enough has been culled to make one common-sized volume; in this way they are put within the reach of many more persons than in the old form. By the condensation none of the interest attaching to the original has been lost. Very few entire letters have been omitted and from all the others the most interesting parts have been selected. It forms a delightful book. Rare glimpses are given of the great writer in his home relations, among his numerous friends, and, most enjoyable of all, in the associations, which to him were so real, with the characters of his novels.

There is enough of the hermit probably in every reflective mind to open it to Thoreau's "Walden."‡ He who is conscious of the narrowness and worthlessness of much of our social system and who is unwilling to pass life in a struggle for mere clothes, shelter, and food, is glad to consider any experiment which promises to reduce drudgery for material wants to the minimum and give time and surroundings for study and meditation. Thoreau certainly accomplished this result, since he reduced the cost of living to less than $100 per year—and secured two-thirds of his time to himself. He made no attempt to abolish poverty—only to prove that poverty is wealth if a man limits his wants to what he needs and uses the time thus gained for cultivating the truth. Poverty was wealth in his case. A man could afford to give his millions to get what Thoreau found at Walden, and it is doubtful if any single benevolence of wealth will ever set in motion more sincere and honest impulses than the story of his two years there will. The originality of the experiment, the freshness, honesty and quaintness of the matter make "Walden" as a piece of literature one of the most delightful of books. The new edition is dainty and attractive.

A collection of the poems of Austin Dobson,* contributed during several years to periodical literature, is presented in two neat volumes, and pleasure awaits all who are to be their readers. The books are composed largely of graceful, sparkling society verses, which are tinged by love for humanity, in all its forms and surroundings. In "The Drama of the Doctor's Window" are strikingly shown the author's keen perception, and quick recognition of all the minor and subtler details which only a poet's eye sees; his power of delicate description and happy comparison; and his dramatic ability. In no one phase of his work is he more skillful than in his manner of describing faces and in catching and fixing expressions, as one or two brief selections will best show:

> ". . . . the sweet half solemn look
> Where some past thought was clinging."
> ". . . . a face
> Filled with a fine old-fashioned grace."
>
> "And the lip-lines delicate curving
> Where a slumbering smile lay hid."
> [Time] "finding cheeks unclaimed of care,
> With late-delayed faint roses there,
> And lingering dimples,
> Had spared to touch the fair old face."

---

*Half-Hours with the Best Humorous Authors. Vol. I. and II. American; Vol. III. and IV. English. Philadelphia: J. B. Lippincott Company. Price, $6.00.

†A Collection of Letters of Dickens. 1833-1870. New York: Charles Scribner's Sons. Price, $1.25.

‡Walden. By Henry D. Thoreau. In two volumes. Boston and New York: Houghton, Mifflin & Company. 1889. Price, $1.00 per vol.

*Poems on Several Occasions. By Austin Dobson. New York: Dodd, Mead and Company. Price, $4.00.

Among the finest poems of the whole collection are "A Dead Letter" and "The Story of Rosina."

A sight of the dainty binding and admirable make-up of The Dollar Classics* makes a desire for immediate possession seize one; and when the contents are the poems of Longfellow and Tennyson that are particularly preferred, it is a close-shut purse that will not instantly open.

The purpose and the sincerity that lie underneath the poetry of Susan Coolidge always strike a sympathetic note. And in "A Few More Verses"† one gets many a helpful thought in poetic form. The book has a pretty binding in gold and white.

There is no character familiar in French novels which is handled with more kindly sympathy and with a finer touch than the country priest, those men whose lives are spent in going about doing good. Perhaps if we except Victor Hugo's "good bishop" none of these portraits are more delightful than that of the Abbé Constantin‡ of Ludovic Helévy. The story is pure and natural; its characters full of romantic goodness and human attractiveness. The pretty heroine so true in spite of her great fortune and so interesting because of it, the manly Jean, and above all the dear old abbé, make a group not easy to forget. A new edition of this work illustrated by the French drawings of the original and elegantly printed, puts within reach of English readers a most delightful piece of literature.

Mrs. Catherwood's intense and wonderfully interesting story, "The Romance of Dollard,"‖ has been put into a neat book. The beautiful illustrations used in its magazine form have been retained. The artistic union of the real and romantic with the ideal is charming; and with so picturesque a place and people as the French dwellers in Canada two hundred years ago, and such a hero as Adam Dollard, the result is a story of great power and historical interest.—— Harry Stillwell Edwards' stories⁋ have likewise been put into attractive book form. The oddities of character which he introduces to the reader have a touch of the pathetic and the laughable that make a very entertaining company. E. W. Kemble's illustrations are most taking and expressive.

The author of "John Ward, Preacher," was fortunate indeed to secure for her gleanings in Florida* such an elegant setting. Profuse illustrations, including engravings, etchings, and colored plates, elegant paper, and perfect printing attract the reader. The text is what might be expected from a writer like Mrs. Deland, absorbed in human problems and human experiences. The coquina, the convents, the dreamy noon, the old burying ground, the fort, lead her to meditating on the life of man; but in that desultory natural way suited to the holiday mood. She does not drag in her reflections; they are the spontaneous issue of such a mind as hers, touched by the charm of Florida scenes.

Consuelo. A new edition of George Sand's "Consuelo"† translated into English is in the form of four beautiful gilt-edged volumes in dainty covers of green and gold. This work needs no introduction and any form of criticism seems now out of place as it was long since ranked among the classic literature of France. It reflects the political and religious views of its strange and remarkable author, and her philosophy of life. One of the strong books of its day it excited strong comment both for and against it, and readers of the present time can take no middle ground regarding it. All, however, must agree in this, that it is impossible not to admire the rare genius displayed. The attention demanded at the present time by all questions pertaining to socialism will lend a new attraction to these pages, and many will be interested in seeking there the brilliant French woman's theories on this subject. The translation is well done, preserving unblemished, the forcible, clear style of the original.

The Viking Age. This work‡ does for Scandinavia and the Northland what Dr. Schliemann's books have done for Greece. Du Chaillu spent the years 1872–73 in exploring those northern regions and in studying there the works of other explorers. His researches have led him to advance the opinion that the Romans were mistaken in their statement that

---

*Ballads, Lyrics, and Sonnets from the Poetic Works of Henry Wadsworth Longfellow. Interludes, Lyrics and Idyls from the Poetic and Dramatic Works of Alfred, Lord Tennyson. Price, $1.00 each. Boston and New York: Houghton, Mifflin and Company.

†A Few More Verses. By Susan Coolidge. Boston: Roberts Brothers. Price, $1.00.

‡The Abbé Constantin. By Ludovic Helévy. Illustrated by Madeleine Lemaire. New York: Dodd, Mead and Company. Price, $1.75.

‖The Romance of Dollard. By Mary Hartwell Catherwood. Illustrated. ⁋Two Runaways and Other Stories. By Harry Stillwell Edwards. With Illustrations by E. W. Kemble. New York: The Century Co.

*Florida Days. By Margaret Deland. Illustrated by Louis K. Harlow. Boston: Little, Brown and Company. 1889. Price, $4.00.

†Consuelo. By George Sand. Translated by Frank H. Potter. New York: Dodd, Mead, and Company. Price $6.00.

‡The Viking Age. By Paul B. Du Chaillu. Two Vols. New York: Charles Scribner's Sons. Price $7.50.

the early invaders of Great Britain were Saxons. He attempts to show they were much more probably Danes. A part of his reasoning is as follows: In the time of Charlemagne the Saxons were not a sea-faring people; in all the annals of their land there is no instance of a naval battle; had they been the ones who comparatively so short a time before had conquered England, their strong fleets could not have disappeared. On the other hand, the Danes who attacked England in the ninth century appeared with mighty fleets and were masters of naval warfare, which knowledge they could not have acquired suddenly. What had they been doing before? Were not they the ones who first attacked England, and the Romans, with their limited knowledge of the geography involved, called them Saxons? To corroborate his theory he has found a few statements in the old Sagas carrying the same idea. His points are well taken, and his reasoning logical. He shows from the many antiquities preserved from the Stone, Bronze, and Iron Age that the North had the most numerous population of all the surrounding countries, and a population possessed of a high degree of civilization and of refined taste. To make more vivid this idea, which is forcibly expressed in the text, there are given 1,336 clear illustrations of the "finds" unearthed in that land. He extracts from the Sagas an explicit knowledge of the religious beliefs and ceremonies of the inhabitants, of their form of government, of their legal code, of the classes of the people, their life and customs. The book is a valuable addition to the scientific and historical literature of the world.

Christmas Novelties.

To enrich the Christmas market the output of publishers is as varied in quantity and quality as ever. There is much of real beauty and merit; as much, perhaps, of questionable merit. Among poems of which new illustrated editions are out, one of the best selections is Tennyson's "The Miller's Daughter."* This beautiful poem is well adapted for illustrative purposes in its characters, its situations, and its background. The points which have been chosen for the clear, soft-toned engravings, are those which tell the story, and the pictures are well conceived and drawn. In make-up the book is very satisfactory—save the design on the cover, an idle sprawl. The silver and dark blue tones of the cover form a most restful combination to the eye.——There are few lassies of rhyme whom we are more glad to welcome in an illustrated book than Irish Peggy, the heroine of "The Low-Back'd Car."* She deserves the best of the artist and printer. She is well treated in the present case, but not to our satisfaction. Mr. Magrath's Peggy in these drawings is a wholesome maid of thirty who has plenty of relish for coquetting left her yet, but who is so used to it that she cannot be expected to give her victims much thought. That's not our Peggy—girlish, innocent, mischievous, but tender. It is not until he puts Peggy before a lover on his knees that she looks at all like our image of her. Nevertheless, she is a very interesting character, presented in pleasing surroundings, and no one who owns her will regret his possession.——The illustrations which Mr. W. L. Taylor has prepared for Owen Meredith's "The Earl's Return"† are altogether too good for such a dreary waste of verse. The pale-faced wife of the illustrations is a sweet and pensive creation. The castle in which she dwells is fit for Normandy. The poem which they adorn is beneath them. We protest against this practice of setting artists and printers at stuff when there is so much beautiful verse in existence on which their efforts would be well employed.——Two firms bring out in holiday style Dr. John Brown's "Rab and his Friends."‡ The binding, the print, the artistic make-up of both, are attractive,—the only question is which set of illustrations to choose. Of course the one preferred will be where the artist's ideal reaches most nearly the reader's, but we fear that will not be found in either volume alone, and the only way to do will be to buy both.——The carnival of color with which the Prang presses celebrate each Christmas is as brilliant, as lavish, and pure as ever. One of their prettiest books this year is "Flower Fancies,"‖ a collection of splendid studies of roses, pansies, lilacs, poppies, lilies, sweet peas, and other garden pets, each of which has furnished a theme to Alice Ward Bailey for a bit of verse, some of which is very bright and fanciful as that to the stately damask rose of whom

"No one would think
Your grandmamma romped in petticoats pink
Over meadows, climbing ragged stone walls,
Daring the spray of pert waterfalls,

* The Miller's Daughter. By Alfred Tennyson. Illustrated. J. B. Lippincott Company. 1890. Price, $3.00.

* The Low-Back'd Car. By Samuel Lover. With Illustrative Drawings by Wm. Magrath. Philadelphia: J. B. Lippincott Company. 1890. Price, $5.00.

† The Earl's Return. By Owen Meredith. Illustrated by W. L. Taylor. Boston: Estes and Lauriat. Price, $1.25.

‡ Rab and his Friends. By Dr. John Brown. Boston: D. Lothrop Company. Illustrated by L. J. Bridgman. Philadelphia: J. B. Lippincott Company. Illustrated by Hermann Simon and Edmund H. Garrett.

‖ Flower Fancies. By Alice Ward Bailey. Illustrated. L. Prang & Co. Boston: Price, $5.00.

And nodding an answer to bobolink calls."
The cover of this book is a fine example of the harmonious blending of strongly contrasted high colors.

Some effective work for the holiday season has been done by J. Pauline Sunter in arranging and illustrating booklets*; these are printed in colors, fastened together with rings and a chain, and will make very pretty ornaments for the wall. Each page has an inscription with an illustration fitting it. The get-up is jaunty in style, and the childish figures especially in "All Around the Year" are "cute."

Books for Young People.

Mr. Stockton in the rôle of guide to young travelers in foreign lands,† possesses that same charm of manner which has proved so attractive in him as a novelist. As if it were impossible to restrain entirely his propensity for story-telling he frequently informs his young companions as they go from place to place in Europe, of romances connected with different localities, and refers them to books where they will find them written out in full. The work presented now in most attractive book form, fully illustrated, appeared first as a serial in *St. Nicholas*.——The geography, topography, and history of Mexico‡ are given in unstinted measure in the latest journey made by Mr. Knox's Boy Travelers. Though packed from cover to cover, save the space occupied with the many illustrations, with solid facts and descriptions, both classes of readers, young and old, will acknowledge that there is not a dull page in it.——The puzzling Eastern Question and the late Turko-Russian War are the central themes of one of the last volumes of the "Vassar Girls Series,"‖ and around them are grouped the experiences of a party of young travelers. Caught in that country at the outbreak of the war, they pass through many thrilling and dangerous advantures. A happy contrast, affording relief to the dark picture, is found in the recital of the comical experiences of the party, and in their bright conversation and frequent *bon mots*.——The young people who have taken delight in the "Zigzag Journeys" into many parts of the world will be glad of the advent of another volume.* This time the party's itinerary includes the British Isles. Besides all the pleasure arising from travel and sight-seeing they are blessed by having one among their number well versed in the historical tales connected with the lands visited, and possessing the knack of story-telling. The book thus in the pleasantest manner possible imparts a vast amount of useful information.——A stirring story of many months passed by a New England family in the wilds of Alaska in search of a fabulous Red Mountain† of cinnabar is among Christmas publications. Thrilling adventure and marvelous escape rapidly succeed one another. The incongruous surroundings of the refined family, their happy faculty of adapting themselves to circumstances, and their brave facing of danger,—all allow no flagging of interest. The mountain proved to be none other than Mt. Wrangle, which from its vast supplies of ore put its visitors in possession of great riches. Young readers will find it a very enjoyable book and can gather from its pages much useful information of that land.——The toils and privations that are necessary parts of a season of trapping and hunting, are as faithfully detailed in "City Boys in the Woods"‡ as are the successes and good fortunes. The author declares his purpose in writing to have been "to impress the truth that a special education is as necessary to life in the wilderness as it is to navigate that other wilderness, the boundless ocean." Most of the pictures have appeared before in *Harper's Magazine* and other publications of that house, but are none the less good because familiar.——The ever popular Oliver Optic adds as a second volume to his "Blue and Gray Series" an account of some thrilling adventures "Within the Enemy's Lines"‖ in the heat of the great Civil War. The descriptions are graphic and the action brisk and vigorous; just the kind of a book in which a boy delights.——Another war story that boys will be sure to read eagerly is Mr. Goss's "Jed."§ The author writes from his own experience in the Union army and paints the scenes with startling fidelity and dramatic power.——Miss Peard's stories are always

* One Merrie Christmas Time. Price, 75 cts. A Happy New Year to You. Price, 75 cts. Hurrah for the New Year. Price, 75 cts. All Around the Year. Price, 50 cts. Boston: Lee and Shepard.

† Personally conducted. By Frank R. Stockton. New York: Charles Scribner's Sons. Price, $2.00.

‡ The Boy Travelers in Mexico. By Thomas W. Knox. New York: Harper Brothers. Price, $3.00.

‖ Three Vassar Girls in Russia and Turkey. By Elizabeth W. Champney. Illustrated. Boston: Estes and Lauriat. Price, $1.50.

* Zigzag Journeys in the British Isles. By H. Butterworth. Fully Illustrated. Boston: Estes and Lauriat. Price, $1.75.

† The Red Mountain of Alaska. By Willis Boyd Allen. Boston: Estes and Lauriat.

‡ City Boys in the Woods. By Henry P. Wells. New York: Harper and Brothers. Price, $3.00.

‖ Within the Enemy's Lines. By Oliver Optic. Boston Lee and Shepard. Price, $1.50.

§ Jed. A Boy's Adventures in the Army of '61–'65. By Warren Lee Goss. New York: Thomas Y. Crowell and Co. Price, $1.50.

as wholesome as they are well told. Her "Blue Dragon"* is a stirring narrative of days long past; it shows a careful study of the period following the battle of Bosworth Field when "the times were rough and full of mutations and rare accidents."——The simple, every-day, but not uneventful, life of three young English girls is chronicled in a most entertaining way in "Three Little Maids."† It is interesting to watch the growth in character of each and to see how from their varied experiences they are led to attain true beauty of mind and heart. This is one of the most desirable of the season's story books for girls.——J A K has a warm place in the hearts of young readers; they will be glad to be introduced to the people in her new book, "Rolf and His Friends."‡ Rolf is a modest, unselfish, and lovable boy, not a bit of a prig, who learns many lessons from his varied experiences and knows how to profit by them.——Adam Lore‖ is another genuine boy whose fortunes and misfortunes one follows with interest. His struggles to obtain an education, his earnest endeavors to master a fiery temper, his temptations, his wavering in the choice of a profession, are described without a suggestion of "preachiness," yet conveying, as if unconsciously, many valuable moral lessons. ——The pictures of German home life in "The Seamstress of Stettin"⁋ are well drawn. The story is a pure, natural, and animated one, whose purpose is to emphasize the truth, "He that getteth riches, and not by right, shall leave them in the midst of his days."——Readers of the "Pine Cone Series" will find their merry friends now among the White Mountains in "Cloud and Cliff,"¶ enjoying rambles and clamberings, meeting with some thrilling adventures, and happily escaping, though sometimes narrowly, from threatening dangers. It is bright and breezy throughout.——"The Walks Abroad of Two Young Naturalists"** is a story of travel and adventure, full of information on scientific subjects imparted in a delightful way. It is translated from the French by the president of the Entomological Society of London, who adds to the value of the work by original foot-notes giving the most recent intelligence on subjects that have been investigated further since the book was written. The illustrations are many and good.——Mrs. Bolton has added to her list of capital books on famous people the biographical sketches of fourteen "Men of Science."* They are characterized by the accuracy of statement and vivacity of style that render the whole series at once trustworthy and interesting.

For the Little Folks.

Not *a* book for boys, but *the* book for boys, is what "Hairbreadth Escapes"† claims to be. Major Mendax (what's in a name?) tells in the most guileless and ingenuous way of "his perilous encounters, startling adventures, and daring exploits with Indians, cannibals, wild beasts, serpents, balloons, geysers, etc., etc., all over the the world, in the bowels of the earth, and above the clouds." As a piece of imaginative absurdity it is quite equal to the adventures of the mendacious Munchausen.——Major Mendax and "Little Baron Trump"‡ would be ideal guests for a 'yarn party,' although the judge would have much difficulty in deciding which one deserved the prize. The Little Baron's experiences in the Land of Melodious Sneezers, the Country of Slow Movers, among the Wind Eaters, the Man Hoppers, and the Round Bodies, fill a handsome volume. The numerous illustrations by George Wharton Edwards show a keen appreciation of the humor of the text.——A journey in a land not entered by either of the famous travelers mentioned above, is that taken by a little boy in his sleep, and during which he sees many strange sights in the "Kingdom of Coins"‖ and learns many lessons from his wise old guide. Some of the lessons it is true he confesses he cannot quite understand; but the book was written "for children of all ages" and, perhaps, the elders may discover the spice of satire that seasons the whole.——That rare old story-teller,

---

*The Blue Dragon. By Frances M. Peard. New York: Thomas Whittaker. Price, $1.00.

†Three Little Maids. By Mary Bathurst Deane. Illustratted. Boston: D. Lothrop and Co. Price, $1.50.

‡Rolf and his Friends. By J A K. New York: Thomas Y. Crowell & Co. Price, $1.25.

‖Adam Lore's Choice. By Samuel W. Odell, LL.B. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, $1.00.

⁋The Seamstress of Stettin. Adapted from the German. By Cornelia McFadden. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, $1.00.

¶Cloud and Cliff. By Willis Boyd Allen. Boston: D. Lothrop Co. Price, $1.00.

**The Walks Abroad of Two Young Naturalists. From the French of Charles Beaugrand. By David Sharp, M.B., F.L.S., F.Z.S. New York: T. Y. Crowell & Co. Price, $2.

*Famous Men of Science. By Sarah K. Bolton. New York: Thomas Y. Crowell & Co. Price, $1.50.

†Hairbreadth Escapes of Major Mendax. By Francis Blake Crofton. Illustrated. Philadelphia: Hubbard Brothers.

‡Travels and Adventures of Little Baron Trump and His Wonderful Dog Bulger. By Ingersoll Lockwood. Boston: Lee and Shepard. Price, $2.00.

‖The Kingdom of Coins. By John Bradley Gilman. Illustrated. Boston: Roberts Brothers. Price, 60c.

"Uncle Remus,"* lets "'membunce crope up en tickle him" again, and holds his audience spell-bound with his quaint and irresistible humor. This is another of the books that though thoroughly enjoyed by children appeals to older heads for appreciation of all of its wit. ——If the little folks were called upon to vote for the best story-book, there is not much doubt that "The Blue Fairy Book"† would have a rousing majority. Even the gray-headed reviewer feels young again while looking through its enchanting pages "in fairy fiction drest." Here are the ever delightful "Beauty and the Beast," the wonderful "Puss in Boots," the lovely "Cinderella," in fact all the prime favorites from the German, the French, and from nobody knows where. To add to all these riches, the book has many pictures of beautiful maidens and frightful monsters, ancient crones and youthful knights, smiling dwarfs and glowering giants, and sailing over the deep blue sky of the cover is a veritable witch with the end of her broomstick dipped in the Milky Way.——The third volume of "Lulu's Library"* has eight little stories, all of them full of the peculiar charm with which Miss Alcott's writings are ever invested, but the opening sketch giving some of her "Recollections" is more interesting than anything her fancy has woven. It is the record of years of patient labor and of cheerful sacrifice which were not without their compensation.——The bound volume of *Babyland*† comes out in a fresh dress and offers its usual large stock of good things.

*Daddy Jake the Runaway, and Short Stories told after Dark. By Joel Chandler Harris. New York: The Century Co. Price, $1.50.

†The Blue Fairy Book. Edited by Andrew Lang. London and New York: Longmans, Green and Co. Price, $2.00.

*Lulu's Library. Vol. III. By Louisa M. Alcott. Boston: Roberts Brothers. Price, $1.00.

†Babyland. Edited by the editors of Wide Awake. Boston: D. Lothrop Company. Price, 75 cents.

SUMMARY OF IMPORTANT NEWS FOR OCTOBER, 1889.

HOME NEWS.—October 2. Formal opening of the Pan-American Congress at Washington. ——Annual Indian Conference convenes at Lake Mohonk, N. Y.——Clark University at Worcester opens with dedicatory exercises. —— The thirty-fifth triennial meeting of the General Convention of the Protestant Episcopal Church begins in New York City.

October 3. Portraits of Generals Grant, Sheridan, and Sherman unveiled at West Point.

October 7. The Hon. Seth Low elected president of Columbia College.——Triennial Convention of Knights Templar opens in Washington.

October 8. The seventeenth annual Congress for the Advancement of Women convenes at Denver, Col.

October 9. The Triennial Congregational Council opens at Worcester, Mass.

October 10. Opening at New London, Ct., over the Thames River, of the largest double track drawbridge in the world.

October 13. The Brooklyn Tabernacle destroyed by fire.

October 15. The American Board of Commissioners of Foreign Missions begin their annual session in New York City.

October 16. Opening in Washington of the International Marine Conference.

October 17. Opening in Chicago of the tenth annual convention of the Inter-seminary Missionary Alliance.

October 22. The annual session of the American Public Health Association opens in Brooklyn. —— The International Young Women's Christian Association meets in Baltimore.

October 25. Meeting of the National Reform Association in Philadelphia.

October 30. Annual meeting at Columbia College of the American Oriental Society.

FOREIGN NEWS.—October 1. A cyclone on the coast of Campeche wrecks thirty-four vessels.

October 6. Storms cause great loss of life in the Island of Sardinia and the Province of Cagliari, Italy.

October 10. General Boulanger goes to the Island of Jersey to spend the winter.

October 11. The Czar of Russia is received in Berlin by Emperor William.——Ex-king Milan arrives in Paris.

October 16. Fifty-nine miners lose their lives by an explosion in an English colliery.

October 19. Death of the King of Portugal. His son assumes the title of Carlos I.

October 20. Prince William of Wurtemberg is shot by an assassin.

October 27. Marriage at Athens of Princess Sophie of Prussia and the Duke of Sparta.

October 28. Thirty-three lives lost by the sinking of the British ship *Bolan*.

THE CHAUTAUQUAN.

VOL. X. JANUARY, 1890. No. 4.

OFFICERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JOHN H. VINCENT, *Chancellor*. LEWIS MILLER, *President*. JESSE L. HURLBUT, *Principal*. *Counselors:* LYMAN ABBOTT, D. D; BISHOP H. W. WARREN, D. D.; J. M. GIBSON, D. D.; W. C. WILKINSON, D. D.; EDWARD EVERETT HALE, D. D; JAMES H. CARLISLE, LL. D. MISS K. F. KIMBALL, *Office Secretary*. A. M. MARTIN, *General Secretary*.

REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE POLITICS WHICH MADE AND UNMADE ROME.

BY C. K. ADAMS, LL. D.

President of Cornell University.

FOURTH PAPER.

THE economic and social tendencies which were thus threatening Roman life with complete transformation, were enormously strengthened by the prevalence of slavery. In Rome, as in the United States, the political significance and importance of this institution was a matter of slow development. It is doubtful if at the time of the Licinian laws slave labor in agriculture had become so general as to threaten either the ruin of the peasantry or the permanent establishment of large estates. But it was not much after this period that the growth of slavery became rapid and important.

The failure of the Licinian laws left the large estates intact. The demand for slaves consequently increased. The fall of Veii and the successful issue of the Samnite wars opened new sources of supply. In the war with Hannibal, not only the larger part of the prisoners, but also the revolting Italians were reduced to slavery. The tendency was increased with the conquest of Macedonia and Greece. With every acquisition of new territory, new slave markets were opened. Thus the wars in Sicily, in Africa, and in Spain, opened channels through which streams of prisoners were poured upon the market. In this way all the countries about the Mediterranean at length became tributary to this nefarious traffic. Even the shores of the Black Sea became studded with ports from which Scythians, either privately kidnaped or taken in war, were hurried off in chains to the great mart at Delos,* where there were accommodations for receiving and selling as many as ten thousand a day.

The trade from these regular sources of supply was so well established that the prices of slaves for centuries were surprisingly uniform. The ordinary cost of an able-bodied laborer was about $75. A physician was valued by law at $240. A good buffoon was cheap at $800. An actor was held at a price that was determined by the prospect of income from his performances on the stage. More than $10,000 were sometimes paid for an actor; and there is one record of a slave actress who was rented for $13,000 a year. Occasionally, the market was affected either by a falling off of the supply or by an unexpected military success. At the end of one of the campaigns of Lucullus, that general found so enormous a number of prisoners on his hands that, on throwing them upon an already crowded market, he received for them only 65 cents a head.

It requires no very fertile imagination to picture the significance of these facts. Slaves flooded the vocations. They not only performed the manual labor, but they filled a very large share of the positions of responsibility and trust. They were teachers; they were physicians; they were architects and

* This, the smallest of the Cyclades Islands in the Grecian Archipelago, celebrated as the birthplace of Apollo and Diana, and as the seat of the oracle of Apollo, after its capture by the Romans in 146 B. C., was made the chief emporium of the slave trade.

builders; they were merchants; they were managers of banks; they were directors of great enterprises in commerce. The numbers owned by some of the patricians were enormous, and they were made a source of income by being let out like horses from a livery stable. The number of slaves possessed by Crassus is not revealed, but it is incidentally mentioned that he had over five hundred joiners and masons. We are assured that sometimes fifteen or twenty thousand belonged to a single master.

This gradual influx of slavery into the vocations wrought a revolution in rural as well as in urban life. Labor of every kind ceased to be respectable, because it was everywhere thought to be profaned by menial hands. In the Italian fields the small land owners were generally unable to own slaves; and often, after mortgaging their small holdings to obtain a supply, they found it impossible to save themselves from bankruptcy. Gradually this class of farmers passed out of existence. Latium, everywhere thickly peopled in ancient times, now poured its idle and degenerate peasants into the towns and cities. Here they lived as a pauper class while the small properties were bought up by the large proprietors and were organized, under slave labor, into immense estates. The whole of Italy gradually underwent this revolution. While moderately well-to-do peasants were becoming fewer and fewer, the number of paupers was steadily increasing and the wealth of the world was flowing into the hands of the money lenders and the ruling nobility.

While these results were showing themselves in the rural districts, the consequences were not less striking in the cities. From Greece came vast numbers of slaves accustomed to ways of refinement and luxury. Skilled workmen, artists, teachers, and men of letters filled the houses of the Roman nobles, as slaves of a coarser type filled the ordinary vocations. Recent excavations at Herculaneum and Pompeii reveal to us how much Greek art was used in the decoration of Roman houses. Women of fashion gave themselves up to luxury.

In early times the Oppian law* had rigorously prescribed the limits within which personal adornments must be confined; but Livy and Polybius* both give graphic pictures of the agitation which resulted in sweeping away this law. Still, efforts to keep this tendency within bounds were not infrequent. The *Lex Orchia*, in B. C. 181, endeavored to restrain extravagance by prescribing the kinds of food that might be used, and the number of guests that might be entertained. In B. C. 143 the *Lex Fannia* went still further by a prohibitory law that was to apply to all parts of Italy. But these efforts were in vain. The desires of luxury were so much more intense than the desires of moderation that effective restraint was impossible. The law was evaded in a thousand ways, and luxurious methods grew apace. In the great houses four or five hundred slaves were sometimes required to perform the duties of domestic service. When Tiberius Gracchus passed through Italy on his way to serve in the Spanish campaign, he observed and noted the complete transformation that had taken place. The peasant proprietors were gone; and in their places were to be seen great fields tilled by hordes of slaves who were often chained together in gangs; while here and there a lofty mansion bore evidence that the country had fallen into the absolute control of the new nobility.

It was to cure these abuses and tendencies that the efforts of Tiberius and Caius Gracchus were put forth. These reformers were sprung from one of the most honorable Roman families. They were the sons of a military commander who had twice enjoyed the honors of a triumph, and were grandsons of the conqueror of Hannibal. The elder Gracchus was brother-in-law of the younger Scipio, the destroyer of Carthage. They brought to their task, therefore, all the prestige that could come from honorable lineage as well as from great and important service in the state.

The reform they attempted was twofold. In the first place an effort was made to revive the old Licinian provisions restraining the nobles from holding more than a thousand *jugera* of the public land, or more than five hundred, in case there were no sons in the family. No effort was made to interfere with private estates. The lands thus brought

* It took its name from Op'pi-us, a tribune of the plebs, 213 B. C. It restricted the women to half an ounce of gold, forbade the wearing of a dress of different colors and the riding in carriages within a city or town. The *Lex Orchia* (or'ki-a) was named from Orchius, a tribune in 181 B. C., and the *Lex Fannia* from the Consul Fannius, 121 B. C.

* See "Latin Courses in English," p. 219.

back into the possession of the state were to be redistributed in lots of thirty *jugera* each, and assigned by a commission to small holders. As a politician, Tiberius made two or three serious mistakes. The commission appointed to distribute the lands consisted of himself, his brother, and his father-in-law. This organization of the commission greatly enraged the nobles. A colleague of Tiberius vetoed his decrees. He, therefore, deemed it necessary to appeal to the people, asking them to determine by vote whether they chose to have affairs governed by him or by his colleague. The election was in midsummer, and many of the peasant followers of Gracchus were busy in the fields and did not come in to the election. The opposition was present with extraordinary force. His opponent was successful; and, when, at the close of the election, the reformer appeared in the Forum with an army of retainers, he was set upon and beaten to death by the clubs of the senators. To complete the ignominy of his failure, his opponents dragged his body through the streets and cast it into the Tiber.

Ten years later the struggle was renewed by the younger brother, Caius. In many ways Caius Gracchus was wiser and stronger than Tiberius. His terrible energy of nature had been disciplined by suffering; and throughout his career he displayed remarkably clear insight, as well as extraordinary self-possession and self-control. A mere list of the reforms carried through in B. C. 123 and 122 is enough to show his extraordinary ability, as well as his extraordinary energy.

But in his plans there were some fatally conflicting aims. Though his reforms all seemed to aim at the relief of the poor, the things he had in view could be reached only by giving permanence to the office of tribune. In other words, what he proposed was in fact the establishment of a despotism of one man in place of the despotism of an oligarchy. The right of a tribune to be continuously re-elected was the first definite suggestion of the method that a hundred years later completed the overthrow of the republic and established the empire.

Among the laws carried by Caius Gracchus there were two that were of far-reaching import, and they are, therefore, worthy of special note. The first was the provision that every poor burgess might receive from the state at his own request a supply of corn for his family at a merely nominal price. In this way it was that he sought to relieve the proletariat,* on the one hand, and, on the other, to attach the vast body of the poor as a permanent support to the tribunate. The immediate consequence was an enormous influx of the poor into the city; and this led to another enactment not less significant or important. Up to this time the provinces had contributed their taxes through their own tax-gatherers; but now Gracchus proposed that, to meet the new demands on the treasury for a supply of corn, the provinces should be burdened with new and heavier taxes, and that the right to collect the same should be put up at auction in Rome. In this way he hoped, on the one hand, to propitiate the capitalists by opening for them vast sources of wealth in various parts of the empire, and, on the other, to increase the income of the state from the revenues thus to be derived.

But his efforts to relieve the congestion in the city did not stop here. He proposed to plant colonies of the poor, not only at Tarentum and Capua, but also on the site of old Carthage herself. His purpose to establish a new city on the site of the old enemy in Africa awakened great opposition. The cry against Carthage was easily turned to good account by his opponents. It was actually while he was on his way with his new Carthaginian colony, that the combination was made which finally overthrew him.

This came about in a curious way. In redistributing to the small land holders the public domain that had been rescued from the encroachments of the nobles, Caius had insisted that the title to the land should continue to be held by the state and should be subject to a proper ground rental. But now the senate resorted to the cheap method of winning away his constituency by outdoing him in generosity. The opponents of the reformer proposed to free the small holdings from taxation and to transfer the titles from the state to the holders themselves. This was out-Heroding Herod, and it was successful. Enough of the former supporters of Gracchus went over to the enemy to reduce his majority to a minority. Accordingly when the tribune returned, he found that one of his enemies had been installed as consul. An attack was immediately made upon his project to rebuild Carthage. It was a subject on which the populace was

* (Prŏl-e-tā'ri-at.) The class of common people.

easily wrought into turbulent opposition. Gracchus with his followers appeared at the capitol to oppose the new law. Intense excitement prevailed. A conflict soon ensued, but without decisive result. The next day, the consul, supported by all the aristocracy, came out in great force. Gracchus was averse to resistance, and sent his son Quintus to mediate. The son, however, was put under arrest, whereupon the Gracchan party could no longer be restrained. In the fight they were driven from the streets, and a little later the dead bodies of Gracchus and his servant were found in a grove on the other side of the Tiber.

The efforts of the Gracchi were, for the most part, unsuccessful; but two ideas had been lodged in the public mind. The people had come to think of a possible permanence of power in a single person, and the poor had become accustomed to feed at the public crib. It was an important step in the great revolutionary movement that was to culminate only after another hundred years of contest and bloodshed.

With the Gracchan revolt, Rome also began to learn something of the real dangers that were lurking in slavery. Of the desperate condition of the slaves we can have no doubt after the assurances that often individuals, and sometimes even whole towns, resorted to suicide rather than fall into the worse fate that awaited their captivity. The story of the Spanish boy who, to avoid slavery, killed his sisters and then himself, furnishes a graphic commentary on the general situation. The numerous accounts of mothers who killed their children, with the same object in view, open an appalling vista of human misery. It is not strange, that, as slaves everywhere become a great element in Roman society, we find that we are brought to an age of desperate outbreaks and merciless suppressions.

Cold, nakedness, torture, infamy, were more than human nature could bear; and so, simultaneously in several remote parts of the Roman territory, the slaves arose and turned like wild beasts upon their brutal masters. At Rome, at Delos, in Macedonia, in Sicily, violent insurrections broke forth. By torture and crucifixion the masters tried to give death a new terror even to the slave. The spirit with which the contest raged, is shown by the course of events in Sicily. The brutality of a slave-owner had led to a small revolt. The fire once kindled, rapidly spread. Some strongholds were captured. Four Roman prætors, according to Florus,* were defeated. The army of the insurgents increased to a hundred thousand. The consul Flaccus was sent, but seems to have had no success. Another consul, Calpurnius Piso, captured Messana, killed eight thousand slaves, and crucified all his prisoners. At Tau-ro mé ni-um the insurgents held out till all food was gone and they had eaten the women and children. When the end came, the ghastly prisoners were put to the torture and then thrown down the rocks. At last the rebellion was driven into a corner, and Rupilius† dealt the final blow by crucifying more than twenty thousand slaves.

Forty years later a similar revolt on the same island was quenched with blood in a similar manner. The prisoners, however, instead of being crucified, were now sent to Rome to feed the demands of the proletariat by fighting with wild beasts in the arena. The significance of the revolt is seen in the simple fact, that, whereas Sicily usually furnished the Italian cities with corn, the island was now so desolated by famine that large supplies had to be sent from Rome.

While such was the condition of Sicily, affairs on the Italian peninsula were no better. There was everywhere so much inflammable material that only a spark was needed to kindle a general conflagration. At length the torch came. At Capua there was a school for the training of gladiators. In the year B. C. 73, a band, some seventy-four in number, escaped. They hastily drew around them an army so formidable that a Roman prætor had to be sent to repel them. When the Roman general arrived, the insurgents had not only thrown up a fortified camp like a regular army, but they had increased their numbers to forty thousand men. Then began the scenes which ever after made the name of Sparticus a synonym of all that was terrible. The slaves showed no more mercy than had been shown by their masters. They sometimes crucified their prisoners, and they sometimes forced them to slaughter one another in gladiatorial combat. For nearly three years the wild spirit of desolation raged in different parts of Italy. The insurgents at

---

* Lucius Annæus. A Latin historian who flourished in the reigns of Trajan and Hadrian.

† (Ru-pil'i-us.) The consul in 132 B. C., who prosecuted with the greatest vehemence all the adherents of Tiberius Gracchus.

one time laid waste the fertile valley of the Po; at another, they devastated the plains of the Campagna. General after general was defeated in regular battle.

But with all his skill, Spartacus could not keep his followers well in hand after a great success; and so his army at length fell a victim to internal discord. It was the familiar story of lack of discipline. The last great battle was at length fought in Apulia; but even after the army of the rebels had been defeated, the refugees had to be hunted out of the mountain defiles. The end was signalized by lining the great road from Capua to Rome with the bodies of six thousand crucified slaves.

The political lesson of these troubles is not an obscure or difficult one. The effort of the Gracchi was only a more careful and systematic endeavor to accomplish what had been more rudely attempted by reformers a century before. There was a deep and wide-spread consciousness that the relations of the rich and the poor were unjust, and that the organization of the state encouraged and increased the injustice. Five efforts had now been made to correct the wrong, and all of them had failed. Not only were the efforts themselves unsuccessful, but in every case the leader of the movement and his immediate followers had paid the price of their efforts with their lives.

The downfall of Caius Gracchus must have left a discouraging outlook. The political significance of the situation was the fact that faith in government and institutions was beginning to disappear. If men were to look to government for nothing but injustice, what should they care who was in control of the government? And thus it came about that to vast classes of the people patriotism ceased to be a reality and continued to be only a name. Perhaps the most noteworthy characteristic of the last hundred years of the Roman republic was the readiness with which the masses attached themselves to any new leader who promised a change. The peculiarity is to be explained in the same way that we are to account for the fact that at the beginning of this century so large a part of Germany was drawn into the support of Napoleon. So wide-spread was the sense of injustice, that the promise of a radical change brought a welcome sense of relief.

The conflicting interests of the Roman classes were so intense, and so sharply defined, that there was no lack of leaders. The slave revolts and the wars in the provinces gave opportunities for the military commanders to raise themselves into conspicuous prominence. The situation must have been a paradise of demagogues. To a vast minority, often, indeed, to a majority, any change would be a relief, and the most radical change would be the most welcome. But two things, therefore, were necessary to success: a man must promise great things and he must show an ability to accomplish what he promised. If, therefore, a leader's assurances were wild enough, and his success as a military commander was conspicuous enough, he would be sure to have a following, wherever he might lead.

This was the condition of public feeling which led to the civil wars. The masses were groping about for something better, some of them discouraged, some in despair, some, perhaps, daring to hope. The oligarchy still controlled the senate, and, therefore, was powerful enough to thwart any legal reform. The masses, therefore, saw nothing to do but to welcome the first man on horseback that might appear.

The terrible war with Jugurtha elevated both Marius and Sulla into view. Both were ambitious and ready to embrace an opportunity. Neither was encumbered with any conscience or principle that could not instantly be cast aside. Each saw his chance at the head of one of the great political parties. Thus Marius, in becoming the unscrupulous leader of the popular party, and Sulla in becoming the equally unscrupulous leader of the nobles, simply laid hold of what had been furnished to their hands. The result was a natural consequence. For the next hundred years we might apply to the Roman republic the bold figure which Petrarch used in speaking of mediæval Italy, and say that, Actæon-* like, it was torn to death by its own dogs.

Whether Julius Cæsar was right or wrong in his methods and purposes is a question over which historians will continue to dispute perhaps forever. But all may agree upon this, that the time had come when it was impossible for the conflicting interests of the people to be welded into one homogeneous na-

*(Ac-te'on.) A celebrated hunter in Greek mythology, the grandson of Cadmus the founder of Thebes. For watching the goddess Diana while bathing one day, he was transformed into a stag and torn to death by his own hounds.

tionality in any other manner than through the sway and the stay of some one arm that was strong enough everywhere to enforce obedience and respect. It is absurd, therefore, to say that Julius Cæsar overthrew the republic. It would be less unreasonable to hold that he simply attempted to gather up the fragments of a temple that had already been thrown down. It is not singular that in this effort he was charged with personal ambition and with aiming at the kingship. With the subtle question as to how far his private desires and the public welfare were in harmony, this is no place to deal. It is only necessary to ask how far his methods had within them the elements of success. Even this question must be postponed to the concluding paper of the series.

THE ARCHÆOLOGICAL CLUB AT ROME.

BY JAMES A. HARRISON, LL. D., LIT. D.

II.—AMONG THE TEMPLES, AQUEDUCTS, AMPHITHEATERS, AND TOMBS.

ARCHITECTURAL forms, like letters of the alphabet, seem perpetually to have been borrowed from one nation by another. Each borrows what it can assimilate and throws away the rest, the assimilated portion undergoing a transforming process by which, in the course of time, new and remarkable forms are evolved. Hellas borrows from Asia Minor; Etruria, from Hellas; Rome, from Etruria and Hellas; Mohammedan mosques seem the beautiful and incredible offspring of Roman Byzantine colonnades and basilicas, flushed with dreams of Bagdad; and Gothic cathedrals spread their mantles of point-lace over apses and naves and roofs reminiscent of both Greece and Rome.

In architecture, however, the Romans were more discriminating borrowers than they showed themselves in sculpture. They stole the jewels of the Egyptians, but they transformed them. Of the three orders of Greek temple architecture—Doric, Ionic, and Corinthian—so clearly outlined by Mr. Sturgis in his "Archæologist in Greece," the Romans adopted all, but domesticated only one. Like some rare orchid, the Corinthian style alone with its floriated capital took root at once in Italian soil, grew, and flourished there wonderfully, and developed originalities and graces of its own unknown to the honeysuckle-and-acanthus-loving Greeks. The severe Doric, the graceful voluted Ionic with its whorl-like capitals and charming curves recur again and again in Roman structures, but so coarse, so materialized, so unspiritual and barbaric that they more frequently resemble caricatures of the Greek ideals than transplantings of delicate exotic flowers.

In transliterating the Ionic and Doric styles into their own architectural speech, the Romans came upon a language which they did not understand, and there survive of these attempts only such stammering interpretations as the temple of For-tu'na Vi-ril'is (Ionic) and the barbarous theater of Marcellus (Doric).

The Romans carried their passion for adaptation and hybridization even into the domain of the gods, taking the lovely Corinthian and Ionic capitals of the Greeks and combining them in many striking and fanciful forms. This was the origin of the Composite style,—a style blending Ionic spirals with Corinthian acanthus leaves in the capitals, with many novel and ingenious arrangements of the shafts, drums, and fillets. From the Roman capital, indeed, sprouted innumerable variations on the picturesque Greek original; they sparkled with blazing acanthus leaves of gilt and bronze; heads of animals, human figures, armor, exotic foliage, surmounted shafts and columns no longer fluted in delicate grooves but carved or cabled or wrought with leaf and flower, like an architectural flower-garden gone wild; and no two Roman Corinthian temples would be construed in the same terms or were sufficiently alike for a generalization. The classic specimens of this order on Italian soil were the brilliant temple of Jupiter Stă'tor at Rome and the temple at Tivoli.

Amid all the ingenuities and extravagances, however, lavished by the imaginative Roman architects on the Corinthian, this style, which became the national style of Rome, was always recognizable,—often, in-

deed, developed a columnar beauty, a floral charm, a wondrous airiness and versatility not even shown by the Greeks in their most exquisite specimen of the order, the Choragic Monument of Lysicrates* at Athens.

Athens was ever the purist in speech, in grammar, in poem, in tragedy, in historic composition, in ideal and almost unearthly forms of sculptural and architectural beauty, while Rome was always aggressive, *rococo*,† practical, full of a superabundant life that could not be petrified, full of restless composite elements that must find varied and multifold utterance in literature and art. The new wine of this inexhaustible vigor could not be contained in classic *amphoræ*‡ or Etruscan vase: it spilt over and fertilized the whole world, almost with the rush of the poet's ecstasy; it founded and shattered empires, and drew to itself magnetically all the nails out of other people's mountains. The tumultuous and noisy life of Rome rushed on for a thousand years before its Nile-like length and mountain-torrent velocity spent themselves in emasculated emperors and exhausted armies.

The Roman fertility of resource is seen in the immense and practical use which they made of the principle of the arch, already known many centuries before to the Assyrians and Egyptians, but for some reason not extensively used by them. The ancient Cloaca Maxima, or Great Sewer, and the even more ancient and vaster sewer discovered by Prof. Lanciani (Lan'sĭ-ä-ne) lately, exemplify this principle in a highly perfect degree as early as the times of Tarquinius Priscus. With true architectural inspiration they seized the arch, wrought of it foundations for secure and permanent roads across wide and rapid rivers, beautiful bridges, massive triumphal arches, and filled the Campagna‖ with those light and lovely lines of running aqueducts, whose vanishing perspectives and colonnades to-day form the admiration of all travelers. The utilization of so fragile a material as brick in structures of this kind—arch piled on arch as in the mighty coliseums and gate-ways, palaces of the Cæsars, and grand architectural ranges of porticoes and law-courts—was a triumph of Roman genius.

Aqueducts, palaces, villas, baths, temples, rose as by magic out of the various concretes and inferior materials (brick, peperino, travertine, tufa) which the principle of the arch enabled the fortunate Romans to pile heaven-high over each other. Hence, while the nobler and more monumental buildings such as the Coliseum proper, the mausoleum of Hadrian, the Cloaca, the ancient Tiber bridges, the temple of Fortuna Virilis, are of travertine, the imperial arches, the columns of Trajan and Antoninus, the columns of the great temples like the Pantheon, are of marble or brick coated with marble; yet the ruins of ancient Rome reveal a wilderness of brick simply, more or less beautifully laid; the Palace of the Cæsars on the Palatine is one vast store-house of brick; the Pantheon has a facing of brick over its wall twenty feet thick of concrete; the baths of Titus, Caracalla, and Diocletian are of brick, and the temples of Minerva Medica, Peace, Venus, and Rome are largely of the same materials; so are the houses of Roman grandees like that of Mæcenas at Tivoli and the villa of Hadrian, while the *larvæ* of the once living cities of Herculaneum and Pompeii reveal alternate double courses of brick and courses of stone or lava.

The Romans, therefore, in their virtual discovery and actual utilization of brick gave an impulse to civilization of a kind simply incalculable. The architectural history of pre-Roman Egypt is that of gigantic temples, tombs, colonnades, obelisks, wrought of granite, marble, stone; Greece did not contribute very materially to this catalogue; but when one crosses the sea to Italy, the whole land is alive with brick structures of every imaginable sort.

The Age of Brick came in with the Romans—more particularly with the Romans of the empire.

Many of the structures mentioned,—walls, gate-ways, quays, drains, vaulted roofs,—were emphatically works of engineering, and antedated, as practical, indispensable works always must, those of fine art and spectacular

---

* "Choragic (ko-răj'ic) monuments were erected to hold the tripod, or three-legged stool, the prize given to the victor in a musical contest." That of Ly-sic'ra-tes was built in honor of a victory obtained in 334 B. C.

† (Ro-co'co.) "Twisted and often broken *frontons* (ornaments over a door), flat surfaces curved—now outward, now inward—united to the most grotesque changes in the details of construction, make up a style which may be described as the antique *rococo*."—*Lübke*.

‡ (Am'phō-rē.) Two-handled vessels usually made of clay for holding oil, wine, etc., shaped something like bottles and flasks.

‖ (Cam-pan'ya.) The plain surrounding Rome.

display. Rome was built in a nest of hills rising from a pestilential swamp that exhaled malaria of a deadly sort, all the more deadly since the cessation of subterraneous volcanic action had left the Campagna an immense honey-combed reservoir of fever, fever-marshes, and bad air.

Great works of self-protection, sanitation, and public utility had to go up in order to render the populous Seven Hills something more than seven populous cemeteries. Temples to Fever, to Me-phī'tis, to Æsculapius,* might well be built to placate the inexorable fever-goddesses who presided over ague and mephitic vapors and typhoid, and to the gods of Salubrity and Medicine; but altars and temples and *ex votos*† and faith-cures were all in vain unless accompanied by a parallel development of sewers to carry off the filth, and aqueducts (312 B. C.) to bring pure water from mountain springs and lakes.

These begun and continued, Rome soon began to swarm with religious, esthetic, and spectacular art of all kinds borrowed in the first suggestion from Etruria, Athens, or Sicily, but in every case speaking an architectural dialect rather than a pure speech. The significance of the national architecture, it has been well said, must not be sought in the temples, but rather in the structures of public utility and comfort in which the technical element outweighs the artistic, and the great advances made by the Romans as independent creators conspicuously appear. The unequaled clay, close at hand, for bricks, the easily carved tufa, the hard Tiburtine and Travertine limestones, the famous volcanic sand and poz'zu-o-lä-na that combined with lime into an adamantine cement, enabled them to construct walls and ceilings of homogeneous materials, groined arches, intersecting or cross vaults, quadrangular bays covering a continuous space, and hemispherical cupolas used in the construction of circular buildings, apses, and the like (second century, B. C.).

Pliny ‡ tells us that for seventeen years after the expulsion of the kings—all the sanctuaries of Rome were Etruscan—Etruscan in style and erected either by Etruscan artificers or at least under their direction. Gradually the nearly square ground-plan of the typical Tuscan temple gave way to the extended parallelogram of the Hellenic temple.

The temple of Ceres illustrated this ancient Italo-Etrurian architectural dialect in its triply divided *cella* * and excessively wide intercolumniations. The temple of Concord erected by Camillus in 367 B. C., illustrated the approach to the square in its nearly equal division between *cella* and portico. The Greeks delighted in external beauties such as surrounding their temples with exquisitely carved columns free from abutment on a wall, while the Romans at first placed these columns in front only and let the undeveloped back of the building abut on a cliff or the circuit wall of the *temenos*-inclosure†; and, later on, where the temple was isolated, they applied engaged columns ‡ to the sides and rear walls of the *cella*, and in this way they approximated the effect of the free disengaged columnar structures of the Greeks. Ultimately they adopted the Greek "peripteral" style in full: a cell, or sanctuary, enveloped in a wreath of pillars; but they modified it by two fundamental peculiarities of their own. These were the deep columned portico (*pronaos*), or vestibule of the temple, and the spacious interior hall admirably adapted to striking religious ceremonies.

The Tuscan style of capital very nearly resembled the Doric, and was the earliest Roman style; then came the introduction of the Ionic style in the third century, B. C.; and lastly the Corinthian got its immense vogue from the "kleptomania" of Sulla, who about 84 B. C. caused the Corinthian columns of the uncompleted temple of the Olympian Zeus ‖ at Athens to be dragged over to Rome for the rebuilding of the temple of the Capitoline Jupiter. Thus one Zeus robbed another, and a style which had been neglected and almost outcast in its own country where prophet-like it had not been honored, became infinitely magnified, glorified, and transfigured when transplanted to another.

The traveler of to-day is always struck by the delicious abundance of sparkling water splashing in the fountains and *piazzas* of

* (Æs-ku-la'pi-us.) The god of medicine, supposed to have been the son of Apollo and Coronis.

† A literal translation is "according to vow." A votive offering.

‡ See "Latin Courses in English," p. 453.

* (Sel'la.) The space within the walls of an ancient temple.

† (Tĕ'me-nos.) A Greek derivative meaning a piece of land allotted for any purpose; the precincts of a temple.

‡ "Columns sunk partly into the wall to which they are attached."

‖ (Zuse.) The Greek name for the god Jupiter.

Rome. This has been an immemorial sight there, the earliest of the fourteen aqueducts dating from 312 B. C., when the first great work of this kind, the Aqua Appia, was completed simultaneously with the great Appian Way, under the censorship of Appius Claudius Cæcus. This was an under-ground water-tunnel eight miles long, but there were others longer still, one of these leaping chasms and gorges on stupendous arches rivaling bridges and stretching forty-two Roman miles* back to the volcano, encircled the horizon. This horizon, often belching forth torrents of lava and fire over the heavenly *campo felice* † of Naples and Rome, became a vast hydraulic engine that shot torrents of silvery water vivid with all the vitality of the mountains into these thirsting Gomorrahs. This *terra del fuego*, or Land of Fire (climatologically), thus became the Land of Water; and this water fed the eight hundred fifty-six free private baths and the colossal *thermæ* of imperial times with their living streams of refreshment and exhilaration. If the living Briton cannot exist without his tub, the dead Roman could not conceive existence without his aqueduct and its reservoir.

Agrippa founded the first free baths twenty-five years before our era, and modeled them in their general arrangement after the type of a Greek gymnasium. So beautiful was the great hall of this structure that Agrippa himself became enamored of it and converted it into a temple which has been the admiration of all ages—the Pantheon, or Temple of All Gods. This was the *alpha* in that great alphabet of baths which extended through the *thermæ* of Nero, Titus, Trajan, and Commodus, and reached its *omega* in the enormous structures of Caracalla and Diocletian. Three thousand six hundred bathers could be accommodated at once in the latter. And the baths of Alexander Severus, Decius, and Constantine, were yet to follow! The poet Shelley‡ basked lizard-like in the sunshine of the Baths of Caracalla and composed there the undying strophes of his "Prometheus Unbound," while one of the most beautiful churches in Rome, St. Mary of the Angels, hallows forever the main hall of the Baths of Diocletian,—the man who abandoned an empire to cultivate cabbages.*

No two of these multifold bath-structures were alike, and they were so numerous that at any minute sixty thousand persons could bathe together in them, without utilizing the Tiber, the Arno, the lake of Agrippa, or the baths in private houses. Originally starting as bath-houses they soon became veritable Spas—the Baden-Badens, Monacos, and Saratogas of Rome, where people congregated not to bathe but to be amused, the core, center, and soul of imperial Roman life. They grew into gigantic clubs, promenades, libraries, intermingled with parks and pleasure-gardens; literary entertainments of all sorts abounded in them, and they were full of brilliant women and fashionable men who flirted and gossiped, read and idled through the soft Roman summer, the last idea of whom it was to listen for the tolling of the great bell that announced the opening of the *thermæ* proper. And so luxurious grew the habits bred by this effeminate indulgence that Roman emperors at last bathed in basins of tepid perfumes and swam in oil of saffron. The baths ultimately became *bagnios* (ban'yōs) of the vilest description.

One perpetually reads of bread-riots in ancient Rome and the rapacity of the people, and the subserviency of their rulers at last became so great that half the population of the city was fed from the private purse of the emperors. Still the cry was not, "Bread and Meat!" but "Bread and Circus!" The austere, abstemious Romans once so celebrated for civic virtue and self-restraint have come down to us nailed to the ignominious cross of an aphorism that reveals at once how deeply they had fallen and how widely they had wandered from republican simplicity.

The circuses, theaters, and amphitheaters of the place jostled the temples and baths at every angle, and were interleaved and interlarded everywhere between and among the other indispensable chapters of Roman life.

---

* A distance of 1,618 English yards.

† (*Cam'po fē-lī-ce.*) Happy or fortunate field or plain.

‡ Percy Bysshe. (1792–1822.) An English poet. In 1818 he left England for Italy and never returned. He was drowned while sailing from Leghorn to Lerici. His body was recovered, and was burned, and the ashes placed in the Protestant burying-ground at Rome, near the grave of Keats.

* This emperor resigned the throne in 305 and withdrew to Salona where he passed the last eight years of his life in retirement, devoted to farming interests. His reply to his former colleague, urging him to resume the reins of government, has become famous. "Would you could see the cabbages planted by my hands at Salona, you would then never think of urging such an attempt."

The greatest of the former was the Circus Maximus, shaped like an early Greek hippodrome (race-course) and having the slopes of the Palatine and Aventine for its "dress-circle," parquet, and opera-boxes, where 285,000 spectators could gaze entranced on flying chariots and hurrying horses. The Circus Maximus has been entirely destroyed, but the circus of Bovillæ, near Albano, and that of Romulus, the son of Maxentius, upon the Via Appia, preserve the plan of it.

The Roman never liked simulated tragedy, and comedy never became a mighty political vehicle at Rome as it did at Athens under Aristophanes. Though they built immense theaters like that of the ædile Scaurus,* which stood for one week and held 80,000 spectators (while 3,000 mute spectators in bronze looked on); though Pompey and Augustus erected stone theaters of 11,000 to 20,000 "sittings," yet like their modern descendants, the Spaniards, the Romans cared nothing for the theater until it became the *amphi*-theater, the ring of the gladiator, the bull-ring, where lions roared and elephants plunged and tigers crouched and human blood flowed in torrents,—the ring of martyrdom for man and beast that obtained its most desolate and desperate celebrity when it ran blood-red with the life of Christian converts.

This sort of tragedy—real, not simulated—instantly became a passion with them as soon as Marcus and Decius Brutus, in 264 B. C., instituted the fatal funeral games in which prisoners of war fought in the Forum; followed, in 252 B. C., by the slaughter of elephants captured from the Carthaginians, and the slaughter of deserters by beasts of prey under Æmilius Paulus. From this moment merely intellectual titillation such as was afforded by the tickling elegance of the comedian or tragedian "spouting" harmless hexameters became worse than nonsense to these matter-of-fact Aryans who despised mere "shows" and *simulacra* and imagery: what they wanted was the real thing—rivers of blood, screams of rapture or agony, roaring of wild beasts, boundless ululation of immense multitudes, the tableau of all Rome from empress and vestal virgin to *lazzaroni*† of the street-corners looking on; and all this enshrined and pictured in gigantic amphitheaters like the Flavian Coliseum whose ruins still tower heavenward and extort alternate shudders and raptures from wondering tourists.

Architecturally the amphitheater was the completed theater. The latter was semicircular, and often consisted of three tiers or stories of arcades (as did the amphitheater), one ornamented with engaged Tuscan pillars, the second with Ionic, and the third with Corinthian pilasters with their respective entablatures. Roman taste in these particulars was rather encyclopedic than eclectic.

The origin of the oval, or ovoid, shaped amphitheater is not accurately known. Cæsar is thought to have suggested it in his wooden Theatrum Vē-na-to′ri-um, which was afterward imitated in stone by Statilius Taurus* in the reign of Augustus, and in the wooden structures of Augustus, Tiberius, and Nero. Amphitheatrical sports became so popular that numerous provincial towns like Verona, Nismes (neem), Treves, Pompeii, Herculaneum, Albanum, Sutri, etc., had amphitheaters of their own, in many cases still remaining in most perfect preservation.

Though amusement seemed the chief object of existence in ancient Rome as in modern Paris, there was a great shadow on the lives of the Romans, as there was on that of the Egyptians, and this shadow corporealized itself in huge mausoleums, monumental tombs, *columbaria* rising like vast fortresses and stuffed with innumerable cinerary urns holding the ashes of innumerable cremated bodies,—mighty hotels of the dead where all the once living world might be entertained,—caravansaries of the pilgrims who journeyed from the Eternal City to the other eternity, Golgothas, places not of a skull, but it may be of tens of thousands of skulls. There ranged from the simple tomb, or *tumulus*, in the prehistoric necropolis to the magnificent tombs of Cæ-cil′i-a Me-tel′la, wife of Crassus, and of the Plautii, that of Augustus upon the Via Flaminia, and the gigantic mausoleum of Hadrian, the lower portion of which now forms the substructure of the Castle of St. Angelo. The Via Appia is the Street of Tombs of Rome and displays in its endless rows of burial-places the greatest variety of funeral

* A stepson to Sulla. He was elected ædile in 58 B. C. He possessed enormous wealth and was noted for his extravagant expenditure.

† (*Laz-za-rō′ni.*) A name given in Naples to beggars, or the poor who have no homes. It is derived from the hospital of St. Lazarus which is a refuge for them.

* A Roman general who commanded the fleet of Mark Antony against Sextus Pompey.

fashion and architecture, from simple piers and subterranean burial-chambers to enormous buildings that served as mediæval fortresses.

The singular Roman *columbaria* were so called from *columba*, a dove, and *columbarium*, a dove-cote, from the thousands of niches, or dove-nests, for funeral urns arranged in them for the ashes of the dead. In later times, the vast under-ground tangle and labyrinth of the catacombs sheltered the extinct life, the martyred or hidden population of Christian Rome.

Sumptuous examples of monumental sepulchral columns were found in the column of Trajan, the base of which contained the sarcophagus of the emperor, the column of Marcus Aurelius, and that of Antoninus Pius. Trajan's Column is at the same time a tomb and a beautiful and impressive MS.-memoir of Roman history, containing in its wealth of spirally ascending bas-reliefs a marble chronicle of this gifted engineer-emperor's campaigns on the Danube.

LIFE IN MEDIÆVAL ITALY.

BY THE REV. ALFRED J. CHURCH, M. A.
Of University College, London.

I.—VENICE.

VENICE, the city of islands, whose streets are canals, is somewhat like those strange relics of pre-historic days, the "lake-villages,"* as they are called, which man, for fear of savage neighbors, brute or human, built in the midst of the waters. Its earliest beginnings may be traced back to the middle of the fifth century of our era when Northern Italy was ravaged by a race of barbarians more terrible than Gauls or Goths or Vandals. For more than seventy years there had been rumors that the Huns were coming from the East. So hideous as scarcely to be human, without pity, without morals, without religion—so they were described—they inspired an indescribable dread. In 451 they crossed the Rhine, but were checked for a time by the bloody defeat of Chalons.† The next year they burst into Italy. Many of its inhabitants sought refuge in the islands of the north-western corner of the Adriatic, barren spots, covered with brush-wood, where even water fit for use could scarcely be found, before known only to a few fishermen, but destined to become the seat of a great power.

At first, indeed, the new state had, so to speak, two capitals, one on the main-land, Malamocco by name, and another the island of Rialto. It was in 810, when the main-land capital was abandoned, that the Venice of history may be said to have had its beginning. In that year Pepin, son of Charles the Great, whom Pope Adrian had made king of Italy, having conquered the Lombards, turned his thoughts eastward to the empire which had its seat at Constantinople.

The state which had grown up on the shores and islands of the north-western Adriatic lay between him and the dominions of the emperor, and he set himself to subdue it. The main-land settlement and some of the islands fell into his hands; but Rialto remained unsubdued, and to this he proceeded to transport his army by a bridge of boats. The Venetians saw that they must defend themselves or perish. Manning their swiftest and most serviceable ships they attacked the invaders. The bridge was broken down; many of the enemy were slain, and at least

* Clusters of pre-historic dwellings found in different parts of the world, but in most perfect preservation in Switzerland. "They are of two kinds, fascine dwellings and pile dwellings. The former were built on a foundation of reeds, or tree stems, woven together in horizontal layers alternated with layers of clay or gravel, the whole mass sunk in the water and kept in place by a few stakes or piles. The pile dwellings were built on platforms supported on piles driven deeply into the lake bottom, but projecting above the water." They were used in the Stone Age, and may yet be found in Russia and Borneo and in some islands. The village was connected to the shore by a bridge; each family had its own hut.

† (Shä-long.) The Huns under Attila, "the scourge of God," were so completely defeated in this battle (451 A.D.) by the forces of Theodoric and Aetius that Attila built his own funeral pire, on which, had the Romans renewed the battle on the following day, he intended to burn himself and all his treasures. Some accounts say that 162,000, others that 300,000, men on each side were left dead on the field, Theodoric, himself, the king of the Visigoths being among the number. Aetius, the Roman general, weakened by the withdrawal of the Visigoths, did not dare venture to attack them again, and Attila led his remaining forces back to Germany. This is ranked as one of the decisive battles of the world.

as many drowned. The French king raised the siege, and Venice was left free to grow great and powerful. Its central spot was now, as has been said, Rialto, to which as time went on and the population increased, neighboring islands were joined by bridges (there were, it is said, sixty islands in all). On one of these was built the palace of the doge (dōje)—for by this name (a modification of the Latin *dux*) the citizens called their chief magistrate; on another over the body of the patron saint, which had been transported thither from Alexandria, rose the splendid basilica* of St. Mark.

If the early inhabitants of Venice found in the sea which surrounded their city an assurance of safety, their successors saw cause to regard it as the element which was to bring them wealth and power. First of all they had to make it safe for merchants and travelers. From time immemorial the Mediterranean had been infested by pirates, who found shelter in its recesses and abundant booty in the commerce which crossed its waters and even in the towns which were built on its shores. Venice suffered, as Rome itself, in the very height of its power, had suffered, from their depredations.

At last a daring act of robbery exhausted the patience of the people. It was the yearly custom that on the day of the translation of the bones of St. Mark (January 31), twelve Venetian maidens for whom, in consideration of their fathers' good services, the state found dowries, should be married with great pomp in the cathedral church of San Pietro del Castello (pē-ā'tro del cas-tel'lo). Some pirates of Trieste hid themselves by night in the bishop's palace, and, bursting into the church while high mass was being said, carried off the twelve brides with their dowries. As soon as the doge and his counselors heard of this outrage they put forth the whole force of the republic to punish the marauders. These had not expected so speedy a pursuit and were found off their guard in the very act of dividing the spoil. The Venetians fell upon them, and, refusing to give quarter, slew them to a man.

Before the end of the tenth century Venice had cleared the sea of the pest of pirates, and was undisputed mistress of the Adriatic. It was to commemorate this success that, year by year, on Ascension Day, the doge went solemnly forth, as was said, to wed the Adriatic. Everything was on the most splendid scale. The *Bucentoro* (bu-sen'to-ro)—this was the name of the ship of state—was a galley of forty oars, each worked by four rowers. A canopy of crimson velvet covered the after deck, on which were ranged ninety seats for the great Venetian nobles. On the stern, with the banner of St. Mark drooping over it, was the doge's throne. When the vessel reached the open sea, the doge stepped out on a gallery behind the throne, and threw a ring into the waves, saying at the same time, "We take thee to wife, O sea, in token of a true and unending dominion." So the Adriatic became the bride of the city, for whom its chief ruler stood proxy, and was to be obedient and dutiful, as brides should be, to her lord.

This fantastic ceremony meant something that was not at all fantastic, but had a very real and solid value. The Venetians became the great carriers of the trade between the West and the East. Then at the end of the eleventh century began the great movement of the Crusades. Europe wasted lives and treasure without end on these enterprises (though, indeed, as it would be easy to show on proper occasion, there was something else than waste in the matter), but Venice made huge gains out of the loss of the rest of Christendom. Her fleets did much work in transporting the armies of the cross to the East. The sea gave an easier and safer route than the land, and Venice was at hand with her skillful sailors and well-furnished ships to furnish a passage, not without a consideration in gold and other gains. Her merchants became the wealthiest in Europe; nor was there a city which could boast more splendid buildings, both public and private. Abroad she extended her boundaries year by year till all the Eastern coast of the Adriatic was dotted with her ports and factories.

This growth did not, of course, escape the jealous notice of the emperors of Constantinople. The relations of the two states, one rapidly rising into greatness, the other as rapidly decaying, grew more and more hostile. At last war broke out. The emperor seized a number of Venetian merchants, and confiscated their goods. The republic retaliated by sending an expedition to ravage the emperor's dominions. The immediate result

* Literally "royal hall," a name given to certain great buildings in Rome and afterward to churches which were constructed after their model, and sometimes were the actual buildings turned to Christian uses.—*A. J. C.*

was disastrous to Venice, for a pestilence broke out in the fleet (men talked, after the fashion of the day, of poisoned wells), and it returned with sadly diminished numbers. A romantic story is told of this luckless campaign.

Among the great houses of the city none was greater than that of the Giustiniani. This, it was said, lost all its male members by the pestilence, all, that is, but one, and he was a monk, and vowed to celibacy. But Venice could not spare one of its noblest families, and the Pope was entreated to free the monk from his vows. The prayer was granted, and the young Niccolo Giustiniani (joos-te-ne-ä'ne) was wedded to the daughter of the doge himself, Anna Michieli (me-she'li). "Which thing," says the chronicler, "procured the continuance in the city of the Casa Giustiniani, in which afterward flourished men of the highest intellect and eloquence." And when Niccolo had given a family to his country, he went back to his convent, while Anna took the vows on which she had long ago resolved, in the nunnery of her choice.

With what is called the Fourth (sometimes the Fifth) Crusade there came to Venice a great opportunity of revenge on her Eastern neighbor, and at the same time of aggrandizement which she used with consummate tact and courage, and, it must be added, most unscrupulously. A great company of nobles and knights and commoners, urged by Pope Innocent III. and his preachers, had taken the cross, and they were waiting to be transported to the Holy Land. To go by land, as more than one disastrous march across Asia Minor had proved, would be fatal, and they had no ships to go by sea. Venice was their only resource, and to Venice, Geoffry de Ville Hardouin (who was afterward to write the story of the expedition) went with five other envoys. He told his business to the doge, Enrico Dan'do-lo, an old man who had long since passed his ninetieth year. With the advice of his council, the doge made these terms with the Crusaders. Venice would transport their army, receiving four marks for every horse and two for every man.* The total of the passage money was to be 95,000 marks, or $315,000.

The consent of the people was won by a cleverly contrived scene. Ten thousand citizens were assembled in the great church of St. Mark to take counsel about the enterprise. After mass had been said, the envoys entered and gave their message. "We have come," they said, "to beg you to have pity on Jerusalem, which is held in bondage by the Turks, knowing that there is no other nation that has so great power on the sea." Then they knelt weeping at the doge's feet. The doge himself and his counselors wept for sympathy, or from craft, and shouted, "We will it! We will it!" The whole multitude took up the cry, and the excellent bargain was duly made.

But when the time came to start, the Crusaders had not their 95,000 marks ready. The leaders pledged their credit to the utmost, and even gave up their plate, so that as the native chronicler says, "You might have seen many fine vessels of gold and silver carried to the doge's house for payment."

But after all was done, only 61,000 marks could be produced. Then Dandolo came forward with his offer. "Take for us," he said, "Zara, of which the king of Hungary has robbed us, and we will forgive you the 34,000 marks." The Crusaders murmured, but could not help themselves. So they sailed to Zara (which was on the Dalmatian coast, and some two hundred miles from Venice), old Dandolo himself having first had the cross sewed to his cotton cap, in front of the high altar, and going with them.

Zara was taken in a few days, and the Crusaders hoped to begin their real work. But it was late in the year—November 15—and the Venetians made difficulties. In the end the army wintered at Zara. In due time a daring scheme was proposed. One Alexius, rightful heir to the imperial throne of Constantinople, had come to seek help from Venice. He was profuse in his promises. Restore him to his rights, and he would furnish 400,000 marks for the conquest of the Holy Land and would himself take the cross. Meanwhile how could the Crusaders better serve the cause of God than by bringing back Constantinople, the great seat of the Greek schism, to the unity of the faith? Some of the chiefs protested, and the pope himself was furious at the idea of Crusaders turning aside from a war against the infidels to besiege a Christian city. But old Dandolo paid no heed to his protests. In the end, Constantinople was taken, and a Latin empire set up, the throne being first offered to

*This in present value would be at least $200 per horse and $100 per man.

the doge, who, of course, having the weight of nearly a century upon him, and knowing that he was better off at home, refused the honor.

The empire thus set up had a brief and inglorious existence, but Venice reaped advantages from the expedition which it would be difficult to estimate. A great trading city she had been before; she now became an European power. The thirteenth century was perhaps her golden age. She had as yet no dangerous rival abroad, and she had peace at home, for the exclusive power of a caste which has made the word "Venetian" a synonym for oligarchical was not yet established. Art, especially in the form of architecture, found munificent patrons, and Greek learning, though Venice, as we shall see, was never a city of culture, met with welcome and support.

To this period belongs the great traveler who would himself have sufficed to make Venice famous, Marco Polo. A scion of one of the smaller noble houses, he inherited his taste for adventure. His father Niccolo and his uncle Matteo had penetrated into Central Asia, and had talked with the great Tartar prince, Kublai Khan (koo'bli kan). Coming back with the great khan's message to the pope, that he desired to have a hundred wise men sent to him who should convert his people to the Christian faith, they visited again—it was after an interval of fifteen years—their native Venice. There Niccolo found that a son had been born to him in his absence. This son was the famous Marco. The "hundred wise men" they could not find—for there was no missionary zeal in those days. Indeed the poor substitutes with which the pope supplied them did not go farther than Lagos, so terrified were they by rumors of war and the darkness of the unknown region into which they were to plunge. So the two brothers were content to take back with them the young Marco. Very probably but for him the story of their journeyings would never have been told, and so, perhaps, the fame by which his elder kinsmen are overshadowed is not undeserved.

That story cannot be told here. But the scene of the travelers' return must not be wholly passed over. The three wanderers with their long beards, their faces sunburnt almost to blackness, and their coarse coats with sheep-skin collars of Tartar fashion, were with difficulty recognized, and could hardly make themselves believed. It was only by substantial proofs that they could convince their skeptical fellow-countrymen. The jewels, the diamonds, rubies, carbuncles, and sapphires which unripping the coats in which he and his kinsmen had returned, poured out in magnificent profusion before the eyes of their guests, proved that Kublai Khan and his treasure-house were not creatures of fancy.

The later adventures of Marco are significant of one of the great troubles that were coming upon the Mistress of the Adriatic. He was taken prisoner in a battle with the Genoese, and spent more than a year of his life in a Genoese prison. Throughout the greater part of the fourteenth century the struggle with this new rival from the west of Italy was fierce and incessant. On the whole, Venice suffered more than her antagonist. Perhaps the Genoese, recruited from the hardy population of Piedmont, were the sturdier race. Perhaps we may find a cause in the sinister change which the closing years of the thirteenth century and the beginning of the fourteenth saw in the Venetian constitution; for now occurred what was called the "Closing" of the Great Council. Thereafter, to put an intricate matter very briefly, none were to bear rule in Venice whose fathers had not borne it before them. The fourteenth century was a period of conspiracies; and discord at home never fails to diminish vigor abroad.

Once, indeed, the great city came perilously near to capture. Padua, a neighbor on the main-land, who had reason to fear her power (Padua was taken by Venice in 1404), made a hostile league of which Genoa was the most active member. This was in 1378. After several defeats on the sea, the Venetians were driven back on their last defenses. Even Chioggia (kē-od'jä) fell into the hands of the allies who were under the command of the Genoese captain Pietro Doria. The doge, overborne by the prayers and the tears of the people, sent envoys to the enemy, begging for peace. Their spokesman—he was a Guistiniano—made an eloquent speech, and then bringing out a blank sheet of paper, bade them write what conditions they would, whatever they might be, Venice would fulfill them. The Paduans were for making peace; the Genoese declared that they would not be content till they had bridled the horses of St. Mark. So the

struggle began again. It still went against Venice, till in January, 1379, Doria was crushed to death by the fall of a great stone from a bell-tower which had been struck by a Venetian gun. After this the fortune of war changed. In June, Chioggia was retaken. The next year peace was made on equal terms for the two combatants. But Venice was never the same again.

We get a picture of her greatness and splendor from an eye-witness of no common note.

Hither, at the very height of his fame, came Petrarch,* the laureate of Italy. It was his third visit. He had been in the city as a student, and again as the embassador of the prince of Milan, and now as he was approaching old age he sought refuge, almost as its founder had sought it, from the mercenaries who were as ruthless and brutal as any Huns. He found the city, he says, less gay than she had seemed in his student days—perhaps some of the change may have been in himself—but it was still, compared to the rest of Italy, a haven of peace. He gives in his letters a glowing description of his new home, of its holidays and festivals, of its stately public life, of its commerce which sent the wine of Italy to "foam in British cups," its fruits to flatter the palates of the Scythians, and the wood of its forests to the Ægean and Grecian Isles. He describes in particular two ships bound for the Don, but carrying traders who were determined to penetrate still farther, to the Caucasus or the Indian Ocean. The masts of one of them overtopped the towers of the palace in which the munificence of the state had lodged him.

Another naval picture which he draws is that of the ship which brought back to Venice the news that Candia (Crete) had been recovered to the republic. Its rigging was covered with green branches, and when it came near enough to be more clearly seen, many men could be distinguished on its prow, crowned with leaves, and waving flags in their hands. From this he passes on to describe the public rejoicings, the solemn thanksgiving in the basilica of St. Mark, and the splendid secular spectacle which followed it when, probably in imitation of the Trojan game described in Virgil, twenty-four of the noblest youths of Venice, arrayed in purple and gold, at once restrained and excited their generous steeds.

Among the spectators were noble English personages who had found their way to the famous City of Merchants.

Venice, I have said, was never a home of culture. Dante* visited it and found nothing to please him. She received Petrarch splendidly, but drove him away by giving a ready ear to ignorant detractors who could not appreciate his greatness; and she allowed the books which he had given for the foundation of a library to lie unused and uncared for. Her own contributions to literature were of the scantiest. She had annalists, but scarcely an historian. Sanudo, perhaps the most notable of her writers, she neglected.

Of the days of her decline, to which the discovery of the New World gave a final impulse, it is not within my province to speak.

* (Pe-trark') Francesco. (1304-1374.) An Italian poet, chiefly a writer of sonnets.

* Allighieri (ä-le-ge-ä'ree dan'te). (1265-1321.) An illustrious Italian poet, author of "The Divina Commedia."

TO WORDSWORTH.

HE found us when the age had bound
Our souls in its benumbing round;
He spoke, and loosed our heart in tears.
He laid us as we lay at birth
On the cool flowery lap of earth,
Smiles broke from us and we had ease;
The hills were round us, and the breeze
Went o'er the sun-lit fields again;
Our foreheads felt the wind and rain.
Our youth return'd; for there was shed
On spirits that had long been dead,
Spirits dried up and closely furl'd,
The freshness of the early world.—*Matthew Arnold.*

ZENOBIA.

BY MAURICE THOMPSON.

I.

PALMYRA, or Tadmor,* now a little village on an oasis in the desert about one hundred fifty miles north-east of Damascus, was in olden times a powerful and most interesting city whose superb ruins with their historic inscriptions have attracted the attention of all who take interest in the picturesque and the romantic. From an obscure and forlorn "way-station" of the desert caravans, it gradually gathered population and rose to the glory of a splendid center of wealth and power.

When Odenatus was king of Palmyra, Zenobia was his wife, and of all the women of ancient history she presents the most picturesque bearing and touches the deepest chord of sympathy and admiration. While in the best sense of the word, Odenatus was not a king, his domain being a Roman colony and subject to the iron hand of that nation whose ambition had no bounds, still he had power enough to long for more. His dream was to make himself emperor of all Syria. In the midst of his career and before he had accomplished the best part of his purposes, he was assassinated and Zenobia took the reins of government just at a time when the fate of Palmyra was in the balance.

The city was now a beautiful and populous place, overflowing with wealth, a center of culture and social gayety, and famous for its superb palaces and luxury-burdened bazars; but the power of Rome was tightening as the great empire reached out and demanded more and more tribute.

Zenobia soon saw that she must choose between the alternatives: subjection to Rome or war with Rome. With true heroism she chose the latter and marshaled her army to meet the forces of the Emperor Aurelian. She had called about her a court of great brilliancy, her immediate advisers being men of extraordinary gifts and attainments, and had crowned herself Queen of the East. What visions of power and glory may have haunted her at this crisis of her romantic life we can no more than surmise; but for a while she stood forth a queen indeed, giving to all time an incomparable example of womanly courage and nobility. She managed her affairs with great skill and directed her military operations in person, showing a genius of the first order which, every one must feel, ought to have been crowned with success.

II.

The story of "Zenobia; or the Fall of Palmyra," as told by William Ware,* is in the form of letters written by L. Manlius Piso, from Palmyra, to his friend Marcus Curtius, at Rome. It begins with a striking account of the voyage from Rome to Berytus by way of Ostia and the African coast, giving bright glimpses of Carthage, Ætna, Cyprus, and the Syrian coast. On board the ship, Piso makes the acquaintance of an interesting old Jew by the name of Isaac and a Roman Christian called Probus, both of whom disembark at an African port, promising to see him again at Palmyra. Isaac is in the guise of a peddler with jewels and manuscripts for sale. Piso buys of him a casket of rings on each of which is carved a fine portrait of Zenobia side by side with one of her husband, the king recently dead. Probus tells an affecting story of his experiences as a Christian and purchases from Isaac some manuscripts. As the twain take leave of Piso on the African coast the Jew advises the latter to forsake the religion of Rome and become a follower of the Jewish faith, but Piso makes light of the thought, remembering, however, with singular persistence the look of the old peddler's eyes and the fierce emotion with which he denounced the Romans.

---

* Palmyra is first mentioned in II. Chronicles VIII., 5' under the name Tadmor. The Greek influence seems to have been uppermost in shaping the civilization of the city, and its temples must have been both beautiful and imposing. Above every thing it was a center of trade, a focus for the innumerable caravans from all directions. A wise policy of neutrality while Rome and other nations were at war, poured into the lap of Tadmor an overflow of wealth, so to say, that rendered her unduly prosperous, and, of course, self-consciously (if such a word applies to a city) proud, so that at the zenith of her glory she courted her own downfall. Palmyra was first taken by Aurelian in the year 272. A year later it displeased him again and he retook and destroyed it with most of its people. Since then it has been a ruin.—*M. T.*

* (1797–1852.) A distinguished American author.

By a circuitous route which leads him through one of the richest regions of the East and over the desert, Piso comes at length to Palmyra and seeks the house of Gracchus, a rich and influential personage. This house is described as a palace of magnificent proportions situated just across the street from the Temple of Justice. Piso is conducted by a servant who leads him through the lovely grounds and into the spacious hall of the dwelling where he suddenly finds himself clasping in his arms Fausta (the lovely daughter of Gracchus) whom he had known six years before in Rome, and who is now eighteen. He can scarcely realize that she is a woman, so tall and beautiful, so self-possessed and intelligent. Gracchus is described as a man of power in Palmyra, and Fausta proves to be a most enthusiastic admirer of Zenobia and eloquently declares herself ready to follow the queen to battle even against the Romans if need be.

At the opening of the story, however, no disclosure is made of any general indications of a coming struggle for the absolute independence of Palmyra; but the writer adroitly manages to permit glimpses of a popular feeling in the city against the Romans and their domination.

In an interview with Gracchus, Piso learns that this wise man has fears that the Emperor Aurelian may entertain some scheme for obtaining a firmer control of Zenobia's domain. The subject is discussed and it is then that Piso discovers how deep-seated and how fervid is the love of Fausta for her queen, and how close to Zenobia's confidence both she and her father stood.

Piso's father had died upon his own sword, in good Roman fashion, to avoid indignities at the hands of captors, and his example had been promptly followed by his elder son, Piso's brother; but a younger son, Calpurnius, was still in captivity. It was with the purpose of compassing the release of this unfortunate brother that Piso had come to Palmyra. He knew the powerful influence of the great young queen and hoped that through Gracchus he might enlist her in behalf of his long lost and fondly beloved kinsman. He almost despairs when told that although Persia and Palmyra are at peace, there is no good-feeling between the powers and that it would be useless to present the matter to Zenobia. Both Gracchus and Fausta interest themselves deeply in Piso's quest and presently at the suggestion of the sweet girl it is agreed that a secret messenger shall be dispatched to Persia to bring back news of the captive's condition, or if possible secure his release and return to Rome. Piso is reminded of the old Jewish peddler and knowing his vagrant habits and wide acquaintance with the world selects him to do this delicate errand.

Speaking of the Jew recalled the incident of the jewel purchase, whereupon Piso showed the rings he had in a casket and inquired if the portraits on them were good likenesses of Zenobia and Odenatus. They proved to be wonderfully exact, having been executed by the celebrated artist Demetrius. Piso tries to place one of the rings on Fausta's finger, but before it can be placed there, she, to make room for it, flings off one bearing the head of Emperor Aurelian. Piso picks this up and wears it himself, and so in half banter each has declared loyalty to a chosen monarch.

III.

Piso is driven about the city in company with Fausta, sees the magnificent Temple of the Sun, a wonder of Greek art, and the palace of Zenobia; then he is taken into the lovely and odorous parterres, sees the luxurious suburban homes, the fountains, the gardens, and finally witnesses from a house-top, the return of the beautiful queen and the princess Julia in all the pomp and splendor of state from an expedition to some distant region.

Among Zenobia's advisers at court were many Greek scholars and philosophers and the celebrated Longinus. Another noted and influential personage was the Christian Bishop of Antioch who had gained the respect and confidence of the Princess Julia.

The story does not fairly open until Piso has gone with Fausta and her father to the great amphitheater to witness the games given by the queen on her return to Palmyra. It was here in presence of the vast multitude that the three sons of Zenobia appeared arrayed as Cæsars in token of their defiance of Rome and its authority. This was the signal for a mighty outburst of boastful patriotic cries by the people. Rome was denounced and the Emperor Aurelian's name coupled with insult, was bandied about from the arena to the uppermost seats, amid the wildest excitement. Both Piso and Gracchus well knew that if the emperor should hear of this (and surely he would), the result must be war.

Soon after this, Piso gains an interview with the queen in her palace and frankly tells her that it is the purpose of the emperor of Rome to confirm his domination of Palmyra and to insist upon her acknowledgment of his superiority. This leads Zenobia to declare that she, too, is ambitious and that she will hear to nothing short of a power equal with that of Aurelian. In the same interview Piso discovers that Julia has come under the Christianizing influence of the great Bishop of Antioch and is deeply opposed to her mother's ambitious scheme.

A little later the queen takes Piso and Fausta along with the royal family to her country palace where they engage in rural pastimes and where Fausta and Julia prove themselves the superiors of the best male warriors in casting the spear. A visit is made to a noble Christian hermit who expounds the growing doctrines of the Christ. Then come embassadors or agents from the Roman emperor to Zenobia demanding of her acknowledgment of Roman supremacy. She sends them back to Aurelian with unconditional refusal.

When the royal company returns to Palmyra, Piso receives an epistle from Isaac the Jew informing him that his brother, Calpurnius, is safe, but that he has become a Persian of high rank at the court of the Persian king. The Jew, however, had prevailed upon him to depart thence disguised as an Ethiopian and make his way to Palmyra, more for gratitude to Zenobia than for love of Piso.

Meantime the feeling of hatred toward Rome has increased rapidly in the city, whose streets swarm with Zenobia's enthusiastic and devoted subjects shouting defiance to all the friends of Aurelian. Critias and other teachers of "Cimmerian darkness,"* as Piso calls it, were haranguing the youths in the public places and the popular feeling was assuming a recklessness that boded no good to the kingdom.

Piso, strolling in the streets of Palmyra to learn what was going on, hears these addresses. At length he comes to where a Christian is preaching with great eloquence and he discovers that it is Probus, who, as the reader will remember, was left on the African coast. Piso is greatly touched.

Longinus* uses all his learning and skill to enforce the doctrines of Plato and to prevent Zenobia and her family accepting the religion of Christ.

When at last the moment has arrived for deciding what shall be her course in dealing with Aurelian, Zenobia has her wise men come about her. The question of resistance is discussed, pro and con, but Zenobia and the majority of her court are for open defiance of Rome, and so war must come.

Piso falls deeply in love with the Princess Julia, but when he speaks to Zenobia on the subject she refuses to permit him any hope of her consent to his marriage with her daughter, and so the noble Roman's troubles begin afresh. But the gods favor the brave. Soon enough Piso shows his manly courage by rescuing the queen and her daughters from the attack of an angry elephant which, escaping from its managers, charges upon the royal chariot passing in the street. Snatching a spear, Piso drives it through the eye and into the brain of the giant brute, killing it instantly.

Meantime Calpurnius arrives and the long parted brothers are reunited.

War is declared. The armies of Zenobia are marshaled and once for all Palmyra faces Rome for the conflict. Zenobia takes immediate charge of all the military preparations, giving personal attention to every detail. When at last she robes herself in her armor of polished steel embossed with diamonds, and sets forth to meet the Roman army at Antioch, she looks like an angel of battle robed in flame. She addresses her soldiers with fiery eloquence, exciting them to the highest pitch of enthusiasm. And so the magnificent army with its banners and its trampling trains of elephants, its steel-clad warriors, its flashing spears, its chariots,

* The Cimmerii are described by Homer in the Odyssey as a people dwelling beyond the ocean in a land of utter darkness. Milton alludes to the myth in his "L'Allegro": "In dark Cimmerian desert ever dwell." The historical Cimmerii dwelt around what is now called the Sea of Azov, and in Sarmatia (now Poland). They were driven out of their homes by the Scythians and passed into Asia Minor. They took Sardis in 635 B. C., but shortly after were expelled from Asia by Alyattes. Some think they were Tartars.

* He was a celebrated critic as well as a philosopher; had traveled through many countries; and was a close student of the works of Plato. Before accepting the invitation of Zenobia to settle at her court and become her literary instructor, he had presided over a school of philosophy and rhetoric at Athens. So great was his knowledge that he was called a "living library." It was through the advice of Longinus that Zenobia threw off her allegiance to Rome. His work "On the Sublime," a great part of which is still extant, is remarkable for its wide range of thought and its excellence of style. His numerous other works have been lost.

and its neighing horses, went forth from Palmyra. Fausta, armored like a knight, goes with her queen.

Ere long news comes of a great battle in which Zenobia has been defeated by Aurelian. Another and more crushing disaster follows; Livia, one of Zenobia's daughters, fearing that her mother has been killed or captured, dreams of taking the queen's place; but Zenobia brings her shattered army back to Palmyra, and it is to Fausta and Calpurnius that she owes the safety of her remaining forces.

Aurelian with his victorious Romans now invests the city. The end cannot be far off, but Zenobia shows admirable if desperate courage. Again and again the Romans attempt to force the gates; as many times they are repulsed with great slaughter. They then attempt to undermine the walls, but molten metal and burning pitch are poured down upon them while huge engines shower stones against their ranks. They construct towers and heavy battering-rams, all in vain. At length they sit down apparently to starve the Palmyrenes into subjection.

Meantime Zenobia and the Princess Julia attempt to slip through the Roman army with the purpose of going to the Persian king for aid to relieve the beleaguered city. Through the base treason of Antiochus, a kinsman of Zenobia, they are delivered into the enemy's hands and conducted to the Emperor Aurelian. Calpurnius, who was with the queen and the princess, escapes capture and makes his way back to the city. The loss of the queen was the last blow to Palmyra; nothing was left but surrender.

Gracchus and Longinus, as the most eminent men of the city and as the chief advisers of Zenobia, were condemned to death by Aurelian. Piso went to the emperor, and after frequent and eloquent pleadings procured the freedom of Gracchus, but Longinus was beheaded.

IV.

Aurelian, although possessed of some kindly traits, was a thorough Roman despot, quite unscrupulous, as a rule, in his dealings with an enemy; but he hated a traitor, and no sooner had the vile betrayer of Palmyra served his turn than the merciless emperor had him scourged from the Roman camp, the order being given in Zenobia's presence.

Piso at first had hoped to obtain pardon for his brother Calpurnius, albeit he knew that by the Roman law death would be the punishment for aiding the enemy. Aurelian was inexorable, so that Calpurnius had no alternative but to die or keep out of the emperor's power.

Zenobia bore her fate like a true queen, and although she was forced to walk through the streets of Rome a prisoner loaded with gold chains and adorned as a captive, the central figure of a triumphal display, she held her head proudly and showed the nerve and courage of the superb Amazon* that she was. After this terrible ordeal was over, she was treated with extreme leniency. Aurelian permitted her to live as became her nobility, but of course forbade her return to Palmyra.

Meantime Calpurnius and Fausta are happily married with the blessing of Gracchus.

The princess Julia shared her mother's captivity and humiliation, but in the end we are informed that Piso overcomes Zenobia's objections and that he goes to claim the prize for which he has waited so long.

To many readers the chief interest of Mr. Ware's story of Zenobia will be the long discourses and conversations on the subject of Christianity, on one hand, and of heathen philosophy on the other.

The character of Zenobia is drawn but little out of keeping with the meager outline given us by the historians. She is at once noble, courageous, and madly ambitious, blending in her nature the glowing passion and the lofty imagination of the East, with the sternness and despotic coldness of the Roman. Doubtless, distance has lent the perspective of romance to her career, but, at worst, it was a career altogether incomparable.

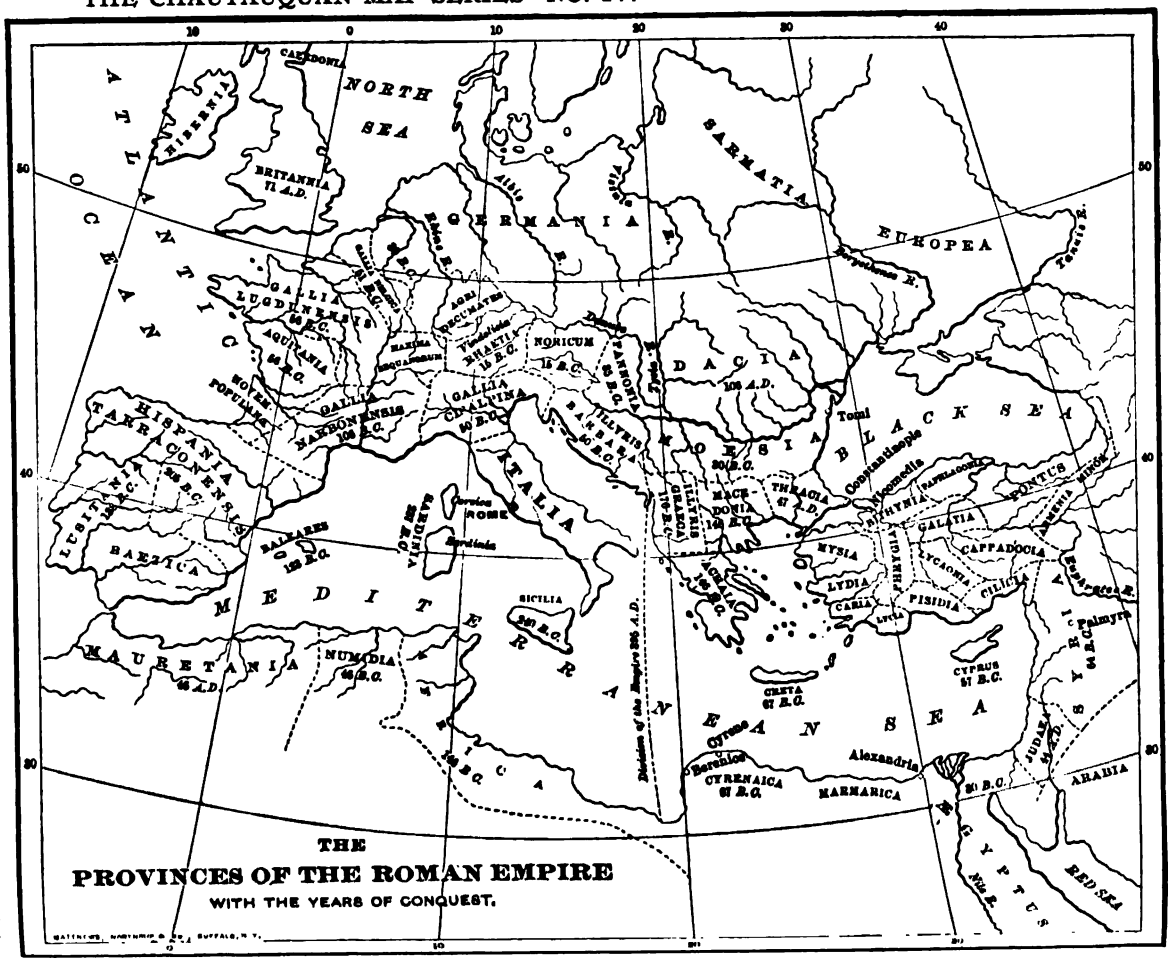
---

*A mythical warlike race of women who lived in the country about the Caucasus, and who are said to have invaded all the countries around. They were governed by a queen, and one of the labors of Hercules was to take from her her girdle. The Amazons went to the assistance of the Trojans near the close of their war with the Greeks, but their queen was killed by Achilles. It is thought by some that the Amazons really had a place in history. The Amazon River in South America was so named because "its discoverer declared that he met a nation of armed women on its banks."

THE CHAUTAUQUAN MAP SERIES—NO. IV.

MAP QUIZ.

1. Where did the Roman conquests outside of the peninsula of Italy begin?
2. What were Rome's conquests in the third century before Christ?
3. What were the two most important conquests of the second century B. C.?
4. In what war did Rome win Hispania Tarraconensis?
5. Draw lines connecting Rome with the additions made to the empire in the second century B. C.
6. By what battle were the Achæans made Roman subjects?
7. When did the country now known as Portugal become a part of Rome?
8. When did conquests in what is now France begin?
9. How long after the conquest of the country north of the Danube was it before the Romans had possession of the southern banks?
10. In what direction lay the Roman conquests of 67 to 57 B. C. inclusive?
11. How many years was Rome in winning all the great islands of the Mediterranean?
12. What countries were under Rome's rule before she conquered Gallia Cisalpina?
13. How many years elapsed between the conquest of Illyris Barbara and Illyris Græca?
14. Why did Cæsar make Numidia a Roman province?
15. In what direction was conquest carried after Numidia became a part of the republic?
16. What were the circumstances which led to the addition of Ægyptus to the Roman dominion?
17. What other addition to Roman territory was made in 30 B. C.?
18. What conquests were made while Augustus was emperor?
19. Who added Judea to the empire and how many years was it after the conquest of Syria?
20. How long a time passed between Cæsar's invasion of Britain and the making of it a Roman province?



THE
PROVINCES OF THE ROMAN EMPIRE
WITH THE YEARS OF CONQUEST.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*January 5.*]

THE Religious Life, like the intellectual or physical, needs WORK for its health, or even continuance. We know death by the still breast and stopped pulse. The mind, ceasing to think, has already perished. It decays in proportion as it is torpid. Even in outward Nature, the condition of life is restless motion and change. Mighty forces agitate the whole universe. The midnight heavens know no slumber, but move serene through the blue depths unresting. Death itself passes, everywhere, into new life: the corruption of to-day into the flowers of to-morrow. The great life ocean, rounding the farthest stars, is never still, but stirs, in ceaseless ebb and flow, for ever. All things are full of labor. It is the first law of universal Being; the pulse throbbing through the great whole. Its empire reaches from the throne of God to the utmost circumference, over material and spiritual alike.

Religious Life is no exception to the all-embracing ordinance of work. It dies if it remains a theory. Not to apply our principles is to deny them; and graces left idle presently droop. To slight our convictions is to destroy the very germs of faith and feeling. As, on the one hand, any man may make himself an Atheist speedily by breaking off his personal communion with God in Christ, so, if he keep this unimpaired, his religious earnestness must find an outlet in Christian work.

Praying and Working: we need both. Some have tried only the praying, but their religion soon showed morbid results. Monkish life, of the purely passive type, has been found a mistake in all ages. To seek to cherish a higher spirituality by a life spent in secluded devotion, has proved itself a violation of divine law, by constantly passing into spiritual disease. Sentiment alone, unsupported by habitual practice, becomes presently sickly. If the morals remain pure, the mind more or less succumbs. The constant introspection; the unnatural straining after a uniform elevation of frame and feeling; the neglect of the body, and the restless mental excitement of purely spiritual contemplation, affect the brain, till, as in the case of the Monks of the Desert, in the earlier centuries, and of many enthusiasts down to our own days,—visions, awful combats with fiends, wild ecstatic raptures, and all the phenomena of mental excitement, run riot in the crazed fancy. The story of Antony,* true man as he was, is one in its lessons with that of Simeon Stylites,† or of the Monks of La Trappe,‡ at the present.

We were never intended to seek Heaven by withdrawing from duty. We find it, both here and hereafter, in earnest, practical love of God and our neighbor; not in selfish care for ourselves alone. We are sent into the world to make it better and happier, and in proportion as we do so, we make ourselves both. Our Christian graces are God's equipment of His true soldiers to fight, for Him, against the Devil and all his works. It does not so much matter what it be we specially do, if it be against the kingdom of darkness. All good is of God, and every form of good is religious, if religion inspire it. The world

* Saint. The name is more commonly written Anthony. (251–356.) One of the Christian Fathers, called the founder of monachism. During his seclusions he is said to have fought with devils. Several miracles are also attributed to him. He inherited great wealth but sold all of his possessions and gave the proceeds to the poor. He established at Fayoum, Egypt, a school for anchorets from which is dated the founding of the monastic system,

† (Sty-lī'tes.) (About 390–460.) An ascetic who acquired great fame by living many years on top of a pillar. At first he supported himself by resting upon a beam fixed upon the pillar, but he soon learned to do without this support. At first the pillar was about ten feet high, but by successive additions it reached sixty feet. The top was only a few feet in circumference, but on it he lived for nearly thirty years. (See Tennyson's poem "St. Simeon Stylites.")

‡ A branch of the Cistercian order of monks, noted for the severity of the rules under which they lived. The members were required to rise at 2 o'clock in the morning, to devote twelve hours a day to devotional exercises, and several hours to hard labor. No worldly conversation was ever allowed, and strict silence was exacted for the greater part of the time. They greeted each other with the solemn "Remember death." Their food consisted of vegetables and water, and they slept upon a board without undressing. In 1830 the order was suppressed in France, and in 1874 in Germany. Two establishments exist in the United States, at Gethsemane, Ky., and near Dubuque, Iowa; they are also quite strong in Ireland at the present time.

lies in the shadow of great darkness; any spark of light we kindle is from the sun. Turning the soul of a brother to God must ever be the first and greatest triumph; lighting up, in a hitherto dark and chaotic human spirit, the first rays of future immortal splendors; but all other earnest and valiant service is also accepted and duly noted in the Book of Remembrance. There could be nothing less than the cup of cold water given to one of God's little ones, in the name of a disciple, yet it, too, glitters with His approving smile. No human want or sorrow, nothing that can any way raise man, or help him to raise himself, is disowned. Any way—every way, the True is of God—the False, of the Devil.

What each may do must be left to position and fitness. The rain, from the same cloud, makes of one stalk a rose, of another, a lily; each with its own characteristics; and the same grace of God, falling on different minds, makes men of different aptitudes. Where there is a will, the way will never be wanting. Look round you; there is plenty at your hand that needs you. Only, work. It is a cold world, and you cannot keep warm, except by constant activity. Make your whole life sacred by devoting it all to God.

[*January 12.*]

Besides work, there must be DEVOTION; not private only: the sympathies of our nature, the honor of God, and the good of our fellows, demand a public confession. The temples and churches of all ages express a want instinctively and universally felt. It cannot be a mere weakness or superstition, or the effects of education and custom, which speaks thus from every generation, but an impulse springing spontaneously from the depths of our being. We depend, on every side, on each other; like trailing flowers that grow by interlacing. In our physical wants, and our intellectual, we lean on all around us, and it is the same with our higher. It helps us to pray with more fervor to join in public services; there is a mysterious power in them that stimulates conscience, intellect, and imagination; all, indeed, that helps us to realize the present or rise to the future. Gratitude to God is deepened when a multitude joins us in expressing it, as no less due from them all. Humility and regret are felt most, when the Amen that confesses our shortcomings is repeated by a whole congregation. Dependence on heavenly mercy is realized doubly when all around join in the cry for it. The glorious majesty of God rises more grandly to our thoughts when His praise goes up like the voice of many waters. Trust in Him, for the future, is strengthened, when a throng unite to declare it, and love to each other must surely be quickened when we kneel together before our common Father.

I know it is sometimes said that, as things are, the quiet of the fields, or of our own home, does as much good as habitual attendance in God's house. Do you think so, after what I have just urged? But, on other grounds also, rely on it, you mistake. I frankly doubt the healthiness of your religious feeling. The poetry of Nature, the vague instincts of wonder and reverence; the elevating and calming influences of reflection may quicken our sensibilities, and awe us into a natural devotion. But this is not religion. I do not deny that, in a healthy spiritual state, Nature, or quiet reflection, helps us to rise to God; but it is when the eye or the thought is already Christian. The heart right; self-confidence humbled; help sought; love felt to God as no less holy than pitiful; the glory of the landscape passes within and transfigures the soul. But he who can make such use of the fields, or he who is most in communion with his Maker at home, is he who oftenest worships in public.

It is of no weight to urge that churches are not always what they should be, either in pulpit or pew. I wish they were perfect. But how much of the evil lies in your own fancy or prejudice? Granting that there is, too often, painful dullness, or wordy pretension, or dogmatic ignorance, or windy commonplace, in sermons, and of coldness or inattention, not to be wondered at, in the pews; the world is large, and there are many earnest intelligent preachers, and many devout congregations, after all. Go where you feel you get good. There is no need of starving on husks: turn to where there is bread. He who is of no use to you, may suit many others. Let nothing tempt you to worship where both head and heart are not profited, if you can get what you need elsewhere. Still, is it not possible that you may paint things too strongly? When we are disposed to see faults, we are apt to create them where they do not exist. Very homely fare pleases when we are hungry. If you wish to worship God sincerely and humbly, and try to think as little as you can of any defects in the service, it will be a poor

one indeed from which you will not get good.

It may be a great aid in keeping you faithful to the public rites of worship, if you let your mind, now and then, dwell on the grand ideal the Church presents as a whole, in spite of the drawbacks in local details. Rise from the narrower view that gives pain, to a broader and grander. The Church of Christ, embracing all true believers, in all communions, and every land, is, after all, the living temple of God amongst men. In it, especially, He vouchsafes His presence; and in its members, seen as a whole, we have the grandest image of ideal humanity. Say that no one is perfect; that many are very much the reverse; still, looking abroad over the masses of worshipers, this grace offers in one, that in another, till, bringing all together, we form, from the whole, a divine conception of the image of God, restored to our race. Through Christianity has come to men all that dignifies and advances the race. Our laws, morals, culture, humanity, education, spiritual life, and the future of our world, to which we look through golden vistas of promise—are but the first of its gifts, and public worship is its outward acknowledgment.

[*January 19.*]

What BOOKS to read as a help to a religious life, is a difficult question: tastes, attainments, capacities, vary so much, that what please some are useless to others. I am sorry to think it, but I fear it is true, that our current religious literature is largely inferior. Sandy deserts of commonplace—morbid diaries; vapid stories; prophecy mongering; essays on frames and feelings — dismal swamps — confused jungles of words—and book-making skimble-skamble—are too common, and, alas! only too often popular. Still, there are many of a far higher class: clear, manly, intelligent utterances, or plain, unpretending, but useful expositions or counsels.

Of purely devotional books, as I might call them, it is even more hard to speak than of others. A modest essay, like James' "Guide to Anxious Inquirers" labored perhaps in style, and without any brilliance, but earnest and practical, has proved its value through many years. The "Christian Year," and other Collections of Hymns, have, I doubt not, been of unspeakable good. Jeremy Taylor's "Holy Living and Dying," though too sacerdotal, and hardly fit for use as a whole, will live as long as the language. It suffers, like all his works, by being overloaded with his rich fancies, and from its want of simplicity in composition and language. The "Imitation of Christ" is cast too much on the lines of mediæval thought to be much read in our day. Bunyan and Baxter come, perhaps, nearest the true conception of devotional writers. "The Pilgrim's Progress," in spite of its passages of too formal theology,* is one of the great books of the world, and is full of the richest and wisest teaching. It cannot be too often read, but should be studied again and again. Baxter's "Call," and his "Saint's Everlasting Rest," have a wonderful earnestness and force. It would be a great service to English readers if some of Luther's devotional pieces selected judiciously, were accessible in our language: their manliness and strong sense, simple faith, lofty thought, and intense vitality, are the very medicine needed for our times. But, of all books to rouse and stimulate spiritual life, there seems to me none like Augustine's Confessions. Inspired by so lowly a reverence; instinct with such power of words; so sublime in its prayers and addresses to God; every sentence trembling with such earnest emotion; it is, for ever, the living presence amongst us of one of the grandest intellects and noblest natures the Church has known.†

Biography, well written, is beyond question the richest of all general reading. "It is by nature the most universally profitable, universally pleasant of all things: especially biography of distinguished individuals."‡

Dr. Arnold's Life, for instance, must always be very helpful to minds of a certain measure of culture. His letters abound in principles and suggestions of the highest value, and his whole life overflows with lessons of faithful work, and beautiful Christian spirit and wisdom. Whitefield's Life, by Philip, stirs the heart like a trumpet, and must quicken any reader to greater zeal. Mr. Stevenson's "Praying and Working" is a book of golden examples. But the grandest of all recent Lives, so far as I know, is that of Edward Irving, by Mrs. Oliphant. No wonder Carlyle‖ said, that, take him all in all, he was the best

---

* As in the discourse on the four different kinds of Righteousness in Our Blessed Lord. "P. Progress," pt. 2, ch. 4.

† For English readers Dr. Pusey's translation is, I think, the best.

‡ Carlyle's "Sartor Resartus," 45.

‖ Thomas. (1795–1881.) A distinguished British essayist, historian, and speculative philosopher.

man he ever knew or expected to know. By the side of his child-like humility, tender love, apostolic zeal, sublime fervor, unwavering faith in God, and grand communion with spiritual and eternal realities, ordinary Christains seem like another race.

It is not from the biographies of men of any particular class exclusively, however, that you may get good. Lives of all true men teach much. We may differ with them on some things; but in many others we will be made wiser and better. Indiscriminate reading, whether of lives or other books, is unwise; for to study a life is to make its subject a companion, perhaps a teacher, and we need care in our choice of either. But, while avoiding light, vain, or pestilent men, dead or alive, there are biographies which it would be narrow and weak to neglect, though we may not go with them entirely.

We do not need to give up private judgment, because many of God's saints have been Romanists; nor refuse to learn from the Lives of Schleiermacher, or Bunsen, or Robertson of Brighton, who, all, had so much that was nobly Christian, because they had some opinions which we dispute; nor turn High Churchmen, from the life of Jeremy Taylor; nor lose the pleasure and profit of such biographies as Schiller's, or Richter's, or of any wise and serious minds, because they went further than we, or stopped short of us, in some matters. We can never be wholly at one with any thoughtful and truthful book or man. Healthy principle, broad sympathies, a deep sense of duty, and earnest diligence in it, divine insight into truth, wise intelligence, and, above all, wherever it can be found, the loving recognition and service of Christ, are always and everywhere profitable, in any lives.

In all such reading do not forget that the mere facts and outward frame of a life are by no means of most significance. Try to get to the man himself, and read his story by the light of his motives and aims. Not to understand him, is to misinterpret his whole story. A life is the sum of a man's thoughts and purposes; not the outward procession of act and incident.

[*January 26.*]

But it is quite impossible to limit or define the range of books from which a healthy mind will get good. There is a vital Chemistry in morals as in Nature, which extracts life and beauty from what is otherwise useless or worse. Not that I would encourage dangerous reading in any. Very much the reverse. But what is so to some, is what others demand. A strong swimmer is as safe in the blue water as in the shallow, but let him be sure he is what he thinks himself. To go after novelty from mere affectation of manliness, or to be in the fashion, is weak folly. There is always a school, in every age, followed very much by young men, who slight whatever is old, in religion, as well as elsewhere; and think every thing new, oracular. Crude theories find crude disciples: and dogmatism has always charms for the ignorant and the mentally feeble. Hoist nobody's pennant rashly. The scientific method, so admirable in its place, is apt to turn religion into an intellectual process, and eliminate the spiritual element, which is its life. Beware of the divorce of the head from the heart. Before you turn philosopher, be a Christian, and as your principles and convictions deepen you will feel free for outside inquiries. To begin otherwise is to prejudice the mind against spiritual truth, for the tendency of all scientific pursuits, natural or theological, when the religious faculty has not been trained and developed beforehand, is apt to be toward some form of materialism, or nebulous doubt.

Cold, critical books are the surgeon's knife on the dead body of Religion, which misses the soul;—barren fig trees, with nothing but leaves. An educated man must of course read in many directions, and cannot always have the faith and warmth in his authors he might desire, but if they want them, let him supply both. Still, it is not good, in any way, to engross ourselves too much with the merely intellectual in religion: the heart is the man, not the brain, and if intellect be clear, it is cold. Take care of the fatal drowse that comes with too long exposure in such air. Turn back, ever and anon, to something better.

Nothing is more needed to keep us clear and firm in our convictions than intelligent views on Christian Doctrine. Christianity is more than a system of morals; it is a faith in historical facts as well, and their bearing as well, and their bearing on our salvation. The Life and Death of Christ, and His Resurrection, are no mere accidents of a grand or touching story, from which we have only to learn what we can, as from that of any one

else. Our relations to them, and theirs to us, involve our whole future. To read their meaning aright, and to accept it, is vital. To know Christ and the power of His Resurrection, and to understand why so much stress is laid on His death, is implied in our being Christians, at all, in the New Testament sense. To overlook them is to ignore the point and burden of both Epistles and Gospels. Through the whole of both, morals are introduced only as if incidentally; the great scheme is a Redeemer,—sinless, yet crucified, but now risen, by whom we are saved through faith in His blood.

How best to study these supreme questions, then, is beyond all things important. In religion, as in all other studies, method and order are of the greatest importance, and that Faith must be the most comprehensive, and most intelligent, which rests on the soundest reasoning, and on such a wide induction of sacred authority as scientific theology alone can supply. Make the New Testament your private text-book. Ponder it in parts, and as a whole, with the wish and prayer to be taught of God, and with the aid of the best helps you can get, and I feel assured of your becoming, not only a moralist, but an intelligent Christian. That you should understand it all is not to be hoped; for it treats, by necessity, of much that will only be fully known in a higher state. But you will understand the leading truths of your faith. Nor need the presence of mysteries trouble you. Even Uncle Tom* had wit enough to say, that, when he sought a religion, he would seek one above, not below him. We cannot expect to trace the sunbeam up to its source: it is enough that it lightens us where we are.

In these days, I must add a word in behalf of the spiritual freedom which rests on our private judgment as the supreme authority in matters of faith. It is the glory of Christianity that it first proclaimed the divine right of man to settle his own creed and opinions. Liberty finds its Magna Charta † in the New Testament. It demands for every one that to his own Master he standeth or falleth. What neither Greek, nor Roman, nor Jew, had known, is the birthright of Humanity since the advent of Christ. In religion, He abolished for ever the rule of the priest. Henceforth, conscience is responsible only to God. No class of men have any longer a claim to be authoritative interpreters of His will. The race, for the first time, is brought face to face with its Maker.

*The hero of Mrs. Stowe's "Uncle Tom's Cabin."

†(Mag'-na Kar'ta.) The great charter of English liberties, executed by King John, at Runnymede, June 15, 1215.

THE ACTION OF GLACIERS.

BY PROFESSOR N. S. SHALER.
Of Harvard University.

THE observer who attentively considers the mode of action of the rain on the surface of the land, readily perceives that this work is accomplished by the action of the solar forces which come in the form of heat to the surface of the oceans and other water areas, lifting the fluid in the form of vapor and dropping it upon the land. He has perceived that the work of rain-water, whether it speedily flows over the surface or slowly courses within the ground, operates to sink down the land area and to chisel the surface into hills and valleys, thereby giving the parts of the earth, which are above the level of the sea, the peculiar diversity of surface which is of such importance not only to its external shape but to the physiographic conditions of the life of the land. To complete his survey of the action of rain-water, the student must now turn his attention to the work done by glaciers, or the action of water when it falls in the form of snow and remains unmelted while it flows over the land areas on its path toward the sea.

There is a common though erroneous notion, for which our text-books are responsible, that glaciers demand for their existence certain very peculiar conditions, and that an ice period such as characterized the northern hemisphere in very recent geological times represents very unique circumstances in the history of the earth. There can be no question that the physiographic effect of a glacial period is very great. When the ice lay over

the surface of North America to the depth of thousands of feet as far south as the parallel of about 40° in the region east of the Mississippi, and when it at the same time occupied a large part of northern Europe and Asia, it is easy to see that the conditions of the land, locked in this enduring coating of ice, were far other than we now find them. It is, however, important that the observer should disabuse his mind as to the singularity of the causes which bring about a glacial period. There can be but little question that these ice periods have again and again recurred in the history of the earth. If they represent something out of the ordinary order of nature, we should have to change the rooted beliefs of modern geologists to the effect that the earth from the earliest days has been controlled by the forces which are now operating upon it.

To secure a good notion of glacial action, the student should avail himself of observations on his field, which he can readily make in the winter season. Going into the field at the beginning of a snow-storm, he may see the snow fall flake by flake on the earth, unlike the fluid water which falls with a sensible force; these snow-flakes strike no blow. The snow crystals come down in the gentlest possible manner. The first point to note is that whether the water fall as rain or snow depends upon very slight differences of temperature. It will often happen that within the limits of a line a few hundred feet in length we may find at one point the water falls as snow and at another point as a cold rain; the fact is, the difference between the heat which brings the water down as rain-drops and that which sends it to the earth as snow-flakes is infinitely small. While the drops of rain are as they fall, little irregular spheres which at once splash and commingle with the water already on the surface, the snow-drops are each aggregations of crystals which assume a wonderful variety of forms, and contain a great deal of air in their interstices. It is this divided character of the ice in the snow-flakes which gives snow its white appearance. We can imitate the result by powdering ice. Even transparent glass has a whitish hue when broken into fine bits.

When the frozen water first comes to the earth, its crystals entangle with each other, the whole mass being so spongy that a foot in thickness will sometimes not give more than half an inch of water when melted; but this feature of the snow rapidly undergoes a change. As the thickness of the snow increases, the flakes press upon each other. The delicate crystals are melted by this pressure, and the sheet gradually becomes consolidated. At first each flake tends to gather into the form of a little ball, so that after lying on the ground a few weeks, we observe that the snow is not only more compact but that it has a granular character. If the snow endure on the ground, if occasional rain storms fill the interstices between the grains with water which freezes in its place, the mass may be changed into a whitish ice so solid that the foot will not sink into it, often, indeed, so compact that it can be broken with hardly less ease than ordinary ice. As soon as such a covering of snow, however trifling its depth, is accumulated on the surface of a field, the student is observing a glacial sheet, and for the time he is living in a glacial period. The more important part of the phenomena which are now exhibited in the glaciers of Greenland or which were presented in this country in the last ice time are shown in a small way on the hill-sides of all countries which are snow-bound in the winter part of the year.

The most important action of a glacier consists in the downward movement of the ice of which it is composed, over the slopes on which it rests. When the ice-sheet is thousands of feet in thickness and creeps from a lofty country toward the sea, it drags over the rocks, rending them by its movement, grinding the fragments to pieces, and conveying the mass forward to the margin of the glacier. There are other features connected with a great ice-sheet, but this is the only one of much geological importance. In the temporary glaciers of our winter snow-fields, we may observe the movement of the compact snow precisely like that which occurs in all glaciers whatsoever. The sheet when it begins to creep down the hill-sides moves very slowly, but with sufficient energy often to produce very noteworthy effects. In a cemetery near Augusta, Me., the burial places are on a tolerably steep hill-side where the snow accumulates to the depth of several feet and remains unmelted for some months. It has more than once happened that the downward movement of this snow, not in the form of an avalanche, but by a slow glacial creeping, has broken off the monuments and iron fences about the graves, conveying them a few feet down the declivity.

If the observer will closely note the condi-

tions of the surface of a hill-side after the snow has gone away, he will often see that the stems of the plants are bent downward and that small stones have been slipped from their original bedding-places and carried a little ways on their glacial journey. Although this mode of glaciation which the ordinary winters bring about is trifling compared to that of the age of winter of the glacial time, the analogy between the actions in the two cases is as perfect as that which exists between the brook coursing through the meadow and the majestic Mississippi.

To bring about a glacial period in his region, it is only necessary to suppose a change of climate which would greatly increase the quantity of winter snows so that the summer season will be insufficient to melt them away. There are parts of New England which hold their snow so long that they just graze the conditions of permanent glaciers. Thus on the summit of Mt. Washington in the sheltered recesses of Tuckerman's ravine the snow often continues until near the month of August. If the ordinary winter accumulation were a little deeper or the summer had less sunshine, true glaciers would begin to form on that elevation.

If the snow-fall of New England were doubled in quantity, as it might be by a slight change in the climate, it is probable that many of our mountain tops would enter into the conditions of permanent snow. The glacial sheets would extend from the mountain tops, down toward the lowlands; as they grew they would modify the climate in the summer time, for they would breed fogs about them and thus diminish the melting effects of the sun's rays. It is likely that such a change would gradually create a vast ice-sheet, which might well cover the whole of the surface of New England. We cannot at present consider the means whereby such a climatic change could be brought about; but the reader may be assured that there are many influences at work on the earth's surface which by means of slight geographic change or alterations of temperature dependent on other causes may bring about a glacial period, in all countries occupied by the ice-sheet during the last of these snow visitations. If he has conceived the changes which each period of snows brings to the regions he inhabits, he will have less difficulty in imagining the advent of a glacial period determined by simple causes.

If the field on which our observer is making his physiographic essays lies within the glaciated district, and the chance is that it does, for more than one-half of the population of the United States is within the limit of the last ice period, he has the precious opportunity of making a most interesting series of studies. He may himself quickly determine whether or no the region about him is glaciated. The marks of the old ice are generally quite unmistakable. They lie upon the surface and have a very distinct character.

To ascertain whether a district has been glaciated or not, we first observe the distribution of its detrital materials. If the soil and the débris beneath it to the bed rock are immediately derived from such bed rock with only the measure of horizontal movement brought about by more or less sliding down hill, then we may assume the region is not glaciated, for it is the commonest characteristic of such a field of ice action that the soil materials and pebbles lying on melted rocks have been brought from a very considerable distance down the stream of the ice flow. It is true that many soils contain pebbles which have not been formed by ice action but constructed by the movement of torrent waters; but such pebbly deposits always can be easily referred to the streams which made them. Moreover, there is a striking difference between glaciated pebbles and those formed by freely running water or on the sea-shore. Pebbles made in a torrent or on a beach are always smoothly rounded, while those made and conveyed by ice action are rude in their form.

If the pebbles be frequently scratched as if some pointed instrument had been drawn over them, then we may be sure that they are of glacial origin. All glacial pebbles are not so scratched, but the presence of these scarred bits is indubitable proof of ice action. Perhaps the best evidence, however, that the region has been glaciated, is derived from the bed rocks. Where these rocks have been worn by the action of streams into their present shape, they commonly present us with a continuous incline, leading from the hill tops to the levels of the streams; there are no basins in them. Where, however, the glaciers have acted, the rocks are almost always pitted so that when bared of the earthy materials they are found to present numerous basins, and knobs totally unlike the surface formed by the action of free water, but

very characteristic of the work of ice. Generally, on a glaciated surface of bed rock, there are numerous scratches, sometimes deep grooves which mark the manner in which pebbles bound in the glacier but protruding from its bottom have scratched the rock as the ice moved forward.

Having ascertained that the region he is studying has been subject to glaciation, the observer may profitably extend his inquiries by studying numerous details concerning the action of ice upon the surface. Selecting any peculiar kinds of rock which may appear in his field, let him trace the direction in which the bowlders have been carried from their point of origin down the path of the ice stream.

In almost all glaciated fields, it is possible to make observations of this character. It is often easy to find a large mass having the cubic contents of a considerable room or perhaps of a house, back to the very place whence it started on its journey. Sometimes we find a fragment just thrust down from its bed and retaining the angular features of its original form, as a quarry-man's block does when it has recently been raised from its parent mass. In other cases the fragment may be found some hundred feet away from its birthplace. We then observe that the rude handling it received in the ice has already somewhat changed its form. Its corners are more or less rounded ; it may have broken into two or more fragments. These bits only to be identified as to their origin by their mineral characters, may be found miles away from their original resting place. Thus the bowlders from Iron Hill, in Cumberland, R. I., may be traced along an extended path from their source to the western end of Martha's Vineyard, about sixty miles from their point of origin. So, too, bowlders lying south of Cincinnati, O., by their mineral character may be referred to rocks which are in place some distance to the north of Lake Erie. These fragments show a journey of nearly three hundred miles in the carriage of the glacier.

It is easy to see that the old ice stream rent the rocks very diversely, according to the peculiarities of their constitution. If the student will take a bit of gnarled wood and shave it off with a plane, he will thereby represent the action of running water which tends to cut down the surface over which it flows without very much reference to the diverse hardness of the material. If on the same knotted wood he will rub sand-paper for a considerable time, he will imitate the action of glacial ice which applies a rubbing action to all parts of the surface. Although ice is brittle when we handle it in small pieces, yet as is well-known, the ice of a glacier molds itself like wax, to the surface over which it flows and so cuts in hollows as well as on hill tops. A stream of fluid water on the contrary, except where it tumbles downward as in a waterfall, cannot carve out a basin.

This contrast between the work of liquid and of solid water is evident in almost every field where glaciation has done its work. The glacial sheet left the surface rudely pitted, commonly with numerous lakes occupying the cavities in the bed rock. Since the ice disappeared, the rivers have been at work planing down the irregularities, filling in these inequalities, and in a measure restoring them to the normal shape which belongs to a rainent surface, on which all parts of the surface lead continuously downward from the hill tops toward the sea.

Having gone so far with his inquiries, the student may now begin to pay attention to the character of the waste left upon the surface by the ice time. Over the larger part of the area he is likely to find a glacial débris on which the soil rests, composed of commingled pebbles, sand, and clay, with occasional large bowlders, the whole heterogeneously mixed together. This mass is commonly known as till or bowlder clay. It doubtless was formed out of the rubbish which had been mixed with the ice during the churning movement of the glacier, and which, when that glacier melted away, remained upon the surface in its present heterogeneous form. Over New England, New York, the most of Ohio, a large part of Indiana, and a great deal of the north-western country, and in all the regions northward from the glacial line to the Arctic Ocean, this sheet generally attests the presence of the ice and its great work in rending the rocks over which it moved. The thickness of the sheet varies greatly. Sometimes it is hardly deep enough to cover the bed rocks ; again it has a profundity of a hundred feet or more ; it always has the same simple character. It is a confused layer, the materials of which have evidently never been assorted by water.

In addition to the bowlder clay on almost all considerable areas within the glacial belt, especially in valleys near the greater streams

and sometimes extending along the hill tops as well, we find belts of sand and gravel, generally shaped in the form of elongate, rude ridges, but sometimes as rolling surfaces of sand disposed in the form of broad irregular plains.

A glance at these materials will show that they differ widely from the till or bowlder clay. In the first place they have clearly been washed, for all the fire clay material has gone forth from them. Where they contain pebbles or bowlders, these fragments are commonly much rounded. Wherever we see a cut or section through the mass, we perceive that it is distinctly though generally irregularly stratified. It is now generally believed that these washed gravels were formed by streams of fluid water running beneath the solid water which formed the glacier. We know that such rivers flow out from beneath the Swiss glaciers after a journey of miles through caverns which they have excavated in the ice. We know also that from beneath the glaciers of Greenland yet greater streams force their way into the sea. We must conceive the ice-sheet which covered North America to have been under-run by many such rivers which were frequently changing their directions with the varying movements of the ice and the variable opportunities for finding easier ways here and there beneath the obstructing mass. Commonly these under-ice rivers followed in a general way the valleys of the country; only they often ran up hill in one valley, over the divide at its head, and down hill in the next, and this for the reason that they were essentially inclosed as water is in the pipes of a hydraulic system.

When the ice period began to pass away, many of these old arches, where the streams were diminishing in volume with the decline of the glacial conditions, became crammed with sand and pebbles, and so retained a mold of the old cavern forms. These long ridges of washed gravel, serpent kames as they are sometimes called, are among the most interesting remnants of the ice age. They figure to us certain features in the structure of the ice with marvelous distinctness.

Where these under-ice rivers discharged into the sea or into lakes near the ice front, or even where they debouched on the open country above the level of the sea, they constructed broad though somewhat irregular plains of the waste which they brought forth. Thus, in south-eastern Massachusetts, a large part of the surface is composed of this material brought from afar off by the old rivers which coursed beneath the ice. If the student is so fortunate as to have these washed gravels in the field he is studying, he may be able to add a little map of the sub-glacial rivers to his delineation of existing streams on that surface.

Last of all, in each glacial district it is desirable to ascertain by close observation what has happened in the way of change since the marvelous ice-sheet melted away and gave the country over to the possession of the forces which now influence it. The measure of this change depends upon the amount of stream action. Thus, in the district of Cape Cod, where the washed gravels above described are extremely permeable to water, there are several districts of fifty or more square miles in extent on which, because of the ease with which the waters enter the earth, there are no streams whatsoever. Such regions have been wonderfully preserved from change since the close of the last ice age, except that the surface has shrunk a little by the leaching out of solid matter through the springs, but it retains exactly the form it had it may be one hundred thousand years ago.

On the other hand where the material is of a clayey nature and the waters keep on the surface, we always can find valleys which have been cut since the ice time, lakes which have been filled, deltas which have been formed, and a great range of post glacial changes. This chapter in the earth's history is interesting, and it is profitable to trace it in much detail. The facts being near at hand, the actions being recorded in a way that is generally unmistakable, the student will find the work on the whole not only profitable but pleasant, because of the ease with which it can be done and the largeness of the conceptions to which it leads.

TRAITS OF HUMAN NATURE.

BY J. M. BUCKLEY, LL. D.

III.—ORIGIN OF THE SPECIFIC.

OUR title alarmingly resembles Darwin's famous "Origin of Species," and, indeed, the theme is the same, but it is superfluous to say that the treatment will be dissimilar. Yet, as a dog can bay the moon and a cat can look at a king, it is not presumptuous for one who belongs to the *genus homo*, who thinks as he must, to write what he thinks.

Mr. Darwin maintains that man, in common with all other animals, has been developed from some lower form, and traces the modifications through all their stages, inducing therefrom laws of variation, which, if the generalizations are correct, must explain the origin of species and the descent of man, and account for the varieties in the human race and the peculiarities of individual character. It is common to say that the educated world is a unit upon this subject; that Darwinism is accepted by all entitled to be considered scientists and, in the highest sense of the term, philosophers.

By far the larger number of distinguished writers accept this view, and thousands of persons of much literary reputation, many ministers and teachers who have never made original investigations, and not a few who furnish evidence of never having carefully read the great naturalist's works, declare, often with much arrogance or with a sneer, that an unbeliever in Darwinism writes himself down an ignoramus or a bigot. But a large number of studious and judicious men not affected by the supposed conflict of the principles of Darwinism with biblical teachings or psychological theories, while admitting the plausibility of Darwin's views, after making his works a profound study, render the Scotch verdict, "Not Proven." Also some of the most distinguished anthropologists take the same position, though many appear to be "terrorized" by the prevalent sentiment and are silent.

One of the greatest anthropologists, Rudolf Virchow (feer'ko), of the University of Berlin, practically the founder of the science of cellular pathology, and for the past twenty-five years equally distinguished in anthropological and archæological studies and specially eminent for his researches on the anatomy of the brain, and doubtless the highest authority in biology on the continent of Europe, has just made an address at the Anthropological Congress at Vienna. From that address I make a few extracts:

Twenty years ago, when we met at Innspruck, it was precisely the moment when the Darwinian theory had made its first victorious mark throughout the world. My friend Vogt at once rushed into the ranks of the champions of this doctrine. We have since in vain sought for the intermediate stages, which were supposed to connect man with the apes; the proto-man, the *pro-anthropos* is not yet discovered. For anthropological science the *pro-anthropos* is not even the subject of discussion. The anthropologist, perhaps, may see him in a dream, but as soon as he awakes he cannot see that he has made any approach toward him. At that time in Innspruck the prospect was, apparently, that the course of descent from ape to man would be reconstructed all at once; but now we cannot even prove the descent of the separate races from one another. At this moment we are able to see that among the peoples of antiquity no single one was any nearer to the apes than we are. At this moment I can affirm that there is not upon earth any absolutely unknown race of men. The least known of all are the peoples of the central mountainous districts of the Malay Peninsula, but otherwise we know the people of Terra del Fuego quite as well as the Eskimo, Bashkirs, Polynesians, and Lappa. Nay, we know more of many of these tribes than we do of certain European tribes; I need only mention the Albanians. Every living race is still human; no single one has yet been found that we can designate as Simian or quasi-Simian [ape, or ape-like] . . . It can thus be positively demonstrated that in the course of five thousand years no change of type worthy of mention has taken place. If you ask me whether the first men were white or black, I can only say I don't know. . . . . Twenty years ago the leaders of our science asserted that they knew many things, which, as a matter of fact, they did not know.

And, speaking for the continental anthropologists, he says: "We have made no debts; that is, we have made no loan from hypotheses: we are in no danger of seeing that which we know overturned in the course of the next moment."

When Virchow speaks thus, while experts who differ with him speak with equal positiveness, *non*-experts may well be somewhat modest in their parrot-like repetitions of the phrases, "Darwinian evolution is universally accepted," and "No scientist, of repute at least, denies it."

Darwin, however, has done fully as much indirectly and unintentionally for the Christian theory of the origin of man as he has done against it. That theory is that "God hath made of *one blood* all nations of men for to dwell on all the face of the earth." And thirty or forty years ago the point of issue made by unbelievers with Christianity was that it was impossible to account for all the varieties among the race of men upon the earth on the assumption that they descended from a single pair. But the facts collected by Darwin and arrayed with marvelous skill raise the highest probabilities that such modifications could take place, notwithstanding various difficulties obvious to all.

Darwin explicitly says ("Descent of Man," Part I, p. 220) that those naturalists [who admit his principle] "will feel no doubt that all the races of men are descended from a single primitive stock; whether or not they think fit to designate them as distinct species, for the sake of expressing their amount of difference." And on page 226 of the same book he says that "the dispute between the monogenists and the polygenists [those who hold one origin, as he does, of the human race, and those who hold many] will die a silent and unobserved death."

He accounts for the formation of the races of men partly (though he gives less weight to this cause than many others) by the effects of climate; partly, and more potentially, by the influence of food and general comfort, making a very interesting reference to our own country in these words: "Through the combined influences of climate and changed habits of life, European settlers in the United States undergo, as is generally admitted, a slight but extraordinarily rapid change of appearance. There is, also, a considerable body of evidence showing that in the Southern States the house-slaves of the third generation present a markedly different appearance from the field-slaves." But he makes comparatively little of the inherited effects of the increased or decreased use of parts, allows that some, but not large results, follow from the principle of the correlation of one part of the body with another, such as the texture of the hair with the structure of the skin, and also its color with that of the skin; but maintains that these united cannot explain the differences between the races of men, and devotes the rest of his work to the operation of the principle of sexual selection, which he traces through the lower animals and man at great length and under every form of illustration.

All the observations which I have been able to make at home and abroad lead me to the conclusion that so far as man is concerned, if time enough be allowed, whether under the Darwinian or the orthodox Christian theory, natural causes would account for the race distinctions now existing among men, and also for the individual, physical, and congenital mental peculiarities of individuals, whether simply peculiarities or diverging so far from the normal standard as to be classed as monstrosities.

The modifications of language are more obvious and require shorter periods of time. The English language has undergone such changes within the past half century, and other modern languages during a longer or shorter period of time, as to furnish all with illustrations of this fact; and as language is itself the composite result of changes producing as well as produced by physical conditions, it is one of the simplest and most convincing evidences of the influences that have modified man from the beginning until now. Though, as Mr. Darwin and Professor Virchow unite in saying, there is a residuum, which, while we are convinced that it is comprehended under the laws which account for so large a proportion of the changes, is not explicable in detail.

Not less interesting is it to try to account for the peculiar effects visible in the life-time of individuals: why one man squints, and another is round shouldered; why a third stammers, and another stutters; how excitable men become calm, while the passions of others increase in vehemence; how gestures, at first produced voluntarily, become habitual and unconscious. To inquire into the phenomena of absent-mindedness, of automatic

action of parts which were first drilled with painstaking care before even under the influence of intention they could perform feebly and imperfectly what subsequently attains the precision of instinct. To trace how a habit is at first a garment put on and off at pleasure, then a tightly fitting coat, which puts itself on; then a uniform of steel springs, self-regulating, dominating, enslaving nature by a "second nature" stronger than it; and how this second nature may be formed in the domain of physical, intellectual, and moral movements until it makes or mars a man beyond repair.

Underneath all these changes some simple modes of natural operation are discernible. Whether the subject be viewed physiologically or psychologically, the materialist and the spiritualist (this latter term not being used in its recent sense, for the spiritualists who allege that they receive communications from the spirits of those who once lived on the earth, but in its primary meaning) have the same facts to explain under the same laws, but their difference is in the radical assumption which they make. The repetition of acts produces the habit; the disuse of parts renders them powerless to affect the course of action. The ideas and illustrative facts accumulated seem to necessitate the determination, so that honest men differ on the same facts and are all their lives perplexed, questioning each other's sincerity, in law, politics, medicine, religion. The influence exerted over life by a single incident which, like the movement of the rudder of a ship driven by the winds, may send it straight to ruin though the final crash be a thousand miles from the first impulse of direction, is familiar to all. Napoleon's biographers debate whether his military impulses resulted from his playing with brass cannon when a boy, or his playing with brass cannon resulted from an inherent military tendency.

From the same facts many have alleged that man is everywhere and under all circumstances a creature of circumstances; others, that he is anywhere and under all circumstances superior by virtue of an inherent potency of will to every force that can be brought against him, so far as his choice is concerned. To one of those who strenuously advocated the first of these propositions I said, "Why, then, do you blame any one?" His only answer (it seemed to me evasive) was, "Theoretically I do not, but am so made that in practice I must." To one who vigorously advocated the second, I asked, "Do you attempt to prove this?" He replied "By no means. I assume it, and then treat it rhetorically,"—a convenient method which has many followers.

It is true that poverty develops ingenuity and industry, and that these conduct to success. That inherited wealth often promotes indolence and luxury, and these weaken the springs of action. Lancashire, England, has a proverb, "From clogs to clogs takes three generations." An American humorist of a philosophical turn has extended it to include men as well as nations. "The revolutions of human nature are not much to brag of; poverty begat necessity; necessity, convenience; convenience, luxury; luxury, riot and disease; and riot and disease between them both begat poverty again." But poverty though it begets necessity does not *always* become the mother of invention, much less of industry and frugality; and wealth does often, but *not* always, give rise to indolence and luxury.

Underneath all these external laws, which so often control action, there is in human nature a mysterious element of which every man is conscious—a power "to determine in things which he conceives to depend upon his determination." The Greeks call it *boula*: the Latin, *voluntas*; the German, *wollen*; the Dutch, *willen*; the Anglo-Saxon, *willan*; modern English, *will*. Every man feels this power as he knows that he lives. He treats others as free, and praises or blames, respects or despises, punishes or rewards, accordingly. It is recognized in children according to the development of their understanding and power of self-control; it determines the relation between the employer and the employee, the teacher and the scholar, and it is the principle upon which character is estimated in society. Whoever denounces the action of a dissolute neighbor, or commends the conduct of an upright man, proceeds upon the assumption that he is free. Human governments are constructed upon it, not only when they enact law, but when they investigate, upon the assumption that there are degrees of guilt.

The nature of man and the whole movement of his thoughts in all ages show him to be free. All men believe certain things to be wise, and others to be foolish. If they do those which they believe to be wise, they are

complacent; if those which are foolish, they are dissatisfied. According to some standard, also, sometimes very false, men regard some things as morally right, others as morally wrong. Whenever they do the first, conscience approves; when they do those which they consider wrong, it disapproves. The evolution of character, therefore, becomes a complex study. Human nature considered without respect to character is simply a more highly organized animal, and the less highly organized animal is allied to vegetable forms, and the proposition which an atheistic writer has taken as the title of his book, "Man, the Brother of the Animal," is also the Brother of the Tree, would be true.

After this survey of man and his modifications we are brought to this problem—the evolution of *character*, which differentiates man from his fellow more than any peculiarity of form, feature, voice, language, or race.

THE RAILROADS AND THE STATE.

BY FRANKLIN H. GIDDINGS, A. M.
Of Bryn Mawr College.

IN the United States the relation of the railroad to the government has assumed, at some time and place, every possible form, from an uncontrolled private ownership to ownership and management by the state itself. The views of economists, legislators, and business men, as to the best solution of the problems presented by the conflicting interests of stock and bond holders, directors, shippers, and the public at large, have a correspondingly wide range. The present drift of both events and thought is strongly toward a juridical and administrative compromise, of a kind that is in perfect keeping with the historical characteristics of American political development. However European nations may solve such problems, we shall solve them for ourselves in a way of our own.

The conditions that have given rise to these problems have been so often described in recent years that it is unnecessary to rehearse them in any detail. Railroad mileage and traffic have grown with a rapidity that have made all conditions of cost and value unstable, and all methods of management experimental. The expectation entertained in the early days of railroad building, that competition would regulate charges and profits as unfailingly and as simply as it once regulated them in wholesale trade, was entirely disappointed. Competition is found to be a vastly more tremendous force than could have been dreamed of, but it works with ruinous irregularity and inequality, reducing service almost to a gratuity in one place, utterly failing to reduce excessive charges in another; at one time carried on between different lines with reckless fury, at another time giving place to combination and pooling. The opportunities for directors to make enormous fortunes at the expense of investors were found to be almost unlimited, and they have been diligently improved. Individual and local discriminations were for a long time carried so far that they at last exhausted the patience of a people who, on the whole, submit to imposition more good-naturedly than any other in the world.

Shall these evils be left to correct themselves if they will, or shall the state attempt to correct them, and if so how? The first half of the question has been answered for at least the time being. Faith in a self-correcting virtue has died out. State action has begun, and its continuance is inevitable. There are two forms that it can take, namely, state ownership and state regulation. In regard to each, we may raise questions of moral right, of expediency, and of probability. The question of legal right is a question solely of the sovereign will of the people, which makes legal rights and destroys them, but which is itself always profoundly influenced by questions of moral right.

The question of moral right is, therefore, fundamental. Is the right to make money by means of certain opportunities conferred by the state, one which the state has no moral right to recover? Are the values of railroad property so entirely a creation of private effort that the state may not interfere in their administration?

Of the right of the state to take possession of the railroads by honorable purchase at a

just valuation, there can be no doubt in the minds of any except the few who deny that there is a moral basis for any governmental function beyond the preservation of order and the enforcement of contracts, and the still fewer who deny the moral validity of any governmental action whatever. Those who hold that government is justified by necessity, if not, indeed, as Aristotle taught, as a means to the moral development of man, will not claim that any particular class of citizens have an irrevocable right, as against society as a whole, to such opportunities for money making as railroad transportation affords. The opportunities were conferred by the state; the state by an honorable bargain may recover them, and it may then refuse to re-confer them.

The right of the state to impose conditions on private railroad property and regulate its management is more difficult to state clearly and simply, but is no less certain. Of no railroad whatever has the value been created by private effort alone. The very first factor in the creation of railroad wealth is contributed by the state. Nothing can be done toward the construction of a line until right of way is secured, and it is doubtful if right of way through ten miles of country farms, to say nothing of city building lots, could be obtained without an exercise by the state of its right of eminent domain, whereby land is condemned to the proposed use, and the owners are obliged to accept a compensation fixed by judicial process. Nor is this all. It has become a possibility for one man to own an entire railroad system, but no one man could have built a railroad system in the first instance, and no number of men in the early days of railroading would have risked their capital in a railroad system under the law of ordinary partnership, which makes each partner individually liable for the total obligations of the enterprise.

Another form of organization was necessary, which should have special legal powers and privileges, and in which an individual's liability should be limited in some proportion to his investment. That form is the joint stock corporation, an artificial legal person, created by the state for no other reason whatever than the expectation that it will promote the public welfare, and over which, therefore, the state has at least as much moral right of control, to any extent necessary to insure the public welfare, as it has over natural persons. And this moral right has abundant expression in legal right.

Aside from special constitutional and statutory provisions in each commonwealth for the government of corporations, there is a body of common law of fundamental importance defining the rights and obligations of common carriers, which the courts are expected to enforce, and in full knowledge of which, railroad enterprises are undertaken. These laws are the substantial basis of an indefinite range of control that may be exercised by each state within its own boundaries.

That wider control which only the nation can exercise, is vested in the Federal Government by the constitutional provision expressly conferring upon Congress the power to regulate commerce between the states.

The question of the comparative expediency of state ownership of railroads on the one hand and a governmental regulation on the other hand, opens up considerations so many and so involved that volumes would be necessary for any thorough discussion of them. In an article like this we can only point out a few of the more important conditions on which the answer turns. It is held by many economists that a business which is by its nature a monopoly is properly a function of government, while business that is self-regulated by competition is properly a function of individuals.

Any business tends to become a monopoly when consolidation of plant and management secures such important economies that the public can be better served by one concern than by two or more. That this is true of railroads, few if any well informed persons any longer doubt, and not many competent students any longer deny that business of this nature either should be owned by the public or subjected to administrative regulation by the government. Public opinion is rapidly setting toward this conclusion, but there is wide divergence as to whether public regulation or public ownership is the wiser plan. Thus, while many cities are experimenting with municipal ownership of gas and electric lighting plant, Massachusetts has placed all her gas and electric lighting companies under regulation by a commission.

Public ownership involves great difficulties and some dangers that cannot be ignored. For one thing, we cannot be sure that it will stop with those businesses that have the monopolistic character now. The growth of

trusts suggests the possibility, at least, that the production of nearly all the great staples of commerce may drift under centralized management. But even if this does not happen, the objections to public ownership and management of even a comparatively few great business undertakings, are serious, from an economic no less than from a political standpoint.

Professor Hadley* has summarized the economic objections in his proposition that it seems to be very difficult for a government so to manage a great business interest as to combine economy with a progressive policy. There are examples of careful economy with low prices of service, such as the state railroads of Germany, but the service does not keep pace with that offered by private corporations in the United States. The usual superiority of private management in this matter becomes conspicuous in great emergencies. The energy displayed by the Pennsylvania railroad in re-establishing its through traffic after the Johnstown flood, was something not to be expected of any governmental business management that we are acquainted with at present. On the other hand, governments may give, on the whole, better service than private companies, but at the expense of tax payers. It is, of course, possible that state administration will yet solve the problem of uniting economy with enterprise more perfectly than private management can do it. If it does, one great objection to state ownership of railroads will disappear.

On the political difficulties involved in an enormous extension of the civil service and in the temptation to an administration to conduct its management of a business that touches vitally every locality and almost every individual so as to influence elections, we need not dwell. But there is one difficulty, which is so peculiarly an American difficulty, and which is, nevertheless, so often left out of consideration that it calls for explicit statement.

As a people we are deficient in certain characteristics and habits that would seem to be essential to a successful governmental management of railroads. We have not been used for generations to having government do many things for us, least of all to manage great industrial enterprises for us. The popular thinking has not been trained into a form to enable it to guide wisely, to criticise judiciously, an administration undertaking such functions. We have a belief, be it true or false, still a firm conviction, that the American is peculiarly qualified to manage great undertakings by private enterprise, and a popular willingness to look on at this sort of management, wonder at it, and see what will come of it. It is, indeed, no more true of us than of other nations, that all industrial undertakings can be better carried on by individuals than by governments.

But just what undertakings will be better done by government and what by individuals, is peculiarly one of those matters that will always be determined for each state or nation largely by its own character, habits, and traditions. One of the factors that will always be most powerful with us in determining railroad tariffs is the competition of waterways; and it happens that through various causes, some of them historical, the development of inland navigation has never enlisted the earnest effort of private capital; it has been always a matter for governmental administration and in all probability it always will be. In the case of railroads, on the contrary, Americans have manifested a remarkable genius for private administration, none at all for governmental management. We should seriously consider whether this is not the real secret of the failure successfully to manage so important a property as the Hoosac tunnel and its connecting railroad by a state like Massachusetts, which has done more than any other state in the Union, by means of her various administrative commissions, to hold corporations of all kinds to their public responsibilities. To one who watched the history of that enterprise year by year until the sale of the tunnel and the state road to a corporation, it seems perfectly certain that the failure of state management, whether inevitable or not on account of any inherent difficulty in state management of railroad property, was at any rate inevitable, as requiring a kind of skill that the people of the state in their civic capacity did not possess, and contrary to the spirit of their politics.

If we were Frenchmen or Germans or Rus-

*Arthur Twining. (1856——.) Professor of political economy in Yale He has made a special study of railroads, having written a book, "Railroad Transportation; its History and its Laws," which has been translated into French and Russian; the article on "Railway Legislation" in the "Encyclopædia Britannica"; and numerous other contributions on this subject.

sians and had ingrained in our mental constitutions the traditions and aptitudes of centuries of French or German or Russian government, perhaps we might expect to succeed in doing some things which Europe does, if not well, at least not altogether ill. But the major premise fails, and to assume that we shall revolutionize our political aptitudes and ways of thought, is to beg the whole of a big question.

Thus it will be seen that the question of expediency is one not at all likely to be answered *a priori** or conformably to any preconceived theory. It will be answered only through much experience, only by much experiment, only through a great multitude of tentative rules and decisions. And this brings us directly to the question of the probabilities in our own country: Are the chances in favor of a return to *laissez faire*, of a movement toward state ownership, or of a growing administrative and judicial regulation?

The one thing reasonably certain is that, either by regulation or by state ownership, the state will play an increasing part in railroad affairs. The wholly unregulated private management of the past will not continue. What form of control will finally be adopted no one can predict with certainty. If the present form of regulation by commission proves effective, it may be continued indefinitely. On the other hand, if it were unsuccessful, if the railroads proved able to defy regulation or to control the government's policy, the granger feeling might easily become strong enough and wide-spread enough to bring the railroads under state ownership.

Even if regulation by commission proves effective, political or military exigency might transfer ownership to the nation. It was for political and military reasons chiefly, that the post-office was made a government monopoly. The telegraph may at any time follow for like reasons. Should the Imperial government of Great Britain or the Dominion government of Canada take possession of the Canadian Pacific Railroad, it is not all all improbable that the United States would take possession of the Pacific railroads of this country. On the contrary, if the railroads should one day become public property, political exigency might at any time compel the government to sell them, as Austria sold hers on account of her financial straits subsequent to 1849. Still again, it might happen that government ownership would be so debased to partisan ends that the people would go back to the system of ownership by corporations.

In the absence of any of these causes of revolutionary change the probabilities are against state ownership. The experiment of a democratic government with elaborate industrial functions is an experiment never yet made on a great scale, and to a majority of voters it will probably seem wiser not to enter upon a policy that all their habits of thought and all the traditions of our political life conspire to make them regard as radical. One has only to look into the growth of common law to get a sense of the instinctive obedience of the English and American people to the principle of continuity. We make changes by revolutionary proceedings sometimes, but never when we can avoid it. By tentative modifications, by patiently feeling our way, we grow the new out of the old. It is, therefore, altogether probable that in the United States the relations of the railways to the state, for a long time to come, will be developed along lines already existing. The railroad corporations will probably continue to be semi-private, semi-public bodies, and by the further development of administration through commissions with discretionary powers, and through the further growth of a body of pertinent judicial decisions, the satisfactory discharge of their public obligations will be more and more perfectly secured.

Experience of regulation of this kind has demonstrated that preconceived theories of what is feasible and what is not, are extremely liable to be wrong.

The theories of shippers and of the traveling public, embodied in legislation, repeatedly have been found impracticable or worse, as in the granger legislation of 1870–77; and the theories of railroad managers have been wrong about as often as have those of the public.

The case of the car stove illustrates the fallibility of the railroad man's judgment. Public opinion insisted that the car stove must go. Railroad managers, with one voice, replied that the car stove could not go, that no other means of heating was practicable. But New York and one or two other states declared that nevertheless the stove should

* "From the cause to the effect."

go; and the better managed roads already have found substitutes that are so superior that they would as soon think of returning to link and pin couplings as to stove heating. It is because of this extreme liability of all the parties in interest to costly mistakes of judgment, and the consequent impossibility of making and enforcing very many hard and fast rules, that commissions with discretionary powers have become of so much importance.*

State commissions of a workable type began with the creation of the Massachusetts Commission in 1869. The Federal Interstate Commerce Commission was created in 1887. The state commissions and the national commission have to some extent the same problems to deal with, but to a greater extent they are concerned with different problems, and, as time goes on, their functions undoubtedly will become more and more specialized. They all undertake to enforce publicity in railroad matters so far as public welfare demands it, and this is more and more clearly seen to be one of the feasible forms of railroad regulation, and one of fundamental importance. Mere publicity will itself correct some of the worst abuses to which railroad management is liable. To the state commissions properly belongs the immensely important function of deciding whether or not public necessity or convenience requires the construction of a proposed new road. The Massachusetts Commission now has this power. Had it been possessed and fearlessly exercised in several other states twenty years ago, an enormous amount of loss and corruption would have been prevented. Many more special but not unimportant matters are within the jurisdiction of state commissions. Among these are local train service, train connections, the location of stations and highway crossings. The experience of Massachusetts has shown that in regard to all these things an able and upright commission is powerful to protect the public interest.

The greater problems of rates, freight classification and discrimination will come by force of law and circumstances more and more before the Federal Commission. Short as its history has been, this commission already has created and enforced a most remarkable body of railroad law, and the limits of governmental regulation are beginning to be defined. The prohibition of pooling is seen to be of doubtful expediency, and it is perfectly evident that the principle of equality of service cannot be construed to mean that tariffs must be proportionate to cost of service. High class freight must be made to contribute more toward the fixed charges of a railroad than bulky freight can be made to pay, even though it costs the road more to move the latter than to move the former. But charging more for a short than for a long haul and the worst forms of discrimination can be, and to an increasing extent will be, prevented.

Therefore we have every reason to expect that, without any revolutionary change, the relations of the railroad to the state will be brought into increasingly harmonious adjustment. This becomes the more probable when we reflect that, while the present evils of railroad management could not be expected to correct themselves, many of them must disappear with the causes that gave rise to them. Evils due to a marvelously rapid growth of mileage and transportation, to an exaggerated estimate of a new thing, to a great uncertainty as to the future values of stocks, and to instability of policy, are evils that can no longer exist when the great trunk lines and tens of thousands of miles of feeders have been definitely established once for all, when the volume and course of traffic can be anticipated from year to year with a fair degree of certainty, when values have become relatively stable and an equilibrium has been established between bonds and stocks, and when policy has become much less a matter of experiment, much more a matter of tradition, than it is at present.

* "The number of passengers burned in wrecks is greatly exaggerated in the public mind; but that fate is so horrible that it is not wonderful that 'the deadly car stove' should be the object of persistent and energetic attacks by the press and in state legislatures. The result has been the development, in the last three years, of the entirely new business of inventing and trying to sell systems of heating by steam or hot water from the locomotive, and even by electricity. In fact, the manufacture of such apparatus has already become an industry of some importance, several thousand cars being equipped with it. This whole matter of steam-heating is still in a somewhat crude state, and it does not seem desirable to force it by legislation. . . . The danger of fire from [lamps] has led to methods of lighting by gas and more recently by electricity. . . . The ideal light for railroad trains will probably be found in electricity. Some sleeping-cars that have been recently put in service on the Chicago, Milwaukee & St. Paul R. R., are provided with small electric lamps on the side of the car."—*The American Railway, 1889.*

MENTAL PHILOSOPHY.

BY JOHN HABBERTON.

NUMBER FOUR.

AFTER acquiring the habit of thinking, and subjecting the mind to the control of the better sentiments so that thought shall be for the sake of clearer understanding and greater wisdom, it will be found that control and restraint are as necessary to the mental powers as to those of the body.

The consciousness of power is always followed by a desire to use that power for the mere sake of using it; this desire is quite as strong in the philosopher as in the prize-fighter, and while the purpose is not so brutal, the results may be more dangerous to society. Alexander sighing for new worlds to conquer, has been the subject of much pity and contempt, but the soldier-monarch did not differ in impulse from the thinker who regards the common affairs of life as beneath him, and longs for "fresh fields and pastures new."

A glance at the list of long treatises that have been written by men of some repute in philosophy, would be appalling were there not consolation in the fact that most of these efforts have been proved faulty when carefully tested. The shortest history of philosophy—Elmendorf's—alluding briefly to the various systems that have been prominent through the skill with which they were elaborated, covers about two hundred pages, though the author was so anxious to be brief that he contracted many words. This list takes no account of the many writings which have been published, by patient and acute thinkers, on impressions which were so attractive that the mind could not or would not resist them.

Illustrations of this tendency of trained mental powers, or of the mental temperament, can be mentioned by scores and hundreds, by many clergymen, physicians, jurists, and scientists. The habit of "hair splitting" is publicly exemplified almost every day in the higher courts; judges who are learned and in whose integrity of purpose no one has any doubt, construe the law with exquisite refinements of distinction; a re-hearing of the case, by a judge higher in rank, reverses the decision by a different but equally elaborate construction of the law. Carried to a still higher court, the points of the case are treated in a manner entirely new, and on reaching a final, or appellate court, the complexion of the law is again changed. The mental ability and the honesty of the judges are seldom questioned, but the decisions are. The law was made for man, but learned jurists are often unconsciously led by their uncontrolled mental activity to imply that man was made for the law.

Another illustration, which, perhaps, is more distinct because of the admissions made by the most prominent person interested, may be found in the history of the "Wage-Fund" theory. Some years ago the late John Stuart Mill, generally admitted to be the most able metaphysician of his time, and certainly a man of extreme sincerity, wrote a long and earnest treatise on the relation of wages to labor. The general subject may be looked into by any one curious about it; it is necessary here only to say that Mr. Mill elaborated an old theory to so great an extent as to compel criticism by men of less note, with the effect that Mill felt obliged to admit, over his own signature, that he had been entirely wrong.* The fault was not one of intention, but of over-elaboration; in plain English, the subject was so attractive that he did not know when to let go of it.

It is not necessary, however, to soar toward the unattainable or dive into the unfathomable in order to exceed the limit of one's reasoning powers. The blunder may be committed in thought about the ordinary affairs of life. Theories have their proper place, and a great one it is, in the consideration of

---

*Mr. Mill's statement of the wage-fund theory is as follows: "There is supposed to be, at any given instant, a sum of wealth which is unconditionally devoted to the payment of wages or labor. This sum is not regarded as unalterable, for it is augmented by saving, and increases with the progress of wealth; but it is reasoned upon as at any given moment a predetermined amount. More than that amount it is assumed that the wages-receiving class cannot possibly divide among them; that amount and no less, they cannot but obtain. So that the sum to be divided being fixed, the wages for each depend solely on the divisor, the number of participants." This theory was so vigorously and ably attacked by W. T. Thornton in a volume entitled "On Labor, its Wrongful Claims and Rightful Dues," published by him in 1869, that Mill recanted his belief in the theory, saying that Thornton had entirely refuted it.

human interests, but to many acute intellects comes a powerful temptation to theorize about matters which are more susceptible to explanation by facts.

While Edison was perfecting his system of electrical lighting by means of incandescent lamps, a score or more of prominent authorities on electricity published essays in the scientific and newspaper press to prove that the system was utterly impracticable. Their line of reasoning seemed faultless, yet millions of glowing little bulbs nightly show that theories ran away with the theorizers. In the late Civil War a brave general, who was also a trained logician, was explaining to a congressional committee that a certain fort could not be taken by assault; his line of reasoning seemed to be without a fault and the committee was convinced; but suddenly they were startled by the shouts of newsboys announcing the capture, by assault, of that very fort. Evidently there was a mistake somewhere, but the capture was not it. About the same time a large bridge of rough material was needed in haste in one of the military departments, so the commanding officer sent for his engineer and the colonel of a regiment recruited in a lumber region. The colonel said his men could build the bridge, so the commander ordered it done. The engineer, who was a finely educated officer, immediately began earnest thinking, planning, and figuring, and the colonel disappeared; but returned the next day but one and reported:

"General, that bridge is built, but the engineer isn't half done figuring yet."

Additional illustrations of the tendency to think for the mere sake of thinking, when action is more appropriate, might be given to any extent, but probably the reader can find some among his own acquaintances, for there are few communities so small that they do not contain some living example of this fault. Some of them are called dreamers, others reach the dubious dignity, in public estimation, of "cranks," yet they cling to their habit like a drunkard to his liquor, and for much the same reason—lack of self-control; their dissipation may not be as offensive as his, but none the less truly is it dissipation.

Control and restraint of the thinking powers are specially necessary because no pride is more fixed and arrogant than that of mentality. The purse-proud man may be ignored; pride in personal appearance may be suppressed by a laugh, but the air of superiority of the man who thinks himself of finer mind than his fellows is exasperating to every one and of no use to its possessor. Every one dislikes the person who is given to "laying down the law," and regards his arrogance as a sign of weakness. Benjamin Franklin, one of the most remarkable minds of our Revolutionary period or of any age, attributed his success in influencing others, to his custom of so modestly and deftly conveying his ideas that his hearers imagined them their own, and by treating all men as if they were mentally his equals.

Control and restraint are also necessary to save men of reasoning habit from sitting in judgment on their fellowmen. The true judicial faculty is probably the highest attainment of the human mind, but it never is reached by men who indulge openly or secretly in the amusement—for such it is—of judging those around them on the basis of some single act or trait of character. That this fault is alarmingly common is well known. It is easy to proceed mentally through successive deductions to a conclusion when only a single point is considered; but human nature is of too complex a quality to be disposed of in such manner; the man who adopts it has not the method of the judge, but of that pestilent type of public prosecutor who bends all his efforts toward conviction, ignoring all evidence on the other side. Whether in the present age such self-made judges do any great harm to others is open to doubt, for experience has taught modern civilization so to distribute and limit power that no man can now assume mastery of the lives and fortunes of others; as to the individuals themselves, however, there is a terrible suggestion in the Divine command "Judge not, that ye be not judged."

But the most important end to be gained by control and restraint of the reasoning faculties is the direction and confining of thought to subjects at hand and really demanding it. Persons sometimes are heard to complain that their lot in life is so cast that they find nothing for their minds to do, but they always are wrong. Proper sense of duty will impel any one to direct all his action by thought instead of impulse, and demands upon the thinking powers are quite as imperative, to people of active conscience, in the cottage of the laborer or the shop of the mechanic as in the study of the pastor or the cabinet of the president.

The ends may differ in importance, but the individual degree of duty is the same.

The most beneficial mental and moral influence in a village or church is sometimes a judge, a doctor of divinity, a teacher, or a member of Congress, but not unfrequently it is the village blacksmith or a poor sewing woman. A shrewd reasoner by illustration, who has been quoted for many centuries, and is still as popular as any living logician, was a slave—Æsop.* A few years ago a large town on the Hudson River mourned the loss of its most useful citizen when an humble boatman died who could not read or write before he reached middle age; his mind and conscience, however, had become educated by honest exercise before he knew books. It is a matter of wonder and local history that in another New York town, fifty years ago, the strongest spiritual influence that proceeded from any one individual was manifested by a colored man who had been a convict. He could not discuss points of theology, and did not attempt it, but men of learning and force listened with respect and admiration when he spoke of the indwelling Power in which all Christians believe.

These illustrations are drawn from remarkable characters, and it may be argued that not every one can become remarkable, but the significant truth regarding such of them as have lived within the memory of the present generation were not naturally brilliant or great, but gained their influence by restricting the use of their mental powers to the practical affairs, material, moral, and spiritual, of their daily lives and of those in whom they were interested.

The social interests of the humblest circle in the community are quite as important as those of the most prominent. Purchase and sale; the maintaining of life and liberty; the obligations of family and friendship; the material and moral needs of the community; local and national politics; education and religion, are living interests and duties of all men and women equally, regardless of comparative wealth or prominence, and they can fully occupy the ablest minds. To depart from these for something else is seldom a duty, for collectively they constitute all there is of life. Each has departments which at times tax heavily the ablest intellects, but these departments are not to be intruded upon by the vagrant mind intent merely on finding something new with which to amuse itself, and desiring an excuse to get away from its immediate mental duties.

Control and restraint are necessary also to the thinker whose taste leads him to "read up" in systems of any given subject. Such reading is often beneficial and necessary, for in mental philosophy, as in other subjects, men learn a great deal by availing themselves of the knowledge of others. But it must always be borne in mind that mental philosophy, unlike natural philosophy, chemistry, and many other studies, is not what is called an "exact science"; it is based largely upon seeming probabilities, and is, therefore, more likely than any other study to "carry along" the unguarded mind.

This series of papers complete with this number, is not offered as a substitute for any text-book in mental philosophy; it is merely an endeavor to explain what such philosophy is in reality, and what should be the condition of mind of a person approaching the subject. Members of the Chautauqua Circles have proper and competent counselors as to what books are advisable to read, but no amount of such reading will be beneficial unless the student first fully comprehends the range and purpose of the study. A glance at a list of writers and their definitions of mental philosophy, such as may be found in many books and most cyclopedias is enough to make any novice shrink in utter helplessness from attempting to comprehend them, but it should be remembered that they are merely technical definitions of special efforts of that universal tool, the human mind. The higher and broader meaning of the term—thinking for love of wisdom—is the one to be kept clearly in mind by whoever would improve his mind and use it properly; thus regarded, mental philosophy is within the possibilities and is demanded in the discharge of all duties.

---

*(Ē'sop.) (About 619-564 B. C.) The celebrated fabulist. It is not known certainly where he was born, but he is supposed to have been a Phrygian. He was held as a slave by the Grecian Iadmon, who gave him his liberty as a reward for his wit. Very soon after being set free he was invited by the wealthy Lydian king, Crœsus, to live at his court, which invitation was accepted. He was sent by Crœsus to Delphi with money to distribute among the citizens, a small sum being allowed for each one. Some quarrel arose between him and the Delphians, and the latter seized him and threw him over a precipice, causing his instant death. There is no authority whatever for the prevalent opinion that he was a monster of ugliness. His fables are among the earlies writings of this kind, and have never been surpassed.

THE USES OF MATHEMATICS.

BY PROFESSOR A. S. HARDY, Ph. D.
Of Dartmouth College.

IV.

THE superiority of modern methods in discovering new relations is very great. Up to the close of the Alexandrian school * the history of mathematics is chiefly the history of geometry, and the geometrical method requires a special process for every problem. In this first period of the development of the science the limits of this method were attained by Euclid, † Apollonius, ‡ and Archimedes, ‖ and the labor of their successors, who continued to cultivate geometry until the unlettered armies of Arabia appeared before the walls of the cultured capital of the East, was rather that of one who plows over old fields than of one who enlarges their boundaries. Geometry had yielded nearly all of which it was capable, and the problems proposed by the geometers of that day slumbered through the Middle Ages until the coming of Descartes § and Newton. ¶ Newton, it is true, although in possession of the analysis of Descartes and the calculus, adopted, for special reasons, the geometrical form of demonstration in the Principia, and in recent times a modern geometry of great originality and power has arisen. Still it remains true that research follows more and more closely the lead of analysis and that beyond the limits attained by the Alexandrian school, geometry, as Lagrange * said to his pupils, though a strong bow, is one that only a Newton can use.

In this first period utility does not seem to have been an important incentive to mathematical progress. The fondness of the Greek for speculative inquiry is as prominent in geometry as in philosophy and science, and it is largely to his disdain for the commercial value of his thought that we owe in its almost perfect form, the elaboration of a system of geometry long before its theorems were applied to scientific or useful ends.

From the destruction of Alexandria to the time of Descartes, the cultivation of geometry gave way to that of arithmetic, algebra, and trigonometry. The superiority of the Arabic notation was recognized by Leonardo, † the son of a scribe in the custom-house of Bombay, who undertook his book in order, as he said, that the Latin race might not be deficient in that method of computation. But although this period witnessed the creation of arithmetic, algebra, and trigonometry, it was one of revival rather than of progress. The labors of antiquity had to be unearthed, read, and commented upon; and what is far more, the spirit of scientific zeal and the love of truth had to be re-created. This was a slow process, for the conditions were very different from those which presided over the rise of geometry in Greece.

Science, regarded with suspicion as the promoter of heresy, was, generally speaking, under the ban of the church or prostituted to unworthy ends. It was certainly a distorted view of utility that devoted astronomy to the prediction of fortune, and chemistry to the search of a principle which should prolong life and transmute the baser metals into gold; and mathematics also was often only a field for rivalry, its promoters presenting the spectacle of men wrangling over the petty interests of personal ambition. Mathematical

---

* This school flourished about the end of the second century. Its characteristic feature was "a broad eclecticism based upon the rationalism of Plato and largely influenced by the supernaturalism of the Grecianized-Jews. Afterward the early teachers of Christianity modified it still more . . . and it became a transition system between the pagan and Christian beliefs."

† See note in the October issue of this magazine, p. 30.

‡ One of the most original of ancient geometers who lived in Alexandria during the reign of Ptolemy Philopator (222–205 B. C.).

‖ (About 287–212 B. C.) The greatest geometer of antiquity. After his discoveries it was nearly eighteen hundred years before any further progress was made in theoretical mechanics. It was he who said, "Give me where I may stand, and I will move the world."

§ (Dā-kart) René. (1596–1650.) A French philosopher and mathematician. "Taking his departure from universal doubt, he found the basis of all positive knowledge in self-consciousness expressed by this enthymeme: 'I think; therefore I am.' His bold innovations and brilliant paradoxes excited much hostility as well as admiration." From his name is derived the adjective Cartesian, pertaining to the philosopher or to his philosophy.

¶ See note in the December issue, p. 350.

* See note in the December issue, p. 293.

† Pisano. An Italian mathematician who lived during the early part of the thirteenth century.

problems were propounded like words at a spelling-match, and attracted attention as tests of ingenuity and individual skill. Thus Fiori challenged Tartaglia * to a trial in which the stakes were to go to the one who solved the most of thirty questions propounded by the other. Tartaglia refused to make known the rules he had discovered for the solution of cubic equations, and disclosed them only to Cardan,† professor of mathematics at Milan, after binding him by an oath of secrecy, an oath which Cardan at once violated.

It is not possible to indicate with any precision the birth of modern mathematics, for the predecessors of Newton and Descartes already had begun to lay its foundations and the regeneration of science had been practically accomplished before the introduction of analytic geometry and the calculus. But these latter so completely transformed the science that a new era may fairly be said to have commenced with their invention. About this time also theories were advanced which brought the investigation of natural laws within the reach of mathematical methods; and it is to be noted that the conditions of usefulness are to be found quite as much in the hypotheses advanced by the physicist as in the reasoning processes supplied by the mathematician. For it is through the hypotheses and theories of Huyghens, Newton, Helmholtz, Maxwell, Thomson, and others, that the empire of mathematics has been extended over that of physics and the analytic treatment of physical problems has been made possible.

The peculiar power of analytic geometry may be seen from the following considerations. Reference has been made to a family of curves called the conic sections, the most interesting of all mathematical curves, as the orbits of planets and comets, and possessing properties which have many practical applications of great importance. There are three species of this family, each of which may be cut from the surface of a cone by a plane, and it was from this point of view that they were studied by the ancients. The geometrical method of proof which they employed requires a separate figure for every demonstration and no general method can be laid down to govern or guide the search for the properties of the curves. For in geometry every demonstration stands by itself, and is, especially in difficult cases, an illustration of the ingenuity of its author and not of any general rule of procedure. There is nothing, for example, in the geometrical method of drawing a tangent to a circle which suggests how to draw a tangent to an ellipse. One solution does not entail another; operations are independent and unique.

The contribution of Descartes consists in the reduction to general, abstract processes of what was before a series of isolated operations. This he effected by the discovery of a method whereby a curve could be represented by an equation. That is, in the Cartesian geometry, the figure is replaced by the equation, so that instead of reasoning upon the figure at length in words, as in the Euclidian geometry, we reason upon the algebraic statement under the laws of algebra. Thus, all three of the species of the conics can be represented by a single equation, and every property of these curves is implicitly contained in this single symbolic statement, and can be derived from it by the ordinary and uniform processes of analytic transformation.

What is here said of the conics is true of all other curves, provided they are not random ones. A curve may be considered as generated by the motion of a point. If this motion is governed by some law, no matter how complex, it is possible to represent it by an equation, and the discussion of this equation leads to all the properties of the curve which it represents. If there is no law of motion, the curve has no significance. A great many of the properties of the conics were determined by the Greek geometers, but their demonstrations, while often marvels of ingenuity, were indirect and tedious; and the treatment by geometry of other curves of practical importance, as the cycloid, catenary, elastic curve, brachystochrones, etc., is so wholly a *tour de force* * that the Cartesian has almost entirely supplanted the Euclidian geometry, and gives the novice a method by which he may successfully attack problems whose geometrical solution would tax the genius of a Newton.

The device by which Descartes was able to

---

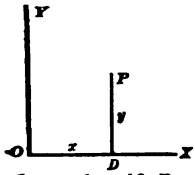
*(Tar-tal'-ya) Niccolo. (About 1500–1559.) An Italian mathematician. His family name is not known, that of Tartaglia having been bestowed upon him on account of his stammering.

†Jerome. (1501–1576.) An Italian physician and mathematician, celebated for his self-conceit and absurd vagaries as well as for his scientific attainments

* "A feat of strength or skill."

represent a curve by an equation is exceedingly simple, and is really nothing more than that by which we designate the position of a place on the earth's surface. In saying that the latitude and longitude of a point are respectively a and b, we designate its position with reference to the equator and some meridian, as that of Washington, a and b being the distances of the place from the great circles. Thus, laying off along the equator from the meridian of Washington, the longitude, and then along the meridian (through the extremity of this distance), the latitude, the position of the place is completely determined.

In like manner the position of a point in a plane is known when its distances, say x and y, from two fixed lines are known. Thus, in the annexed figure, the position of P is known when the distances PD (or y) and DO (or x) are given, OX and OY being the fixed lines of reference. Now, it is evident that if P moves, the lengths of x and y will change, and if the motion of P is governed by a law (as, for example, that its distance from O shall remain the same), this law will also govern the relation existing between x and y during P's motion; for if the motion of P is not arbitrary, the changes in x and y cannot be arbitrary. The equation of the path of P is the analytic statement of this law of relation between x and y, which holds good as P moves. It is this simple device which served to revolutionize the science of mathematics.



It is clear that the quantities x and y, which determine the position of P, change their values as P moves, that is, they are *variables*; and in this respect analytic geometry differs from algebra and trigonometry, in which the quantities are constants. But the science which enables us to deal best with variables is the calculus, whose introduction dates from the same century as that of analytic geometry, namely, the seventeenth.

The importance and utility of a science which can deal with variables may be illustrated by a few typical examples, although it is not possible to explain here how the solutions are obtained. What the calculus enables us to do is to determine the *rates of change* of variable quantities. What then is the rate of a variable? As an example of a variable, let us take the distance passed over by a moving train. This distance, reckoned from any station, is clearly a variable, for it increases with the time. If the train has uniform motion, or passes over equal distances in equal intervals of time, the rate of change of the distance is evidently constant, and we may take as the measure of this rate the distance actually passed over in any interval of time assumed as a unit. When we say that the train is moving at the rate of twenty miles an hour, we mean that the distance increases that amount each hour. And so for any variable which changes uniformly, to measure its rate we let it change for a unit of time and see what the change is—this change measures the rate of the quantity. Now suppose the train is not moving uniformly, but that its speed is increasing continually. What is meant by saying that the rate of change of the distance at a given instant is twenty? Not that the train actually passes over twenty miles in the hour that follows, but that it *would have* passed over twenty miles in an hour if its speed had remained throughout the hour what it was at its beginning.

To measure a variable rate at any instant, then, we let the quantity change for a unit of time at the rate it had at the instant in question and see what the change is—this change measures the rate at that instant. But, it is asked, how can we fix this variable rate, i. e. make it constant, for a unit of time, in order to see what the change is? This is precisely what the calculus enables us to do—measure and compare the rates of variables, no matter how complex the law of their change may be.

Omitting all reference to the *manner* in which it accomplishes this, we next consider a few illustrations. It is desired to find the greatest rectangle that can be inscribed in a given circle. Imagine two chords drawn parallel to any diameter and very near it, one on each side. A rectangle will be formed by joining the extremities of these chords. As the chords recede from the diameter, the area of the rectangle will increase up to a certain point and then diminish; for as the chords separate, the lines joining their extremities will approach a diameter at right angles to the first and finally coincide with it, and then the area vanishes altogether. There is then a rectangle of greatest area, and to determine it, all we have to do is to determine its sides when the rate of change of its area is zero, for this will correspond to the instant when its area ceases to increase and begins to decrease.

This illustrates a very important class of problems solved by the calculus, called problems of maxima and minima, and they all consist in finding when a quantity which first increases and then diminishes (or *vice versâ*) reaches its greatest (or least) value. All that the calculus requires is some relation between the quantities involved. For instance, mechanics furnishes the relation between the distance and time when a stone is thrown vertically upward. To ask the greatest height the stone will reach, is to ask when its velocity is zero, that is, when the rate of change of the distance is zero; for this is the state of things when the stone ceases to rise and is about to begin its descent.

Since matter is inert, whenever a body is seen to move with a varying velocity we infer the presence of some force. The change in the velocity is the effect, the force is the cause, and the former is proportional to the latter. Hence if we determine the law which governs the rate of change of the velocity, we have also determined the law of the acting force. This general problem constitutes a very important application of the calculus to mechanics. Suppose, for example, that the distance passed over by a moving body is found experimentally to vary as the square of the time, so that in 2, 3, etc., seconds it goes 4, 9, etc., times as far as in 1 second. From this condition the calculus determines the rate of change of the distance at any instant, i. e. the velocity-law; and having found the velocity it proceeds to find the rate of change at any instant; and the law of this change is the law of the force. In this case the force would be found constant.

The above examples belong to the differential calculus. We start with a relation between variables, and determine their rates. The integral calculus reverses the process, and enables us when the relation of the rates is given, to find the relation between the quantities. Combined with analytic geometry these two branches of the calculus constitute the method by which all problems of motion in astronomy and mechanics are investigated, determining the orbit and circumstances of motion when the law of the acting force is given, and, conversely, ascertaining the law of the force when some of the circumstances of motion are known. Further illustrations might be drawn from every branch of physical science. Even mensuration is indebted to the calculus for a general process for the solution of problems involving the lengths of curves, the areas of plane and curved surfaces, and the volume of solids.

The enormous number of workers in every field of mental activity is one of the striking features of the age. Every avenue of inquiry is thronged. A few centuries ago the investigator of any one department of knowledge might well have been astonished to find how little was known; to-day, although our knowledge is still relatively small, he is dismayed by the amount of what he must master before he can claim even a tolerable acquaintance with his specialty; and the difficulty of keeping pace with his co-workers is not the least of his tasks. This is as true of mathematics as of any other science. Here, as in chemistry, for example, the growth is so rapid and the literature so appalling in extent that the student must abandon the science as a whole in order to cultivate some one of its special branches.

Doubtless much of modern scientific research seems misdirected and unprofitable to those whose ideas of utility are limited to the practical. What availeth that non-singular cubics have twenty-seven points at which conics with a six-point contact can be drawn? None, if there is no ministry to wants higher than those of the body, no finer threads in the warp of life than those of profit and loss, no love of truth apart from its commercial value. I say none—but it is dangerous to pronounce useless what is now unmerchantable. Truths which to-day are of the greatest practical importance were for centuries held to be but idle speculations, and were discovered by men who deprecated their application to utilitarian ends. Moreover, every new fact in every department of science is useful in the higher sense. For the goal of the race is the solution, so far as in it lies, of the great problems of the universe. Things, not only, but theories of things, the intellect craves, and every new fact may well modify theories in which as yet it has no place. As furnishing methods for the discovery of facts and of those relations between facts which constitute the preoccupation of all science, mathematics shares in the higher as well as the lower ministry,—its empire extending down into the smoky atmosphere of industry and toil, and upward where breathes the ambitious spirit of pure inquiry.

End of Required Reading for January.

THE SOUL BEAUTIFUL.

BY VIRNA WOODS.

THE soul grows beautiful by beauty fed;
In looking on the grandeur of the heights,
The peerless loveliness of starry nights,
The cypress grove, the fertile valleys spread
Between the quiet hills; and overhead,
The perfect rainbow. His the lofty thought
Who knows the hanging nest the oriole wrought,
The delicate petals that the wild rose shed;
Who knows the fragrance of the bay and pine,
The myriad colors of the wind-stirred sea;
Who hearkens Nature's mighty symphony,
Swept from the thousand strings of harp divine;
Who sees in life the broken radiance shine,
From luminous forces of Eternity.

ENGLISH POLITICS AND SOCIETY.*

BY J. RANKEN TOWSE.

NUMBER III.

ALTHOUGH in describing the constitution and procedure of the British Parliament, precedence has been given to the Lower House, or House of Commons, as the more active, potent, and progressive force in the national legislature, the Upper House, or House of Lords, is by far the older, and, in respect of theoretical dignity, the more exalted of the two bodies. Its origin can be traced directly to the King's Great Council of the reigns immediately following the Norman Conquest.

The exact nature of its functions and extent of its authority in those early days cannot now be determined, and any inquiry in that direction would be beyond the scope of these articles. It is sufficient to say that it consisted of ecclesiastical and temporal magnates, bishops, abbots, earls, barons, and other eminent personages who were summoned directly by the monarch. At first it is probable that these royal summonses were sent to all tenants-in-chief, but in later years they were issued only to the holders of baronies, while other summonses to lesser tenants were distributed by the sheriffs of the different counties; and in this practice, perhaps, may be sought the germ of popular representation.

By the time of Queen Elizabeth it had been decided that a royal writ conveyed to the receiver of it the right of an hereditary peerage, descending to heirs general, differing in that respect from a peerage conferred by letters patent which descended only to heirs male. The Crown no longer possesses the right of giving life peerages, conferring a seat and vote in the House for life, but the revival of this system has been spoken of frequently of late, in connection with reforms which are certain to be instituted when other more pressing questions have been disposed of.

It may be as well, perhaps, for the sake of convenience, to refer in this place to the judicial, as distinct from the legislative, functions of the House of Lords. It is the highest appellate court in the kingdom. This power had its origin in the early practice of appealing for justice to the king in Parliament. These petitions were addressed to the king in the Great Council. In 1585 the Court of Exchequer Chamber was established as a tribunal intermediate between the common law courts and the peers, the right of the latter to hear appeals being thus definitely recognized.

At that time all members of the Upper

*Special course for C. L. S. C. graduates.

House assumed the right to exercise these supreme judicial functions, but in recent years the appellate court has consisted of law lords only, that is to say the lord chancellor, ex-lord chancellors, the law barons, and two specially created lords of appeal, who hold the rank of baron for life only. This court has the power to try members of either house, and any person impeached by the House of Commons. It also has the right to sit during a parliamentary recess.

The House of Lords is composed of peers, spiritual and temporal. The former include the archbishops of Canterbury and York, and twenty-four bishops of the Church of England, who are chosen according to their seniority, with the exception of the bishops of London, Durham, and Winchester, who always are entitled to a seat. The Irish bishops used to sit in the House by rotation until they were excluded by the Disestablishment Act of 1869. The temporal peers are divided into dukes, marquises, earls, viscounts, and barons, which titles take precedence in the order given. All Scottish and Irish peers, however, are not entitled to seats, but elect members of their order as representatives. After each general election the Scottish peers elect sixteen representatives, who sit until Parliament is dissolved, and the Irish peers elect twenty-eight, who hold their seats for life. It is worthy of note, moreover, that all Scottish and Irish peers do not sit in the House under the titles by which they are generally known, but which are not included in the peerage of the United Kingdom. The Duke of Argyll, for instance, is entitled to his seat by virtue of his being also Baron Sundridge, and the Duke of Buccleugh sits as Earl of Doncaster. Their right of precedence is decided by their highest title, but precedence carries with it no actual advantage, as the voting power of all peers is equal.

In its interior arrangements the House of Lords does not differ materially from the House of Commons. At one end is the throne, occupied by the monarch on occasions of state, and the wool sack for the Lord Chancellor, who presides, but without the authority of the Speaker. As a member of the ministry he cannot hold the position of an arbiter between political parties, and he has nothing to do with the maintenance of order, which is enforced by the House at large. When two or more members dispute the right to address the Chamber, the matter is decided by acclamation, or, if necessary, by a vote. In committee, points of order are decided by the chairman who is elected for each Parliament. The Chancellor has no casting vote. He votes first and if there should be a tie he has to decide in favor of the "Not Contents."

The seats run in long rows down the sides of the House as in the Commons, but in front of the wool-sack there are a few cross benches which are occupied by the royal dukes, who take no part in politics (although the Duke of Cambridge in his capacity as commander-in-chief speaks sometimes on military matters), and by a few peers who do not affiliate closely with either of the great political parties. In the distribution of the other seats there is no distinction of rank, the members mingling indiscriminately; the supporters of the government, for the time being, taking their places on the right and the members of the opposition ranging themselves on the left. The House meets on Mondays, Tuesdays, Thursdays, and Fridays at 4.15 p. m and very often adjourns after a session of an hour or two. It is very seldom that any session lasts until midnight.

On the roll of the House, the place of honor is occupied by the Prince of Wales. Then come the Royal Dukes, the Archbishop of Canterbury (who is next in rank to the blood royal) the Lord Chancellor, the Archbishop of York, the Lord President of the Council, and the Lord Privy Seal, in the order named. Other peers follow according to their rank and seniority. Although the Crown has power to increase the number of peers at will, it is not often that new creations are made in considerable numbers.

In the reign of Queen Anne the ministry of Harley and Bolingbroke created twelve new peers for the purpose of overcoming an adverse majority, and this abuse of power led later on to the introduction of a bill prohibiting all future creations except upon the extinction of existing peerages. This failed to pass, but the expedient against which it was aimed has never been repeated. No responsible minister of the present time would venture to adopt a policy so dangerous and uncertain in its effects, for although he might be able to control his own political creatures, he could exercise no influence upon their successors, and the future cost might be wholly disproportionate to the present gain.

The course pursued by a bill in the House

of Lords is similar to that in the House of Commons. The first reading, however, is generally regarded as a matter of course, and all discussion is reserved until it is brought forward for the second time, when the principle is decided upon. After the second reading it is very seldom that any radical amendments are proposed or made in committee, whereas in the Lower House it is a common thing for bills to be read a second time on the understanding that changes, sometimes involving the main features, shall be made in committee. A third reading is very seldom opposed unless the opinion of the House be almost equally divided.

The amendments which either house may make in a bill, must be accepted, modified, or rejected by the other branch of the legislative body, and if an agreement appears to be difficult, committees of conference are appointed. These conferences, however, of late years have been purely formal, and never reach the point of actual discussion. Each side submits written arguments in support of its position, with proposals, perhaps, for mutual concessions. Should both parties persist in disagreement, the measure is dropped.

The Upper House being essentially conservative in its nature, may be depended upon to offer a passive, if not an active, resistance to those measures which in its eyes are radical, although in the judgment of liberals they are simply broad or progressive, and herein is the source of an endless friction which sooner or later must result in a modification of the present system. It will be necessary to revert to this subject later on, but, considering the frequent denunciations of the folly of hereditary legislation, it may be as well to point out here that the House of Lords is constantly receiving an infusion of new blood, by the elevation to it of distinguished and experienced members of the House of Commons, of eminent soldiers and sailors, and men who have won pre-eminence in other walks of life. It may also be worth while to remark that the profligate young noblemen whose follies, excesses, and crimes furnish choice topics to the scandalous press of the day, are seldom the possessors of peerages and in any case would never dare to present themselves within the limits of the House, knowing full well that any attempt to exercise their hereditary functions would expose them to attainder.

When a ministry resigns in consequence of a defeat in Parliament upon some question of home or foreign policy, the sovereign has the right of selecting some person to form a new administration. The choice is governed partly by the nature of the question which resulted in the defeat of the existing ministry and the character of the decisive vote. It does not necessarily follow that the executive power must be transferred to the opposition. If, for instance, the question at issue should be one upon which both political parties are divided, a re-organization of the ministry might be possible and there is always the alternative of an appeal to the country. In any case there is no restriction, theoretically, upon the choice of the sovereign, but, as a general rule, the leader of the opposition in one of the two houses is selected. Should he accept the responsibility, he becomes the Prime Minister and proceeds at once to select the members of his Cabinet.

The offices which carry with them Cabinet rank are those of the First Lord of the Treasury, Lord Chancellor, Lord President of the Council, the Secretaryships of State for the Home Department, Foreign Affairs, the Colonies for War, for India, the Chancellor of the Exchequer, First Lord of the Treasury and the Lord Privy Seal. The Prime Minister usually takes for himself the office of First Lord of the Treasury, but this custom is not invariable. The Marquis of Salisbury, the present premier, occupies the position of Secretary for Foreign Affairs, while the First Lord of the Treasury is Mr. W. H. Smith, the leader in the House of Commons.

All Cabinet ministers are ex-officio members of the Privy Council and their deliberations are strictly confidential. If they accept office after a general election they must be re-elected before they can enter upon the discharge of their duties. The number of Cabinet officers varies from eleven or twelve to sixteen or seventeen. There are seventeen in the present Cabinet, the additional members being the Lord Chancellor of Ireland, the Chief Secretary for Ireland, the President of the Board of Trade, the President of the Local Government Board, and the Minister of Agriculture.

Each minister is responsible for the general direction of the affairs of his own particular office, but whenever any question of special importance arises, it is discussed by the Cabinet in general. In his "Gleanings of Past Years," Mr. Gladstone says, "The

Cabinet is the three-fold hinge that connects together for action the British constitution of king, or queen, lords, and commons. Every one of its members acts in three capacities: as administrator of a department of state, as member of a legislative chamber, and as a confidential adviser of the Crown. At least two of them add to these three characters a fourth; for in each House of Parliament it is indispensable that one of the principal ministers should be what is termed its leader."

The Prime Minister, although his office does not confer upon him any special precedence over his associates, wields a greater influence than any of them, not only as the ostensible head of the government, but by virtue of the vast patronage at his disposal. In the first place, he is the practical creator of his cabinet, and is careful, of course, to select men whose opinions on important questions coincide with his own. He thus exercises a sort of general supervision over all departmental affairs.

The appointments by the Crown are made by his consent, and generally upon his recommendation. The highest honors of the church, archbishoprics, bishoprics, and deaneries are practically at his disposal, whenever death or disability creates a vacancy, to say nothing of "fat livings." In the selection of ambassadors and lord-lieutenants, of viceroys, and colonial governors, his voice is most potential, and he can reward valuable party service with a peerage or a baronetcy, or gratify personal ambition with one of those orders or decorations upon which so much store is set even by persons who affect to despise them. His hand is upon the lever that controls the whole intricate government machine, and although he can put no policy into execution without the consent of his colleagues and the nominal approval of the Crown, there is vested in him that power of initiative which may at any time set in motion forces which may change the fortunes of empires. The responsibilities and powers of the place are increased very largely, of course, when it is held, as in the present case of the Marquis of Salisbury, in connection with another office, that of Secretary of State for Foreign Affairs. The general duties of this latter position in any governing body are too well known to need description.

The office of First Lord of the Treasury, which is generally held by the Prime Minister, is, as has been said, now held by Mr. W. H. Smith, who represents the head of the government in the Lower House. The title is misleading, as the person bearing it has very little to do with the Treasury Department, although he is one of the commissioners who now discharge the duties which in former days belonged to the Lord High Treasurer. Practically he does not interfere with departmental work, although he has certain privileges such as the right of distributing pensions from the Civil List. When he is leader of the House of Commons his time and energies are fully occupied in directing and watching the course of debate. He must be prepared to meet or parry all demands for information; he decides what bills shall be brought forward and what time shall be allotted to their discussion; he is called upon to explain the policy of the government with regard to any new question which may arise, and must take a prominent part as a debater in all parliamentary battles.

The chief function of the Lord President of the Privy Council is to act as an intermediary between the council and the reigning monarch. He proposes subjects needing discussion, manages the debates, and reports to the monarch the decisions arrived at. Among the subjects which come regularly before the council are questions of quarantine, the granting of charters, royal proclamations, and questions touching the best methods of enforcing vague or impracticable provisions in new acts of Parliament. The entire council is never called together except upon some occasion of great public importance, such as the proclamation of a new monarch. The functions of the Lord Privy Seal, as such, are purely nominal, although, as a member of the Cabinet, he is of course an important personage.

The Chancellor of the Exchequer is the officer who is really at the head of the Treasury Department and who does the work, although he is provided with permanent subordinates who attend to details. It is his duty to examine the estimates furnished by the different spending departments, with a view to enforcing economy and to keeping the expenditures well within the limits of the national income, of whose probable amount he is kept informed by the officers of the revenue departments. Upon the figures thus submitted to him he makes his "budget," the introduction of which is one of the annual events of the House of Commons. The management

of the National Debt is immediately under his control, and it is he who has to decide upon the best methods of reducing it. He is the Master of the Mint and (which is rather curious) he presides at the nomination of sheriffs. As one of the great officers of the Crown he is furnished with an official residence.

The duties of the Home Secretary are extremely varied and onerous and often ungrateful. In a general way he is held responsible for the maintenance of order and the repression of crime in Great Britain. He controls the metropolitan police and exercises a certain authority over the police of the provinces. All prisons are under his direction, and in the case of capital offenses he has, practically, the power of life and death, for it is upon his recommendation only that the royal clemency is extended to convicts. The inspection of reformatory and industrial schools, of mines, inland fisheries, factories, explosives, etc., is conducted under his supervision. It is the Home Office that assumes the direction of public prosecutions, and administers the acts relating to drunkards, vivisection, burials, cruelty to animals, and many other statutes of a similar kind, and the head of it is apt to be a target for the complaints of almost every discontented man in the community.

The Colonial Secretary exercises very little authority over those colonies which have a responsible government of their own, being careful chiefly to guard imperial interests, by keeping a sharp watch upon colonial legislation. In the case of a Crown colony his powers are almost absolute. He recommends governors for appointment and thus possesses valuable patronage. The functions of other members of the Cabinet are suggested by their titles and it is not necessary, nor is there space, to describe them in detail. The Lord Lieutenant of Ireland is the representative of the Crown in that country, holds court, dispenses honors, and has a ministry of his own. He has supreme command of the Irish constabulary and of the regular troops in the different garrisons. But in recent years he has been little more than a figure-head, the real executive power being invested in his Chief Secretary, who has a seat in Parliament and is known as Chief Secretary for Ireland. The present holder of this office, Mr. A. J. Balfour, has a seat in the Cabinet. Of him there will be something to say later on.

Among important members of the ministry who do not hold Cabinet rank may be mentioned the Postmaster-General, the Vice-President of the Council, the Commissioner of Works, a number of Naval Lords, and a long list of Under-Secretaries, to say nothing of the officers of the Royal Household, whose places although they are chiefly ornamental, are eagerly sought for. The most influential among them is the Lord Chamberlain, a social arbiter whose word is beyond dispute, whatever may be the value of his judgment.

ENGLISH HISTORIANS OF TO-DAY.*

BY PROF. W. M. BASKERVILL, A. M., Ph. D.
Of Vanderbilt University.

THE present age has been especially rich in historical studies. The nineteenth century seems to have set for itself the tremendous task of rewriting all past history. The dry-as-dust historian was thrust aside and numerous histories, as entertaining as instructive, followed each other in rapid succession. Genius and scholarship entered this field and made it their own. New methods of studying history quickened the zeal of students and gave ever new encouragement to historians.

To treat of battles and sieges, of court factions and political intrigues, of the rise and fall of administrations, ceased to satisfy thoughtful and inquisitive minds. The historian, therefore, having learned a useful lesson from Scott's romances, enlarged the domain of history so as to bring within its scope, the people and all that affected and influenced their lives—their manners and customs and habits, their houses and dress, their parlors and kitchens, clubs and theaters and churches, their arts and sciences and literature and religion. Hence, according to the new definition, history is not only a sum-

* Special course for C. L. S. C. graduates.

mary of all the actions which had been done by men in all past times, but also a statement of the causes and of the results of those actions.

In England there are three schools of historians,—the real or practical, the romantic or rhetorical, and the philosophical. The first has for its leaders, Freeman, Gardiner, and Stubbs. The late John Richard Green also belonged to this school. The second is now ably represented by Froude and Kinglake,—the great Thomas Carlyle having been the chief of this school. Of the third, the chief representative now is Lecky, whose forerunner was the able and philosophical Buckle; and by his recent great work Bryce has taken a place in its front ranks. Grouped around these are many historians and biographers of lesser fame—Justin McCarthy, Trevelyan, Masson, John Morley, Helps, Hughes, Leslie Stephen, Rawlinson, Henry Morley, etc.

Mr. McCarthy, whose classification has been adopted, thus states the aims of the respective schools: to show events and people as they were, is the clear aim of the first school; to picture them dramatically and vividly, would seem to be the ambition of Mr. Froude and Mr. Kinglake; to show that they have a system and a sequence, and are evidence of great natural laws, is the object of men like Mr. Buckle and Mr. Lecky.

At the head of the English historians of this century the writer is strongly disposed to place Edward Augustus Freeman (born 1823). Not so popular as Froude, and far behind Macaulay in this important respect, he is, nevertheless, the typical historian of the times. As has been well said, no man of our times has so good a right to teach history, or, at least, European history as Mr. Freeman; for no man of our time, perhaps no man of any time, has given to it so many years of hard study, or has brought to that study a mind so capable of discriminating between what is and what is not history, so skillful in tracing effects to causes, and in pointing out the relation of events.

In his works brilliant superficialities have no place. In this age of sentiment he relies on arguments, and whether his conclusions are right or not, all the facts are truthfully stated. Two cardinal points he has insisted on,—first, the unity of history, abhorring all divisions into ancient, modern, classical, and the like; and second, the continuity and unbroken being of the English people.

Mr. Freeman's early work has passed almost out of remembrance. A volume of historical poems, the "Essay on the History of Architecture," and "Essay on the Origin of Window Tracery," were followed by "The History of the Saracens," which was his first work to give evidence of his future greatness.

More than thirty volumes have borne his name. In 1856 appeared the "History and Antiquities of St. Davids"; in 1863 a "History of Federal Government" dealing especially with the Achæan League. His "Old English History," written for his children, is said by competent judges to be the best book of its kind ever published. In 1877 his famous treatise on the "Ottoman Power in Europe" appeared; then at different times three series of "Historical Essays" which are strikingly illustrative of the breadth and versatility of his historical culture, while the range of his knowledge is best shown in his "Historical Geography of Europe." A visit to the United States in 1883 gave occasion to "Some Impressions of the United States," which was shortly followed by "The English People in its Three Homes and Other Lectures."

Mr. Freeman's fame will chiefly rest upon "The Norman Conquest,"—the great work of his life. In this work he has literally disentombed a great part of the early history of England and cleared it of the accumulated dust of traditional error and ignorance. These five volumes contain "not only the results of more than twenty-five years of the most patient, conscientious, and laborious research, but the results of the subjecting of these materials to the crystallizing effect of a comparative, deductive, and combinative faculty of the highest order."

In 1882, he crowned his life work by the completion of the study of this period in two more volumes entitled the "Reign of William Rufus and Accession of Henry I." United to the vigor, freshness, and clearness of Mr. Freeman's writings, is an individuality which renders them unique,—totally unlike any other books in the world.

"The name of William Stubbs is one that is known and esteemed—almost revered—by historical students." Mr. Freeman looks up to him and the late J. R. Green acknowledged him as his master.

Dr. Stubbs began his great and laborious work by editing a series of mediæval chronicles for the Rolls collection. In this line he easily stands first, for there is hardly an aspect of English mediæval history which has not been illumined by his research. On constitutional and ecclesiastical questions one could not easily be found bold enough to enter into controversy with him. His industry is marvelous and his patience, thoroughness, and learning are so great that he has been called the most accurate and trustworthy of all historians. His writings are, however, not of the popular kind. Some of the best are inaccessible to the general reader, being found in "Introductions" to his famous Rolls series. Even in "Seventeen Lectures on the Study of Mediæval and Modern History, and Kindred Subjects" there is next to nothing of a literary style, though the lectures are packed with the fruits of learning. His "Early Plantagenets," however, shows great power of popularization.

As a constitutional historian, Dr. Stubbs stands, in the writer's estimation, ahead of Hallam and all other Englishmen that have attempted constitutional history. In the most intricate and complex subjects he is singularly clear and strong, tracing laws and customs and institutions back with consummate ability to their very sources. This stupendous task seems to be to him a pleasant pastime. His works in this department are "Select Charters and other Illustrations of English Constitutional History from the Earliest periods to the Reign of Edward I." and "The Constitutional History of England in its Origin and Development." The work done in these three volumes, it is pretty safe to say, has been done once for all.

Less known than either of the foregoing is Samuel Rawson Gardiner (born 1829). A specialist with German patience and thoroughness, he has devoted the research of years to the period of the Stuarts and given us the best insight into the life and character of James I. and his times yet written. Disagreeing with Scott and Macaulay he shows that the king is no mere buffoon, but a man in many respects ahead of his age and frequently in the right in his contests with the Commons.

His works are as follows: "History of England from the Accession of James I. to the Disgrace of Chief Justice Cook"; "Prince Charles and the Spanish Marriage"; "England under the Duke of Buckingham and Charles I."; "The Personal Government of Charles I."; and the "Fall of the Monarchy of Charles I." This series has been rewritten and republished in ten volumes under the title of "The History of England from the Accession of James I. to the Outbreak of the Civil War." Two excellent numbers of the Epochs of Modern History Series were written by Professor Gardiner, "The Thirty Years' War" and "The First Two Stuarts and the Puritan Revolution"; and in connection with Mr. Freeman he wrote the admirable sketch of English History in the Britannica—"the best ever written." He is now at work on the Period of the Civil War.

James Anthony Froude (born 1818) is the most popular writer of history since Macaulay. He is not an historian, but a rhetorician, and hence he does not exert an influence equal to his undoubted talents. But though he is partial, inaccurate, and sentimental, his writings have obtained a wide popularity. Nor is the cause far to seek. He is the master of a consummate literary style. In the words of a competent critic, "It may be asserted without any fear whatever of contradiction carrying weight, that at its best it is surpassed by no style of the present day, and by few of any other."

His first volumes convinced the public that a man of great and original power had come into literature. As an historian his fame will chiefly rest upon his two great books, "The History of England from the Fall of Wolsey to the Defeat of the Spanish Armada," in twelve volumes, and "The English in Ireland in the Eighteenth Century." In these volumes it is literary merit that shines forth most conspicuously. Some indeed doubt whether they should be called history at all.

Ignoring the fundamental principle of the practical school—that only after the research of years is any one competent to write history—Mr. Froude taught himself to write history by writing. His later volumes are better than the first; but everywhere is discoverable the chief defect of an historian—a want of accuracy. To this were added love of paradox, hero-worship, and the determination to defend at any cost some favorite cause or some cherished idea. It is not simply that he looks at the sixteenth century, for instance, with the eyes of the nineteenth. He understands too well how to juggle with facts.

"It often seems to me," he says, "as if history was like a child's box of letters, with which we can spell any word we please. We have only to pick out such letters as we want, arrange them as we like, and say nothing about those which do not suit our purpose." He is too knowing and we feel about him as he says about Alison and Macaulay, "We feel instinctively that each writer drops unconsciously what does not suit his argument and fuses such facts as make for him in imaginative sympathy to make his picture effective." Again he says, "History well manipulated will say anything that we wish to make it say."

So his picture of Henry VIII. set all the world wondering. As has been said, it founded a new school in history and biography—what we may call the paradoxical school, a school that sets itself to discover that some great man had all the qualities for which the world had never before given him credit and none of those which it has always been content to recognize as his undoubted possession. In like manner his picture of Mary Stuart is a marvel of creative skill—powerful, picturesque, and dramatic. Both Henry and Mary are real, as real as Lady Macbeth and King Lear. But they belong to Mr. Froude. They are his own creations. History does not claim them. What renders his histories so attractive is a brilliant yet simple style, great rhetorical power, vivid imagination, strong perception of character, and a keen eye for the picturesque. If the scientific accuracy and colossal learning of William Stubbs could be added to the brilliant and admirable qualities of Mr. Froude, the ideal history would be written.

As a literary man Mr. Froude has produced many fascinating volumes. "Short Studies on Great Subjects," in several volumes, a "Life of Bunyan," in the English Men of Letters Series, several articles on "Thomas à Becket," "Julius Cæsar, a Sketch" and a "Life of Thomas Carlyle," are some of his chief works. Besides the "Life of Carlyle" he edited the letters and memorials of Jane Welsh Carlyle, and "Carlyle's Reminiscences."

These last volumes brought upon him furious and savage attacks; but his difficult task was done in a masterly manner. The "Life" will ever rank as one of the best biographies in our language. In it the man Carlyle stands before us in all his ruggedness, deformity, and grandeur. Two books of travels, "Oceanica" and "The West Indies," have called forth nearly as much criticism as the Carlyle volumes.

Alexander William Kinglake (born 1811) is the author of two books, "Eothen" and the "History of the War in the Crimea." His first volume, "Eothen," is a delightful work of travels written in so brilliant and rich a style as to give this picture of the East a phenomenal popularity. It still holds its place as one of the choicest English books of travel. His "History of the Crimean War" is generally considered a defense of Lord Raglan, whom Mr. Kinglake accompanied to the Crimea in 1854. It is based to a large extent on this general's papers. Thirty years were spent in its preparation.

The first volume, in which the causes of the war are ably analyzed, gave its author an European reputation. His history of the war is largely a creation of his own imagination, but it has given occasion to some of the brightest and the bitterest satire in the English language. Imagining that the war grew out of Napoleon III.'s desire to become recognized among the leading sovereigns of Europe, he attacked him with vindictive animosity, describing his career, his character, and his companions in words that "cut like corrosive acid." The work has other serious defects—tautology, minuteness, want of perspective, and unnecessary length. Beginning it when Englishmen were unduly impressed with the magnitude and importance of the war, he has finished his labors at a time when the war appears only as an unsatisfactory little campaign in the settlement of a great question. As another historian has said, "It is brilliant, it is powerful; it is full of thrilling passages, but it remains, after all, the historical romance rather than history."

On the deck of an ocean steamer eleven years ago I saw a gentleman sitting absorbed in the first volume of Lecky's "England in the Eighteenth Century." To the inquiry, "Who is Lecky?" he answered, "The greatest Irishman since Burke." This was hardly an exaggeration. In his writings are found the breadth of view, the philosophical spirit, and the calm judgment of one who has taken a wide and liberal survey of the progress of thought and of morals. Such an equipment is necessary for the historian of the eighteenth century—a time in which the ablest and most philosophic statesman that Ireland ever pro-

duced played so prominent a part. By birth and by education Lecky was peculiarly fitted for this great undertaking.

He published anonymously "The Leaders of Public Opinion in Ireland," four excellent papers on Swift, Flood, Grattan, and O'Connell. But his mark was made by the publication of "The Rise and Influence of the Spirit of Rationalism in Europe." "A History of European Morals from Augustus to Charlemagne" translated into German in 1871, added greatly to his reputation; and then he began the labors which have ever since occupied his time. Two volumes of the "England in the Eighteenth Century" were published in 1878, the third and fourth in 1882, and the fifth and sixth in 1887. One more volume will complete the work, and that we are told will be devoted "to a history of the closing years of the Irish Parliament; of the great rebellion which it encountered; and of the Act of Union by which it was finally destroyed."

To Lecky the eighteenth century did not appear "massed up in our minds as a disastrous, wrecked inanity not useful to dwell upon." On the contrary it was a momentous epoch. In it he saw the transformation of England into the British empire and all the subsequent growth and consequent development of imperial interests. There was the Methodist revival of which he has formed the best conception and written the most impartial account of any secular historian. The situation in Ireland together with the causes that led to this sad and deplorable condition, the state of Europe at the time of the French Revolution, the American war, the social conditions of the people, and other great problems, were such as to attract the philosophical historian, and he has brought to bear upon them a diligence of research, a power of analysis, and a keenness and impartiality of judgment, which have not only set the age before us in its true light but also in its real importance.

Granted that Lecky is not an investigator like Stubbs, nor a narrator like Macaulay, nor a painter like Froude, we are willing furthermore to admit that his chapters are too much of the nature of a series of "luminous essays," nevertheless he is an historian and this work is history of the highest order. His works grow on the reader; for they gradually fill his mind with a sense of their justice, their philosophic thought, and the clear calmness of their historical observation.

The mere mention of the name of Professor James Bryce ought to send a thrill of patriotic gratitude through every American heart. Though born in Belfast (1838), he is a Scotchman.

His chief writings are "The Holy Roman Empire," "Trans-Caucasia and Ararat," and "The American Commonwealth." Since de Tocqueville's "American Democracy" no work has appeared worthy of comparison with "The American Commonwealth." The author has brought to his work not only a wide and profound knowledge of general history but also a minute and thorough acquaintance with our country, its government and institutions. He has taken nothing on hearsay; nor has he formed his opinions hurriedly. Five different and prolonged visits during the last eighteen years were made to this country and he has studied every part of our government and every phase of our life on the spot and in detail. Added to this cautious and thorough method is a genuine and friendly spirit, an evident love for political liberty, and a firm faith in human progress. As has been said repeatedly since its publication, this work should be in the hands of every American citizen.

From any list of English historians Justin McCarthy should not be omitted. Though from the nature of his work, "The History of Our Own Times," it cannot give the author enduring fame, yet is so valuable and so well written that he deserves more than mere mention. Mr. McCarthy is one of the versatile men of our century—debater in Parliament, orator on the hustings, organizer in politics, editor, lecturer, novelist, historian.

His novels have brought him no great reputation, though they are pleasant and interesting reading. But the "History" and "England under Gladstone" have met with general appreciation. As mere handbooks of facts they are extremely valuable. Mr. McCarthy, however, has done more than collect facts. Without attempting to be philosophical, he has grouped the events of Victoria's reign with a just sense of proportion and discussed them with a fairness of mind and an evenness of temper remarkable in one who has had so prominent a part in influencing them. Calm and dispassionate, he impresses the reader with the soundness of his views and the honesty of his purpose.

The biographical literature of this period is equally rich and varied. Froude's "Car-

lyle," Masson's "Milton," Trevelyan's "Macaulay" and "Charles James Fox," Cross' "G orge Eliot," Dowden's "Shelley," and Bulwer's "Life" by his son, are all excellent—some of them worthy a place in the very first rank.

The greatest activity, however, has been shown in serial publications, which have met with phenomenal success. At the head of these is the English Men of Letters Series, edited by John Morley and prepared by the best writers in England. Other series of this kind are "English Worthies," "English Men of Action," "Twelve English Statesmen," "Classical Writers," etc. Interest in the lives and doings of England's great men has been increased to such an extent by these publications that a work of immense proportions has been undertaken, "A Dictionary of National Biography," to contain over fifty volumes. In this colossal work, seventeen volumes of which have already appeared, the able editor, Mr. Leslie Stephen, and the host of learned and versatile contributors are constructing a monument worthy of the English people. Most of these biographies are critical rather than biographical and the discussion of the writers of them will be left, therefore, to the next paper in this series—which will treat of critics and novelists.

THE PEOPLE WHO LIVE IN ALGIERS.

BY FANNIE C. W. BARBOUR.

ALGIERS is the most cosmopolitan city in the world, with the exception of Cairo. In the Place du Gouvernement here, one meets with representatives from a greater number of nationalities than in any other known spot, save the Grand Square of the above mentioned city. We can take a turn around this open square, and in the ten minutes required for our tour, we shall meet Moors, Arabs, Kabyles, Jews, Tunisians, French, Spaniards, Italians, Greek, German, Swiss, English, Scotch, and Americans; also the militia, and sailors from Gibraltar, Malta, Sicily, Tripoli, Morocco, and the Balearic Isles. The most numerous are the Moors, Arabs, Kabyles, Jews, French, and English.

Let us consider first the Moors and Arabs of North Africa; their customs, homes, and costumes, with a glimpse at their every-day life here in Algiers.

"The term Moor, as used at the present day, is one of European invention, and has no Arabic equivalent. The nearest definition in this language is *Hadar*, applied to those of Arabic descent, who for generations have lived in houses and towns, in contradistinction to the nomads who dwell in tents. In this sense the term 'Moor' is used by the French, and includes all Arabs who lead a settled life, and occupy themselves in commercial pursuits rather than agriculture."

Following this definition from Sir Lambert Playfair's book, which is really the best that I have found of the close distinction between the Moor and Arab, it will be seen that we can use both terms almost indiscriminately, as there are often wandering Arabs who come into the city, with their droves of camels from the desert, or their little donkeys laden with vegetables from the gardens in the surrounding country. Many Arabs have found employment here as porters, drivers, gardeners, etc. The Mohammedan population in this city amounts to 26,190 without including the immediate suburbs, which add nearly 2,000 more to the number.

The Arabs are the oldest race of men in existence and have made fewer changes in their customs than any other people. At present they live, dress, eat, sleep, and pray, just as they have been doing for three or four thousand years. From this race sprang a prophet whose laws and teachings have been more wide-spread and more effective than those of any other teacher save our Lord Jesus Christ.

The houses of the Arab town are excessively plain on the outside: the thick wooden doors barred and studded with brass or bronze nails and the windows covered with lattice-work of iron. But the interiors of some of the better houses are very beautiful. They are built on the usual plan of the Moorish house, and answer perfectly the description in the Bible, of the houses in ancient times. On entering the outer door we see a vestibule under a Moorish arch, the roof supported by pillars; and a marble seat at each

side, on which those sit who are awaiting an audience, and where sometimes the master of the house smokes with his friends. Farther on, we enter the *patio*, or square open court-yard, which is sometimes covered with an awning drawn across the top to keep out the sun. There is usually a fountain in the center or plants and shrubs. In the heat of summer, no more deliciously cool place can be found than this attractive spot, which is the public meeting-place for the family and where all the festivities are held. Around it is a corridor from which the lower rooms open out, on each side. The private apartments are above, and are entered from a square gallery, supported by graceful columns below in the court.

On the roof is the terrace, the trysting place of the women. Here they hold undisputed possession during the day-time. The roofs of Algiers are a gay sight on a warm sunny day. The terrace runs around the open square, and these are identical with the style of house referred to in Luke 5:19, where they "went up to the housetop and let him down through the tiles with his couch, into the midst before Jesus"; also Mark 2:4, where they "uncovered the roof where he was" and "let down the bed whereon the sick of the palsy lay." The tiles are a beautiful feature in these old houses. In the finest Moorish residences, such as the present governor's palace, which used to be the town-house of the dey, and the archbishop's palace, which was the dey's harem, the tiles are most exquisite. They are everywhere: around the arched doors, covering the benches at the entrance, over the gallery, around the court-yard, and on all the floors. The antique *faience*, which is no longer duplicated, is very rich, great variety of color being blended in true Oriental harmony.

But, however lovely the houses may be, the lives of the occupants, according to our ideas, are anything but happy. Let us study the lot of the women and girls. They have no education at all, except in the art of cooking. A great many with whom I have spoken, do not even know how old they are, as they have no way of marking time and only know their ages when they were married. When a girl is born in a family, they say, "It is nothing." When a boy is born, they say, "It is a benediction." The women cannot read or write, and are not believed to have souls. If poor, they are mere household drudges; if rich, they are the slaves of their husband's pleasure or indifference.

When a girl is very young, her father sells her to a suitor, usually to the one who will give the highest price, without regard to his age, disposition, or character. Sometimes the sum paid is as low as forty francs. At about eight years of age, she commences to wear the veil in the street, so that from that time even her affianced husband sees nothing but her eyes, when he meets her walking out, and often has never spoken a word with her before marriage. She may have grown up to be very homely, though they are quite pretty as a rule; and as his love for and treatment of her, will depend upon her beauty and her *embonpoint*, there are often disappointments.

At a suitable age, but still very young, (sometimes only twelve or fourteen years old) the marriage ceremony takes place, the bride still being veiled. After this, the bridegroom can look upon her face once, and still refuse to take her, if not satisfied, though this seldom happens. But woe be to her if her looks do not please her lord. She will soon be divorced, which can be accomplished here for the small sum of two francs. She then goes back to her father, taking with her, as her own property, the sum her husband paid for her.

But even if she be very pretty and attractive, he soon tires of a doll, for she has no education and is interested in nothing beyond her gay clothing, her cooking, and the gossip of the Arab town. Then commences the same sad story: ill-treatment and blows; her transient beauty faded; and when she is worn and ill with sorrow, he takes another younger and prettier wife and then the torment begins; jealousies and heart burnings, and worst of all, there is no cure for it.

The Koran allows a good Mohammedan four wives, provided he can prove that he is able to support them. Unfortunately, since the French subdued Algiers, there are very few rich enough to support more than one, but this only makes things go worse: beating and ill-treatment at home, and recreation and amusement elsewhere.

The girls of the household are under their mother's care and guidance, such as it is, until they change their wretched home for one perhaps still more unhappy. But the boys when young go every day to Arab schools, where they are taught to repeat, word for word, passages from the Koran. Later they work in the shops and bazars with their

fathers or follow them around in their daily occupations.

Mohammed was a wise prophet, and it was a fortunate thing that he forbade the faithful to take strong drink. With so much time hanging heavy on his hands, with no domestic pleasures in his home, the hours now spent by the Arab or the Moor in the *cafés*, sipping coffee with his friends, might be employed much worse in the restaurants and *buvettes* of the French. They play at draughts, but I am told that very little money changes hands among them, not more than one or two sous of an evening. I should think they would consider it quite a godsend that their religion requires so many prayers daily, if for nothing else than to pass away the time. An orthodox Moslem is required to bow himself in prayer forty times daily, and each time, or at the mention of the name of God in this prayer, he must prostrate himself in such a manner that seven parts of the body touch the ground at one time: the forehead, the hands, the knees, and the feet.

The Moorish women are teachable, and it is sad to see them lift their eyes from behind the veil, with such a pleading and beseeching look, as if they would gladly learn if they were permitted. There is a school for embroidery here, in Rue Bruce, kept by a French lady, the granddaughter of the famous Madame Luce, where we can see the Moorish women at work. She, of all the teachers in Algiers, has the greatest hold upon these unfortunates, because she has opened to them a way to earn a few sous for themselves, and to spend a part of the day in other surroundings than their own prison-like homes. But it is not every husband who will allow his wife to be out of the house, even to work at Madame Ben-Aben's rooms.

It is most difficult to reach these women, and both Catholic and Protestant missionaries have about given up trying. In the first place, the jealousy of a Moorish husband, whether he loves his wife or not, makes it impossible for any man to enter his house, beyond the public court-yard. It is considered extremely improper for one man to inquire after the health of the family and wife of another, as it would be impertinent for us to ask questions about the most delicate private interests of our friends; and if a man entered one of these closed outside doors without knocking, he would probably be stabbed before he could take many steps.

Neither does the husband care to have his wife or daughter learn the European customs, or have the liberties which foreign ladies enjoy, for fear she should be discontented with her own lot. Indeed, he is right; for the experiment has been tried, and the Moorish woman, when educated to be capable of higher thoughts and aspirations, is not fitted by nature to occupy the sphere that European women do. Dependence, phlegmatic indolence, and living in the easiest way from day to day, are bred in the bone. Nor is she willing, after being thus enlightened to go back to her aimless, unhappy life of slavery; and thus her improved condition only becomes an additional weight of misery.

An Arab will not marry a woman who has been taught that she has a soul, and that she is of some importance in this world, because he knows she will not be his docile, obedient slave. So there really seems to be no sphere in life for her, as very few Europeans care to marry a *Mauresque*, and she is incapable of supporting herself. Thus her life is spoiled instead of improved, by a little learning.

The Arab says of a man whose wife has died, "What a misfortune! He must have paid three hundred francs for her"; or, "Never mind. He has three more wives." She is valued in the same way that he estimates the worth of his beast of burden, and an Arab often treats his donkey with more consideration than his wife.

The street costume of the women is very curious. They wear full white trousers over their house dress; those of the younger women having as much as seventeen yards of white starched material, gathered in at the ankle. A small white veil is drawn tightly across the face, just under the eyes, thin enough for them to breathe through, without exposing the features hidden beneath it. Over the head and shoulders is worn a white *haïk* of Turkish toweling. The richer dames wear beautiful white *haïks* of soft India silk or striped silk and and woolen stuffs. Under this, their house garments are rich and showy. Full trousers of satin brocades, under-waist of gold and white figured tissue, with thin azure flowing sleeves, and over this a sleeveless jacket of gay satin, brocaded with tinsel or flowers; on the head a pretty silk handkerchief tied jauntily on one side and gracefully draped over the shoulder. In full dress a band of jewels is worn around the head and

across the forehead, with pendants, something like a necklace. Many bracelets, silver anklets, and rings, set with uncut jewels, complete the showy indoor toilet. A Moorish woman has a great deal of time to give to her finery, as she has little else to think of.

Every pleasant Friday the streets are full of groups of these white-robed prisoners, who are allowed only one day's outing each week, and that on the Mohammedan Sabbath. (A strictly respectable Moorish woman is never seen in the street any other day.) In winter, when the air is warm and balmy, the atmosphere redolent with the perfume of roses and violets, and in summer, when it is close and stifling, the midday heat almost unbearable, it seems cruel that these poor creatures must go closely veiled and almost suffocated, with nose and mouth covered tightly. The Koran does not require this, and their religion has no rules on the subject. It is merely a matter of custom and propriety with them. The unreasonable jealousy of one man, and that man the great prophet, has had sufficient influence to keep Moslem women closely veiled for thirteen centuries.

The Moorish men wear white turbans, wound around their heads, worked with yellow silk, short jackets of soft blue, old gold, or olive-colored cloth trimmed with braid and buttons, wide trousers full of folds, gathered below the knee and tied at the waist with a gay sash. They wear the whitest of stockings with black slippers, and their handkerchief hangs in front where one corner of it is tied to their cloak. Over all this is a white *burnouse*, with a hood at the back, and on a cool day, or when dressed for any occasion, a long colored cloak of fine cloth is worn over the *burnouse*.

The Moor, as a rule, is a distinguished looking man, with clear-cut features and a fine profile. He bears himself with a graceful dignity, from which the draperies and enveloping folds of his costume do not, by any means, detract. Occasionally a Moor is seen with a red turban; this indicates that he has made the pilgrimage to Mecca; and the green turban denotes direct descent from the prophet.

The Arab, or Bedouin from the desert, is a contrast to the well-dressed, and cleanly Moor of the town. The former is extremely dirty and is completely wrapped up in a *burnouse* of doubtful white. Those who are very poor, sometimes wear for their outer garments a coarse sacking over the shoulders and hanging down the back, with the head thrust into a hole cut in one corner. They look like a walking potato-bag, with two bare legs sticking out below.

The market-place is an interesting sight, particularly on Wednesdays and Saturdays. Here in an open square, one sees about fifty booths from which you can buy almost anything, from a child's toy to a bunch of carrots.

One side is devoted to vegetables; and all the winter long we have enjoyed the luxury of green peas, artichokes, and string peas, at a few sous a pound. The fruit and eggs are sold by Arabs, and of course their booths are more attractive than those of the ordinary French market-woman. Here we must bargain for every thing, and if a man offers you oranges at ten sous a dozen you must never give him more than six sous. Otherwise he has no respect for you and thinks you are *fou*. The dates here are most delicious, such as are never seen in our country, so soft and rich are they. There are no such dates in the world as those which ripen at Biskra, three hundred miles from Algiers. This market-place swarms with Arab boys, each with his nest of different sized baskets slung over his shoulder, who besiege the new arrivals with the question, "*Porter? Porter?*" So anxious are they to earn a few coppers by carrying your packages, that they almost snatch them out of your hands. We have sometimes been obliged to defend our property with an umbrella or cane applied to the bare legs of these too numerous applicants. They are extremely honest and will carry an open basket filled with purchases, without losing or purloining the smallest article.

Yesterday when our party were making a few purchases in the market-place, they saw an amusing sight. A good-sized Arab boy, wearied with the cares and heat of the day, was taking a mid-day *siesta* in his large basket, sitting down deep in it, with only his head and bare legs protruding; truly an Oriental, *sans souci*.

SAM HOUSTON, OF TEXAS.

BY COLEMAN E. BISHOP.

HE is a striking example of the vanity of human ambition and of the frailty of human fame. The name which for thirty years filled a first place in the affairs of this continent has come to be a strange sound in the ears of this generation. What do you, reader, know about Sam Houston?

"Who was he?" One of the brave and creative race of pioneers who carved states out of the wilderness of the Mississippi Valley. He distinguished himself above all those state-makers by becoming the leader of the little band of men who created a new republic and, after maintaining its independence for ten years, voluntarily blotted it off the map of the world and added it to the United States, an empire nearly as great as the thirteen original states.

"Who was Sam Houston?" The man who set in action a train of evils from the effects of which the two great republics of this hemisphere have not even yet recovered, and who, because of his loyalty to the Union, was at last execrated by the people for whom he had done this thing.

A native of Virginia, an adopted child of Tennessee, an orphan, poor and uneducated, passing all his early life on the extreme selvedge of civilization or among Indians beyond,—from these antecedents issued the Sam Houston who became a major-general, twice representative in Congress, twice senator, twice governor of a state, president of the republic of Texas twice, chief of the Cherokee Indian nation, and who, but for his unflinching Unionism would probably have realized his own early prediction by becoming "president of the White House." But that was impossible, for of his greatest two acts of heroism, the deliverance and delivery of Texas, made him unpopular in the North, and his sturdy stand for the Union made him unpopular in the South. His experience in the office of governor still further illustrates the romantic vicissitudes of his life. Governor of Tennessee, he resigned his office and expatriated himself because of his broken marriage union; governor of Texas, he was expelled from the office and expatriated by his people because of his love for the imperiled Federal Union. Thus, as the decay of his fame points the moral of vain ambition, so the outcome of his life illustrates the irony of fate.

Houston's parentage came from that stock of strong men—the Scotch-Irish. His birthplace was in the cradle of pioneers and presidents—Virginia. His theater of action was that in which "stern men with empires in their brains" created new states and Americanized the old ones—redeeming the wilderness from its alien savagery and the nation from its foreign tutelage. He was thirteen years old when his widowed mother, leading a brood of nine little ones, joined the great migration westward over the Blue Ridge—that romantic *anabasis* which has given to our history five presidents and added to our biography such names as Clay, Benton, Jackson, Taylor, Houston, Lincoln. The boy had little liking for school restraints or business, and after the family had become well settled in its new surroundings he left home to live among the Indians. At this time, a lad of sixteen, he was over six feet tall, brave, athletic, and strikingly handsome, as a daguerreotype of him shows. He was adopted as a son by the chief of the Cherokees.

Three years later (1813) he left fraternizing with Indians for fighting against them, and enlisted under Jackson in his famous southwestern campaign. At the battle of Horseshoe Bend, Alabama, where Jackson cornered the flower of the Creek nation and killed them almost to the last man, Houston led a forlorn hope with bravery so reckless as to secure from Jackson promotion and a life-long regard; and from the Indians several desperate wounds which incapacitated him for further service during the war and from the effects of which he never recovered. He remained in the army, however, until 1818, when he resigned. He settled in Tennessee, studied law, was admitted to the bar in a remarkably short time and at once entered upon a lucrative practice.

In such a community, a man of Houston's military renown, distinguished presence, ready eloquence, and popular manners would

naturally drift into politics. He did, and was in succession made brigadier-general of militia, elected district-attorney of the Nashville district, then sent to Congress twice, and, in 1827, was elected governor of Tennessee. Sam Houston was now, at the age of thirty-four, the most popular and powerful man in the state, except Andrew Jackson, then heir-apparent to the presidency.

Soon after reaching this pinnacle of his ambition, he married—an event which resulted in the annihilation of his happiness, in changing the whole tenor of his life, and in turning its course in a way that ultimately altered the history and geography of the continent. The lady of his choice was esteemed a fit match for a man of Houston's high position and brilliant prospects and the union at first seemed to bring the pair all the happiness that had been predicted for them. But at the end of three months the fabric of fame and happiness vanished. The bride suddenly returned to her parents; the husband the same day resigned his governorship and the next morning was on his way to rejoin his friends, the Cherokees, in western Arkansas. No cause was assigned for the separation; no word of censure of the other or of self-vindication passed the lips of either of the pair; and it was not till thirty-five years later, when husband and wife were in their graves, that the mystery was explained. Houston's second wife then revealed the story which had been imparted to her by him upon their marriage. Thus it was:

Houston, perceiving his young wife to be unhappy, often pressed to learn the reason. At length, divining the truth by what he knew of his wife's ante-nuptial experience, he declared to her his belief that her heart was still set upon a former lover and that she did not love her husband. She confessed it, and said that she had married in a moment of pique against her lover and had discovered the mistake and the permanent feelings of herself and her lover only when it was too late. "It is not too late," said Houston, generously. He renounced the marriage that must be without either love or happiness, telling his wife to get a divorce and marry her preference. Houston's account of the affair was verified at the time by the fact that soon after the separation, the wife had taken his advice and married her former *fiancé*.

During all the intervening years, Houston had endured in silence the injurious theories which were abundantly volunteered by his political enemies. They ascribed both his matrimonial *fiasco* and his resort to Indian life to the innate depravity and savagery of his nature; and they followed him into his retirement with startling tales of his unceasing debauchery and worse than savage debasement. The world accepted, and to this day mostly believes this injurious version that went so long uncontradicted. Since I began writing this sketch, a lady who years ago lived in Texas near Houston, told me confidently that he had treated both his first and second wife with the brutality of a savage!

But there was more to the purpose going on in that restless and ambitious brain than they all imagined, what time he was exiled among the Indians. The Cherokees had received him with open arms and voted him a chief of the nation. For three years he did not emerge from his retirement. When he did re-appear in civilized life (1832) it was to present himself in Washington at the head of an Indian delegation to protest against the robbery and outrages practised against the Indian tribes by government agents and soldiers. His exposures were sufficient to secure the removal of five Indian agents and to draw on Houston bitter counter attacks, quarrels, and litigations.

Years after this visit it came out that protection of Indians was but the cover of Houston's real mission in Washington. His larger purpose was to interest President Jackson in secret or active co-operation in Houston's plans for wresting Texas from Mexico and annexing it to the United States. But the scheme was too daring and tremendous for a man of even "Old Hickory's" iron nerve and recklessness and he refused to sanction the project as president, though personally approving of Houston's attempting it.

Houston, nothing daunted by this rebuff, returned to the Cherokee country to enter unaided on his enterprise. To a friend who divided his slender purse with Houston as he mounted his horse to ride across the wilderness into Texas, he revealed the expansiveness of his ambition. He said, "Elias, remember my words. I will yet be president of a great republic. I will bring that nation to the United States, and if they don't watch me closely I will yet be president of the White House."

From this day the career of Sam Houston is stratified in the history of Texas. The history of the birth of that short-lived nation is one of the most romantic to be found in the pages of history, and its changing, contrasting scenes mock the improbabilities of the mimic stage. The defiance of a nation of 8,000,000 by a province of 20,000 souls seems like a bit of farcical bravado; but tragedy enough follows in the storming of fortifications, surrenders, wholesale massacres, and in a track of fire and rapine leaving league after league of country unpeopled.

Now another bit of extravaganza: a constitutional convention, sitting during all this bloody scene almost within hearing of the enemy's guns with only 700 defenders between them and an invading army of 7,000, drop the pen with which they have just declared themselves an independent nation, and incontinently lead the general stampede. The seven hundred defenders have now been captured and butchered, and Texas is prostrate beneath the invaders' feet. Now the scene changes. An eleventh-hour victory of a band of raw Texans over an army of experienced Mexican troops closes the last act; and the drama ends with a tableau, in which the head of a nation bows a captive to the rebel chief whose execution he had a few days before been expecting to decree—and instead, decrees peace and independence to the revolted state. The cost of this campaign, in direct victims of the sword, was not more than eight hundred on the part of the victors and fifteen hundred on the part of the vanquished; but the fruits of the campaign were a domain as wide as an extensive kingdom of the Old World; and all these startling transformations attending the parturition of a new nation were enacted in *a little more than forty days!*

Previous to the date of Houston's arrival in Texas, it had been an unorganized territory of Mexico, without government, save military rule. It was infested by "Regulators" and fugitive murderers and other criminals from the United States, was assailed by Indians and raided on by Mexican soldiers and banditti—more mischievous than all the rest. Soon after Houston's advent (1833) the Texans framed a state constitution and applied for admission to the Mexican confederacy, in which work the new-comer took part. The reply of the home government to this application for stateship was to imprison for two years the Texas commissioner (Wm. F. Austin, called "The Father of Texas") and to send an army to take away from the Texans all their private arms—a death measure to a people subsisting mainly by the chase and warred upon continually by Indians and outlaws. The Texans now (1835) rose in resistance, drove out the Mexican forces and instituted a provisional government for the territory,—not even yet declaring their independence of Mexico, thanks to the conservative and foreseeing counsels of General Houston.

The next year (1836) Santa Anna declared a war of extermination against the Texans and led an army of 7,000 men to the work. On the second of February he reduced the fortress of The Alamo, refusing quarter, and killed to the last man its garrison of 150 men under Colonel Travis and David Crockett. Then, at Goliad, he put to the sword a force of 500 Texans who had capitulated under promise of protection. It was in the midst of this scene that the convention met and (March 2, '36) declared the independence of Texas.

Houston had been appointed commander-in-chief. Besides lack of men, of munitions of war and supplies, and the necessity of protecting a demoralized, fleeing population, he had to contend with jealous interference of the civil authorities with his plans and orders and a consequent spirit of insubordination and conspiracy among the soldiers. Nevertheless, he succeeded in gathering 750 men with which to resist the invading army. They were ill-armed, untrained, lawless; Houston and one other were the only men in the force who had ever been in an engagement. But they were brave men driven to desperation; men fighting for their lives.

By masterly maneuvering and retreating he succeeded in inveigling Santa Anna and *part* of his force (1,600 men) across the San Jancinto River. The retreating Texans now suddenly faced about, destroyed the bridge by which the Mexicans had crossed, thus cutting off from them both retreat and reinforcement, and gave battle (April 21, '36.) With the cry, "Remember the Alamo!" Houston led the assault. Over confident, the Mexicans were unprepared; at the first assault Santa Anna became demoralized and imparted confusion to his soldiers. In less than twenty minutes the victory was won and the Mexicans were in a terrified, higgledy-piggledy, *suave-qui-peute*, devil-

take-the-hindmost rout. More than half were slaughtered, most of them while floundering in a morass or swimming the river; the rest were captured—their commander and president, Santa Anna, being among them. Besides spoils of abundant munitions and impedimenta, there was $12,000 in specie; this divided among the Texans, constituted the only pay they ever received for service. As for Houston he did not take even a share of that. Thus were won for Texas, independence and immunity from all future invasions by Mexican armies. "Let the people plant corn," is the practical advice with which General Houston closed his proclamation of victory and freedom won.

Houston's dream was now so far realized that Texas was an independent republic and he was its president, ready to deliver it to the United States. But the latter would not accept. As civil ruler his task was even more difficult than his military leadership had been. One biographer says, "He had formed a government out of chaos; it was his work now to save it from ruin." But for his sagacity, patience, and devotion it is easy to see that Texas would have dropped back into the grasp of Mexico. At one time, under threatened invasion by Mexico, the Texas congress wildly passed a bill voting for the public defense ten million—acres of land! for dollars they had none—and declared Houston dictator. This futile and desperate expedient he vetoed and showed the demoralized law-givers a better way to preserve their liberties and their government than abolishing them.

Texas was annexed to the United States in 1845, and Houston was chosen senator of the United States—a position he held by re-election until 1859. His advent in the Senate created a sensation—this as well because of his unconventional dress as because of his imposing presence and romantic history. Sam never was much of a "dude." During his residence among the Indians he had learned to like their costume so well that he wore it for years; he was thus dressed when he accompanied them to Washington in '32. At that time, some one in President Jackson's presence having ridiculed Houston's dress, the eccentric executive exclaimed, "I thank God that there is one man who was made by the Almighty and not by the tailor." At San Jacinto, Houston wore "a plain, old black coat, snuff-colored pantaloons, a black velvet vest, a worn-out pair of boots, and a fur cap." It was before a conqueror thus disguised that the contrasting gorgeously-uniformed Mexican chief stood as captive and suppliant. In his later years, Houston wore a long spotted vest of leopard's fur, his outside wrap usually being a brilliantly colored Mexican blanket. It was in this guise that he entered the Senate.

When in his seat in the Senate, listening to proceedings, his feet were usually employed in holding down the desk, and his hands, whittling a pine stick, a supply of which he engaged the sergeant-at-arms to furnish him. He was a regular attendant at church, and during service he "improved the occasion" in whittling out little articles to give children, among whom he had many friends. Some of these pine souvenirs of Sam Houston are to this day treasured by men and women to whom he gave them as children.

But there was nothing of the eccentric in Houston's speeches and manners in debate, for they were dignified and temperate, and he speedily became a useful and influential lawmaker. His speeches were forcible by their array of facts and figures, rather than by their eloquence, but they were couched in language so correct and forcible that the hearer might have felt impelled to ask with one of old, "How knoweth this man letters, having never learned?"

The master-passion of Houston's public life was love of the Union. His irrepressible Unionism defeated him in the gubernatorial campaign in Texas in 1857, and cost him his re-election to the Senate in '59. But Sam Houston was never the man to stay down. In 1859 he accepted the independent nomination for governor against the Democratic candidate; Houston's only platform was "the Constitution and the Union," and he was elected. He used all the influence of his high position, and all the power of his voice and pen to defer or thwart the secession of the state; he refused to send a representative of Texas to the secession convention called by South Carolina; refused to call a secession convention in his own state; refused, until opposition became futile, to call a special session of the legislature in the interest of secession. The secession of Texas was decreed by a convention, the legality of whose act Houston denied; and when the legislature decreed that all state officers should take the oath of allegiance to the Confederate States, Houston refused. Upon going to his office next

morning after this refusal, he found the situation, to use his own words, "The man who had ridden into the office of lieutenant-governor on my coat-tails was governor in my place."

Nevertheless, he ceased only with his dying breath to protest against the Rebellion. His daughter writes that she well remembers the expression of anguish on her father's face when he heard the guns at Austin celebrating the secession of the state. "They have broken my heart," he exclaimed. At one time no one in the South was allowed to move without a provost-marshal's pass, and the guard demanded to see Houston's pass. Drawing himself up defiantly, the old patriot thundered, "Go to San Jacinto if you want to see my right to travel in Texas." He was never again asked for a pass.

Thus, broken, impoverished, ostracised by the people he had liberated and honored, Sam Houston died, in 1863, at the age of seventy.

The greatest good fortune of his life had came to him in 1840 when he married Miss Lea, of Alabama, a beautiful woman in person and character and a devout Christian. Her influence over him softened and reformed his life so that he died a Christian.

RECENT OBJECTIONS TO THE BIBLE ANSWERED.

BY PROFESSOR R. F. WEIDNER, D. D.
Of Augustana Theological Seminary, Rock Island, Ill.

SECOND PAPER.

IN this second paper we shall discuss the objections bearing on the authenticity, genuineness, integrity, perspicuity, sufficiency, and canonicity of the Bible. As has already been stated, we are writing for those who believe that the Bible is divine in its origin, and who wish to know how from a Christian standpoint we may answer these objections. If these brief notes were addressed to those who impugn the authority of the Bible, our presentation would be altogether different.

Objection XI. The miracles that are recorded in the Bible are incredible and cannot be proved.

If there is a personal God, miracles are not only possible, but if one believes in revelation, it is perfectly reasonable for him to believe in miracles, and even grant their necessity, for they form the very essence of Christianity. The whole divine plan of salvation presupposes and rests on the miraculous and the supernatural. Miracles are simply evidences of the indwelling of divine power in the history of revelation. They can be proved by evidence as any other historical fact, nor does this evidence lose its force with time, for the testimony of the sacred writers is just as weighty now, by means of their written word, as if we had received their testimony from them in person.

All objections against the miraculous, center and cumulate around the miracle of the Resurrection of Jesus Christ. If this cannot be shown to be an historical fact, all other miracles of the Bible, and the Bible itself as an authoritative book, fall with it. If Christ arose from the dead, this fact substantiates all the rest.

Objection XII. It is evident that many of the facts narrated in the Bible are not authentic,—not trustworthy,—really did not occur.

These objections are mainly made by the recent critics against the history and narratives of the Old Testament. In the mouth of others they display ignorance or perversity, but as emanating from modern scholars they mark an unscriptural view of Inspiration, and a tendency to bald rationalism. In the case of inquirers seeking for the truth, it is best to call their attention to some able conservative commentary, where the facts objected to are fully discussed.

With reference to the critics trying to undermine our faith in the historical accuracy of the Old Testament, it is, in this connection, sufficient to say: (1) it is an easy matter to excite doubt and to make such broad statements, on account of our ignorance of all the facts, but it is more difficult to explain satisfactorily the proposed solutions of the events referred to,—in fact more difficulties are raised than solved; (2) it is an established fact, that as a result of the labors of such scholars as Botta, Birch, Layard, Talbot, Hincks, Oppert, Menant, Sayce, George Smith, Schrader, Rawlinson, and others, the monuments of Nineveh, Babylon, and Egypt

have arisen as it were from the dead, to bear witness to the historical accuracy of Old Testament history. The very facts questioned and denied by critics a generation ago, have been corroborated in a most remarkable manner, and as a result, in spite of the attacks of recent critics, the historical accuracy of the Old Testament and of the Pentateuch itself, stands to-day on a firmer foundation than ever before; (3) it is an historical fact that this modern attack on the Old Testament is but a counterpart and complement to what is known among scholars as the attack of the Tübingen school upon the historical accuracy of the New Testament. This latter movement, after raging for a generation, especially in Germany, has now spent its force, and the modern movement against the Old Testament, though it may deceive and poison a certain class of minds and add greatly to the general infidelity of the day, will also finally meet a similar fate.

Objection XIII. Many recent critics maintain that some of the books of the Bible, especially of the Old Testament, are not genuine, that is, were not written by the persons whose names they bear.

At one time this same objection was raised by the Tübingen school against the genuineness of many of the books of the New Testament, especially against the Gospel of John and the Book of Revelation, but the fact that the Apostle John wrote both these books is now universally acknowledged. There is not a single book in the New Testament whose genuineness is now questioned by conservative scholars. It is agreed that the gospels were written by the persons whose names they bear, and that Luke also wrote the Acts of the Apostles, and John his three Epistles, as well as the Book of Revelation. Peter wrote two epistles, and James and Jude each one. It is agreed by all that Paul wrote thirteen Epistles, but as to the authorship of the Epistle to the Hebrews there is much difference of opinion. All are agreed as to its inspiration and trustworthiness, but as the Epistle nowhere states that Paul wrote it, some think that it may have been written by Luke or by Apollos or by Barnabas. There seems, however, no good reason to question its Pauline authorship. From its style and from the purity of the Greek used, it is very likely that Luke was the amanuensis of Paul when the letter was written, for it bears a remarkable similarity to the other works written by Luke, and we know that Paul made use of amanuenses on other occasions (2 Thess. 3:17; 1. Cor. 16:21; Rom. 16:22; Col. 4:18). Be this as it may, there is no question about the genuineness of any of the books of the New Testament,—they were written by the men by whom they profess to have been written.

The field of battle has been changed, and now the critics confine themselves to attacking the genuineness of the books of the Old Testament. Before we examine the conclusions which they profess to have reached, it is necessary to be clear on certain points:

(1) It is agreed by all, both by the advanced critics and conservatives alike, that there are some books of the Old Testament of which we do not know the authors, because the names of the writers are not given. (2) The fact that we do not know the names of the writers of these books does not affect their historical accuracy, nor their inspiration, any more than the fact that we do not know for certain that Paul wrote the Epistle to the Hebrews, affects the trustworthiness or inspiration of this Epistle. The questions are entirely distinct. (3) Conservative scholars maintain that there are, however, certain books of the Old Testament which profess either to have been written by certain definite persons, or at least to contain their sayings and prophecies. Thus, the first five books of the Old Testament, known as the Pentateuch, are ascribed to Moses; to David are ascribed many of the Psalms; to Solomon, most of the Proverbs and the books of Ecclesiastes and the Song of Songs; and the different prophecies, as a rule, are ascribed to the prophets whose names they bear. (4) This last point is the great battle-ground of the so-called Higher Criticism. The advanced wing of critics maintain that the Pentateuch as we now have it, dates from the time of Ezra (450 B. C.), and that Moses had nothing to do with its composition, and diverse as may be their theories, they all agree in impugning the historical accuracy of the narratives of the Pentateuch. Without entering into an exposition of their views of the different prophetical books, it is sufficient to say that they deny that Isaiah ever wrote the last twenty-seven chapters of his prophecy, or that Daniel is the author of the prophecy known by his name, but that this latter book dates from the time of Antiochus Epiphanes, about 165 B. C.

It is beyond our scope, in this connection, to enter into a full discussion of this subject, but we may remark: (1) In general the question of the human authorship of a biblical book is a matter of comparative insignificance, for whether it is known or unknown, it has no bearing upon its inspiration or its trustworthiness. (2) But this question, in special cases, may become a matter of large importance. It is an important question whether the book of Isaiah is made up of fragments, culled from different writers, and loosely patched together, or whether it contains the prophecy of one man as it represents to be, whether the book of Daniel is or is not the authentic work of the prophet, especially when we also take into consideration the rationalistic spirit which prompts these critics to deny the genuineness of Isa. 40-66, and of the book of Daniel. (3) It is a question of the most vital importance whether the narratives contained in the Pentateuch have a historical value or not, whether Moses did or did not have something to do with the recording of them. No matter what may be said on this subject by the critics themselves, or by wavering defenders of the Old Testament, *the veracity of the Holy Scriptures is involved in the Mosaic authorship of the Pentateuch*. Either these critics are right and the testimony of the Bible, both of the Old and New Testament, is false, or else these critics are wrong and the testimony of the Bible is true. It means nothing more or less, and the question ought fairly to be understood.

It would be interesting to present the theory of the origin of the Pentateuch as held by these critics, but this is beyond our aim. But I firmly believe that a clear presentation of what these men profess to hold, would be the best answer that could be given to them, for their whole theory *is utterly* incredible. They raise ten times more difficulties than they attempt to solve.

The best answer to all their arguments, and the best antidote to whatever effect a protracted study of the works of these critics may have had on the mind, is the simple reading of the Bible narrative. There is a clearness, a simplicity, a naturalness, which impresses the reader as never before. The Mosaic authorship explains what otherwise would be obscure. For it is agreed by all that Moses, in the composition of Genesis, under the guidance of God, may have used earlier records. And it is but natural that Moses, the leader of the Exodus, should write its wonderful history. All the various lines of evidence drawn from the Pentateuch itself, confirm this view. The writer of the Exodus shows that he is familiar with Egypt and its customs and phenomena, and his knowledge of the Sinaitic Peninsula manifests itself as that of an eye-witness.

Then, too, the importance of these views is over-estimated. It so happens that the large majority of Old Testament scholars all over the world are comparatively young men of more enthusiasm than judgment. The whole movement has its origin in the rationalistic teachings of two European professors, and with but few exceptions the work is now being carried forward by their pupils. About a dozen Old Testament professors make all the stir, and as the literary ability of these men is unquestioned, there are some foolish enough, without even investigating what kind of stones these men are offering to us for bread, to take it for granted that the Old Testament must fall as a historical record of God's dealing with men.

We, also, cannot discuss here the kindred topics of their denial of the genuineness of the prophecies of Isaiah and of Daniel, but with reference to the latter we may remark that the genuineness and authenticity of the prophecy of Daniel can be seen: (1) from the importance of its relation to the New Testament, in which it is fully accepted as authentic, genuine, and canonical; (2) from its wonderful internal witness, its prophecies, many of which were demonstrably fulfilled long after the period of Antiochus Epiphanes, and many of which are now fulfilling; (3) from the evidences which many of the best recent scholars, in conjunction with the older ones, have brought to show that there is no reason for departing from the ancient and received view as to the time of its origin; (4) from the fact that the latest results of Assyriology and the evidence of the monumental remains, all confirm those statements of Daniel which were denied by critics.

Objection XIV. There are many variations between the Authorized and Revised English Versions. We also continually hear of the difference between the Received Greek text and the critical Greek texts. Is then the original text of the New Testament uncertain?

We will first speak of the Greek text. Before the Greek New Testament was printed,

it was circulated in manuscript. Of these manuscripts there are yet in existence about two thousand, containing larger or smaller portions of the New Testament, dating from the fourth to the sixteenth centuries. There are many variations in these manuscripts, consisting of omissions of words, or of additions, or of substitutions, or of a change in the order and spelling of words. The origin, number, and value of these variations have been carefully examined, and strange as it may seem, this immense variety of different readings constitutes our best guarantee that we can restore, with certainty, the very words in which the apostles recorded the truths of revelation. And although there are no less than one hundred fifty thousand variations, or about an average of ninety to a manuscript, only about four hundred materially affect the sense; and of these not more than fifty are really important, and in no case is an article of faith or a precept of duty affected, which is not abundantly sustained by other passages of Scripture. Such progress has been made in the science of Textual Criticism that today we have a purer text of the Greek New Testament than the church possessed since the third century, and as near the primitive text of the apostles as the organized efforts of the scholarship and criticism of the present age, assisted by Divine help, can determine. Every true scholar and earnest Christian will rejoice together at this success. Such an attempt to restore the original Greek text is known as a *critical* text, and we have three such texts of a very high rank, which to all intents and purposes are identical,—the texts of Tischendorf, of Tregelles, and of Westcott and Hort.

It is well known that the old English Version was made from a printed text which was based on manuscripts comparatively modern, and which did not represent the oldest and most accurate text, and, therefore, our Old Version does not in every case represent the purest text now attainable. The changes in the Revised Version result, therefore, from two causes: (1) alterations have been made in some cases on account of a change in the reading of the original, the oldest and purest attainable text having been restored; (2) alterations have been made on account of a change in the translation of the original. Reasons can be given for every change. The only valid objection that can be urged against the Revised Version is, that in some cases it is *too literal*.

Objection XV. Those who profess to accept the Bible do not agree as to its teachings.

That all men do not agree with reference to what the Bible teaches does not lie in the Bible itself, but partly in the feebleness of the human mind, which is unable fully to grasp the truths of Revelation, and more especially in the different principles which actuate men in their interpretation of Scripture. There can be no unity of the faith until men agree on the principles which are to guide them in interpretation. In answer to those who maintain that a passage of Scripture can be understood in different senses, and who would make the Bible a changeable, doubtful rule of faith, flexible at the will of the fancies and passions of men, we must insist that Scripture has a simple, clear, and positive meaning, that a passage has but one true sense, and that God wants us to find out this meaning, and that this meaning is capable of being investigated.

Objection XVI. There are difficulties and obscurities in the Bible.

We grant this, but this is no reason why we should reject the Bible. As long as men are in their natural condition and live in sin, they cannot understand the things of God. These obscurities arise from the finite nature of our minds, and from the supernatural character of the truths revealed, but especially from the corruption of mankind. By a proper study of God's Word and a firm reliance upon the aid of the Holy Spirit, many of these obscurities will be removed, and the seeming difficulties will disappear.

Objection XVII. The Bible does not satisfy the wants of men, especially of the highly educated.

It is true that there are many highly educated people who profess not to find in the Bible what their mind aspires after, but the reason of this can be traced in certain historical, philosophical, ecclesiastical, political, social, or ethical causes. But to claim that all highly educated persons cannot find peace in the Bible is a malicious libel. The greatest minds that ever lived have accepted and do accept the Bible as their only guide and hope of life.

In opposition to this objection, we maintain that the revealed truths of the Bible do satisfy the most mysterious and most profound needs of the human soul. The Bible alone solves the great problem of salvation; it alone meets the deepest yearnings of our hu-

man being; it alone furnishes the power by God's grace of perfecting holiness; it alone gives peace to the conscience; it alone can produce joy and peace in the hour of death.

Objection XVIII. We are not sure that all the Books now in the Bible have a right to belong there.

This question of the Canon is an important one at the present day, but much misunderstood. It is necessary, first of all, to distinguish between the Old Testament Canon and that of the New.

The Canon of the Old Testament first appears as a finished whole in the prologue to the Greek translation of the book of Ecclesiasticus, the date of which certainly lies between 250 B. C. and 130 B. C. Not only does the prologue especially refer to the Old Testament according to its three divisions of "the law," and "the prophets," and "the rest of the books," but also in the book itself it is manifestly assumed as a thing well known. So, likewise, it is evident that the Canon of the Old Testament lay in its present compass before our Lord and his apostles, just as we have the enumeration of its parts in Josephus, the Jewish historian, who flourished 70 A. D.

In the New Testament these Old Testament writings are regarded as one complete whole, as in John 5:39; 10:35.

From a careful study of all the evidence, there can be no reasonable doubt that at the beginning of the Christian era the Jews had a Canon of Sacred Writings distinctly defined, and that this canon was recognized by the Lord and His apostles, and that this canon was the same as we now have in our Hebrew Bibles, and accepted by all Protestant churches as the Canonical Books of the Old Testament. The Christian Church has received the Old Testament Canon from Israel, and Christ as the fulfiller of the Old Testament has definitely set His seal upon it.

With reference to the New Testament Canon we have no such inspired teaching as to the extent or limit of the canon. The collection of the New Testament writings was relatively late in its origin and slow in its progress, and it was not until the year 397, at the third council of Carthage, that the canon was settled. But from a careful sifting of all the evidence, it seems that already two hundred years before, 2 Peter is the only book which was not distinctly recognized as an apostolic and authoritative writing. In the case of the New Testament the question whether a book does or does not belong to the Bible, does not depend so much on the testimony of the Early Church, as on its authenticity, genuineness, and inspiration. But as we can prove the authenticity, genuineness, and inspiration of 2 Peter, its canonicity is also established.

We have thus briefly attempted to show why, as believers in the divine origin of the Bible, we are not willing to be led astray by the cavils of unbelievers and the attacks of rationalists.

A GYPSY SETTLEMENT.

BY JAMES K. REEVE.

IT was not yet quite day-light when we started out one morning in early August on our search for the gypsies. The sun would be hot at midday—a long drive was before us—so we did not grumble at turning out betimes, nor at taking a cup of coffee and a hasty lunch in place of a more leisurely breakfast. Thus we found a cool air, a brisk breeze blowing, and little hint of midsummer sultriness as our ponies rapidly covered the miles of smooth white road that winds along the banks of the beautiful Miami.

The country people were hardly astir at first, but by and by we saw open house-doors and the smoke curling up from kitchen chimneys; then a rural milk-man turning his cows afield; next a man plowing; a boy lazily (or sleepily) breaking the seed-stalks from the tobacco, acres and acres of which were growing on either hand, and whose heavy, tropical-looking leaves sent out a pleasant spiciness upon the air. Clover fields just purpling with the second bloom, stretched away, velvety and fragrant.

The tassels of the corn standing in serried ranks nodded and waved, and as the sun rose higher gave golden glints above the green. By the road-side the first colors of the ripening year were shown in the seed-bunches upon the wild carrot, which were of every

shade of yellow and brown; thistles were in bloom, and bunches of wild flowers gave bright reliefs.

A field of oats stubble, a picture of gold, was fittingly framed by the deep green of a neighboring wood. The river made a silver thread, now broader, now narrower, through it all, and reflected in its bosom the delicate tints of the sunrise.

If this is the sort of thing, we thought, that the tent-dwellers have every day; this exhilarating sense of freedom that out-door life conveys; this constant fellowship with Nature in her changing moods and seasons, we cannot wonder that through all the mutations of time their race have clung to the wild-wood and the *tan*.

Viewed according to our latter-day intelligence the life of the nomad may not be the highest type of existence. The life that takes no thought of the morrow, builds no home, produces nothing from the earth, establishes no definite and honorable connection with the interests of the world at large, may be reprehensible—but it is enticing. Yet this curious, vagabondish, half-mystical people have led this life for centuries, preserving throughout a distinct tribal aspect that still definitely separates them from the nations among which they live, but with which they have never mingled.

Being so few in number, perhaps never more than a million in all Europe and America, it is a matter of wonder that they have not become wholly extinct, or so absorbed as to have lost their individuality as a race. That they have been so well able to preserve their customs, mode of life, and personal aspect so unchanged by the lapse of time, has been due in a great measure to their strong and continued effort to prevent marriages between their own people and the outer world. Almost complete ostracism is the portion of such as disobey this unwritten law; the severity of this punishment and the dislike for incurring it, can only be realized when it is remembered that the gypsy is wholly unaccustomed to rely upon himself individually, but acts in all things as a part of the family or tribe. Being also wholly unused (as well as disinclined) to steady labor of any sort, he can make but a sorry fight with the world when turned adrift alone in it.

Although they have thus far proved wholly unresponsive to the opportunities for a higher civilization, it may be that the old order of things is passing away. It is to judge of this that we have come a-gypsying to-day.

Almost twenty miles of smooth road and fertile country have been left behind when we stop before a modest brick house standing a little way back from the street, in a suburb of the city of Dayton, Ohio. This is the property and for a part of the year the home of a gypsy of wide repute, the heir-apparent to a throne in Little Egypt; and here, and hereabout, is the rendezvous of a numerous band, or tribe.

This settlement is widely known as the home of some of the richest and most influential families of gypsydom, among them the Stanleys, of whom the present head, Levi, is called the king. As they are reticent regarding their own affairs (though voluble enough when a scent of trade is in the air) it is difficult to ascertain just the kind or degree of dignity and authority that the title confers. But there is sufficient evidence to show that it is more than an empty honor. The title is hereditary, the present king having succeeded to it as the oldest son of one Owen Stanley, an English gypsy of whom I shall speak further on.

So far as may be determined from outward indications, the office of king is mainly that of judge and arbiter. All disputes among themselves are referred to him and there is no appeal from his decision. He has also the direction of the camping and trading parties, determining what route they shall take, the length of their stay, etc. More authority than this he can scarcely have, as, of course, they must conform to the laws and civil establishment of the country in which they live.

In Scotland at one time special authority was conferred upon these chiefs by the state; a writ of privy seal, dated 1594, supports John Faw, lord and earl of Little Egypt, "in the execution of justice on his company and folk, conform to the laws of Egypt." This was an exceptional privilege and there is no record of a like leniency being granted elsewhere.

This Levi Stanley is a short, heavy-set man of something over seventy years; he is still strong and active, with a ruddy cheek and bright eye. Much of his time is passed with the traveling parties, while his oldest son, Levi, Jr., a stalwart, handsome man of fifty, assumes much of the active direction of affairs, looking after property, etc.

Lying scattered about to the north of Dayton are many fine farms owned by them. These we visited, and their general look of thrift impelled us to believe that they would eventually prove strong ties to allure these wanderers from their present ways and toward the life and methods of our own civilization. At present most of the farms are in the hands of tenants, for however near the gypsy may be to the primeval man, he has not yet developed a strong liking for the labor of the primeval occupation.

To this neighborhood they constantly return from their expeditions, and often bring some good piece of horse-flesh to turn out upon their own estates; while in the fall, at the time of the fair, small parties may be found encamped upon the various approaches to the city.

Thirty-five years of familiarity with them has satiated the desire of the citizens for fortune-telling, trading, and the purchase of cheap gewgaws, but from the country people who frequent the fair they reap a rich harvest. Their main, and almost only, occupations are horse-dealing by the men and fortune-telling by the women; and woe be to the countryman who confides too credulously in their representations in either of their specialties; they are born horse-jockeys, adepts in the art of "doctoring" worn-out hacks to make them "e'en a most as good as new," and are on the winning side of every trade.

In fortune-telling their skill depends much upon the mood of the applicant. If one is prepared to make much of little, to exaggerate the importance of any slight approach to the truth that they may accidentally make, he may be enabled to believe in their claims to a knowledge of occult science.

The traveling and camping parties are the most interesting and picturesque feature of gypsy life. These usually consist of a single family, the term family meaning the whole blood connection. It may comprise one or a dozen wagons, and from three or four to nearly half a hundred people. They make long or short journeys, as directed by the king, stopping at each place as long as the state of the horse and palmistry trade warrants.

In districts where they do not appear too often they are an object of interest and curiosity, and their camp is an attraction for visitors. They are rather reserved than the contrary, seldom going out of their way to make acquaintance with the town or country people they may be among, but welcoming with a seemingly innocent *camaraderie* such as may seek them in their tents—keeping a sharp lookout meantime for any opportunity to bargain or trade.

While not over-scrupulous in their dealings there is probably not much foundation now, however it may have been in the past, for the general accusation that they are given to robbery and petty thieving. As their wanderings lead them frequently over the same territory, it is to their interest to keep within the bounds of the law. Many of the misdeeds with which they are credited, are in reality committed by roving bands of Canadian traders who are often mistaken for gypsies.

Their greatest vice is an over-fondness for liquor; frequently upon returning from their trips, being abundantly supplied with money, they would engage in heavy drinking bouts and spend money in every foolish extravagance until the supply was exhausted and necessity compelled a return to the road. Of late years they have become more thrifty, and the money brought home is invested mainly in good real-estate.

The gypsy character is difficult to analyze. While shrewd and crafty, and much given to drawing the long bow in his dealings, yet when he has once made a promise or given an obligation it will be strenuously observed, at least in the letter. They are a mixture of simplicity and cunning. They love dress, bright colors, and showy ornaments. Upon their wagons, their homes the most of the year, they often lavish a barbaric wealth of adornment, and when one is at last finished to their liking, it occupies the chief place in their hearts.

While in our prosaic day little is made of the mystery of this race, at least one fact concerning them is a source of never-ending wonder to their Gentile neighbors. When an event of special importance occurs, such as the death or marriage of a noted member, it is wonderful how rapidly the news is spread abroad through the people of Little Egypt, and how quickly the clans gather. It would seem that the whereabouts of the various parties could be known to each other only in the most indefinite way; yet by some means of communication known only to themselves, they have little difficulty in sending or receiving news.

The burial of Queen Matilda, the consort of

Levi Stanley, some ten years since, at Dayton, was such an occasion, and the number of gypsies gathered there was probably the greatest ever seen together in this country. They came from far and near, so that the funeral was said to have been the largest ever seen in the city.

A curious ceremonial in connection with the death of the queen was the burning of all her personal effects. Her wagon, tent, wearing apparel, etc., were made into a pile and the match applied.

In Woodland cemetery we found a fine shaft, quarried from native granite, erected to her memory. It bore the inscription, "Matilda, wife of Levi Stanley, Died Feb. 15th, 1879," and some verses of which the following were the first lines:

"Farewell, dear Tilda, farewell,
Your earthly days are past,
Like a blooming and lovely flower,
You were too sweet to last."

In the same cemetery is another grave where lie two who have been rulers in Egypt, which had for us still greater interest. It was a somewhat neglected spot, surrounded by a small iron railing. Within were two plain marble slabs, one lying upon the ground where it had fallen. Here was the final resting place of the first of the royal blood who came from monarchical England to this home of the free.

One stone bears this inscription: "Owen Stanley, died Feb. 21st, 1860, aged 66 years. A native of Reading, Brooks Co., England."

Then follow four obituary verses, of which this is the last:

"Owen Stanley was his name,
England was his nation.
Any wood his dwelling place,
And Christ his salvation."

The marble further tells that he died at Andover, Indiana, in his wagon; and that he left twelve children, forty grandchildren and two great-grandchildren to mourn his death.

The other tablet is to "The memory of Harriet, consort of Owen Stanley; died Aug. 30th, 1857, aged 63 years." Then some obituary verses, the last almost a counterpart of the one above. The line, "any wood a dwelling place," is evidently a popular refrain, and is pathetic when we consider in how many lands and ages persecution has prohibited them from any dwelling place *but* a wood.

A small stone near these, to "Mary, daughter of Dangefo and Dovie Stanley; born in England, died December 11th, 1857, aged two years and fourteen days," would seem to place the date of the migration of this family somewhere between 1855 and 1857; corroborating the statement of my informant that they had been here about thirty-five years.

While the inscriptions on these stones would indicate a belief in the Christian religion, it is hard to reconcile their known modes of life with any religion whatever. It is more than probable that these protestations of faith are only in accord with a course adopted by them long ago as a measure for self-protection; i. e. to profess the religion of any country in which they were sojourning; and that the habit became so confirmed that they still cling to it in a land where it can do them neither good nor harm. In Europe, four hundred years ago, their credit was so poor that they were glad to make shift of any means by which their repute might be bettered. The necessity for this may be seen from the fact that they were successively expelled from France, Spain, and England, "as an outlandish people, calling themselves Egyptians—using great, crafty, and subtle means to deceive the people; going from shire to shire, and bearing them in hand that they by palmistry could tell men's and women's fortunes."

As one stands by the grave of these children of Nature he can hardly help wondering what migratory impulse compelled them to the crossing of the seas. To these dwellers in the forest was not a wood of English oak as good as any other? But they are rovers by instinct, and the same restless spirit that caused them long ago to spread out over Spain, through Italy, into France, while civilization was yet young; then north toward colder climates, and still more inhospitable people, has urged them on until they have crossed the Atlantic and spread well out toward the Pacific. Will they now cross that and so come again to their own?

Like the Jews, a nation without a home, they have thriven under persecution and like them may now be found in almost every portion of the world.

Their title to the name of gypsy comes from their own claim that they were originally from Egypt; but there is little evidence that their stay in that land was more than temporary as they came westward in their flight from Timour Beg, upon his invasion of north-

ern India. That they believe their own account is evidenced by the fact that they fondly speak of their own race as the people of Little Egypt.

Another name by which they are known, but one that is rarely used except among themselves or by such as are familiar with their language and customs, is that of *Romany*, from *rom*, a husband, or from *rama*, to roam. In their songs, almost the only literature they possess, frequent use is made of the words *Rom* and *Romany*, as applied to themselves.

Considering their numbers and antiquity, individuals of this race have failed singularly to display any distinguishing characteristics. I can recall only two who have shown sufficient individuality to obtain even the smallest place in the chronicles of the time. One of these was Jem Mace, the English prize-fighter; the other, Charlotte Cooper, the "Gypsy Beauty" of the famous painting by C. R. Leslie, and whose story has been so well told by Mr. Charles G. Leland.

I have instanced the fact that they are not well-disposed toward those of their own people who marry into the outer world. Not very long ago a grandson of the king committed this indiscretion. He was at once thrown upon his own resources, as he undertook to live with his wife apart from his tribe. He was fitted for nothing but the commonest kind of manual labor, and poorly fitted for that; so it was not long before he was glad to take refuge again in the tents of his people, and his Gentile wife went with him.

So notwithstanding efforts to prevent it, their blood is gradually becoming mixed with that of the *Gorgio*. Land—the "tie that binds" to civilization—is being acquired: houses are taking the place of tents; and so the resistless power of civilization will by and by blot this people, as a people, from the earth.

TRINIDAD.

BY VICTOR SMITH.

THE negroes of the Windward Islands are disposed to be the most unconscionable set of scoundrels on earth. They would steal a ship if they could carry it off, but their inventive genius is of so low an an order that it vanishes in the presence of such a huge undertaking as the successful removal of a thousand tons of booty. They are pilferers. When a vessel arrives at a Caribbean port they surround it with their fleet of boats and swarm over the decks and cabins, appropriating every thing they can lay their hands on. It requires about half the crew to watch them. They have been known to steal part of a ship's rigging in broad day-light. They stole a piece of salt pork from my hook while I was fishing for sharks at Trinidad. I believed that a shovel-nosed monster had given me a bite and was encouraged to bait the hook again and sit up all night in the hope of catching him. The same trick was tried on the captain of a British bark who fished with a harpoon, and the result was an islander on board with a piece of steel and a frightful wound in his thigh.

These fellows wanted a shilling for carrying me ashore at Port-of-Spain and another for fetching me back to the West Indian steamer *Muriel*, on which I was a passenger. A vigorous competition among a dozen boatmen enabled me to strike a bargain with one for sixpence each way. This cutting of rates proved to be contrary to Trinidad custom, and when I was ready to return to the steamer I found a strong combination against me, which it was impossible to break. "Four bob to git you back to de steamer, four bob, er no boat."

A "bob" in Port-of-Spain means a shilling. As four of them are only a dollar, the payment of such a charge would not have embarrassed me seriously, but there was the principle of the thing! I was on the point of yielding both principle and shillings to the enemy when the postal agent who was on his way to the vessel with the intercolonial mails, offered me a seat in his boat. I took it without argument; four stout coolies bent to the oars and we shot away from as sheepish a gang of ruffians as Trinidad was ever blessed with.

Done with them? Not yet. They followed me to the steamer and swarmed up the gangway at my heels, the one with whom I

had bargained, vociferously demanding the sixpence, which he solemnly protested the mail agent had prevented him from earning.

"Clear the gangway!" thundered the second officer, an English giant, coming to my rescue.

They scattered like crows, all taking to their boats except my particular and enterprising friend, who seemed inclined to linger. With a blow of his fist the sailor sent him sprawling into the Gulf of Paria, and when he came up, held him by his kinky hair until his companions came to take him away. The water was alive with sharks and I expected to see the fellow's leg snapped off at any moment. When an ugly man-eater swam within a yard of him, I could not restrain a cry of warning, but the darkies in the boats laughed derisively as the russet-colored terror of the sea metaphorically turned up his nose and dived out of sight. Sharks ordinarily are not fastidious; but it seems to be a solemn fact that they will not touch a Trinidad negro.

Port-of-Spain has a poor harbor. A vessel drawing fifteen feet cannot get within three miles of the city without plowing through a sea of yellow mud, which is washed into and across the Gulf of Paria by the Orinoco River. When a steamer enters port, her screw churns up acres of slime, and when she departs, her anchors and anchor chains carry away tons of the stuff. Dredging does no good in the absence of a Chinese wall to keep back the swollen tide of the Orinoco. The city is a dreadfully hot place, and the visitor fain would undress himself after the manner of the coolies, who, in picturesqueness of attire vie with the vultures which own the streets, strut through the public squares, and comb their plumage on the house-tops.

Every coolie that I saw, reminded me forcibly of Mr. Isaacs' theosophic friend Ram Lal. There is about those poor transplanted Hindus a classicism of feature, an impressiveness of demeanor, a nobility of bearing, that cannot fail to engage the serious attention of the most casual observer. But physiognomy lies. As a class they are shamefully immoral—for which their religion is responsible—and superstition has so long enchained their understanding that mentally they are far below the level of the African. The British government sends them from India to Trinidad under indenture for five years. During that period they are paid good wages for their labor on sugar estates, and when their time is up they have the alternative of returning to their native land (the government transporting them free) or remaining on the island, where a home is provided for them at England's expense. Few return. They are allowed to bring their numerous wives and children with them, and at the end of five years the coolie village in the suburbs of Port-of-Spain becomes their home.

Nature has endowed the women with a peculiar beauty, which, however, is marred by a superabundance of artificial adornment. Their faces are disfigured with all sorts of gewgaws. In their noses they wear brass buttons, trinkets of silver and gold are imbedded in their cheeks and chins, breast-pins conceal their under lips, their ears are pulled out of shape by the weight of massive rings, and on their foreheads they fasten metallic plates. Huge necklaces of British coins are worn by young and old. The delicate hands of the village maidens and the horny fists of the crones are loaded with rings and bangles, and the bare arms of the matrons, exquisitely rounded, are covered from wrist to shoulder with bands of pure silver, which tourists buy at exorbitant prices as relics of a curious, transplanted race. I saw one woman who wore jewelry valued at ten thousand dollars.

There is a striking contrast between the neat, bronze hued housekeeper of the coolie village, with her beautifully braided flaxen hair and plain gown, and the vain negro woman of the Windward Islands. Stand aside and see a bevy of tropical belles meander down the street in Basse Terre, Charlestown, St. John, Bridgetown, Port-of-Spain, or any other town on the pleasant waters of the Caribbean Sea. The first thing you notice as they loom in sight is the swish, swish of their gowns from left to right, from right to left. A moment later you leap to the startling conclusion that the gown is the only garment they wear. It is made of calico of the gaudiest description, and has a long train which sweeps a path behind the wearer. They wear neither shoes nor sandals, and the black-brown uppers and bright yellow soles of their feet, peeping boldly from beneath the high-cut fronts of their gowns, alternately flash in the sunlight and grow dim in the advancing shade. Their head-dresses are wonderful to behold and immeasurably beyond imitation. No Parisian coiffure artist could hope to construct anything half so quaint or a hun-

dredth part so hideous. Their pearly teeth—a characteristic of the black race—and the whites of their eyes are beautiful adornments. Neither collectively nor individually is there anything attractive about the black women of the tropics.

The pride of Trinidad is the famous botanical garden, the world's nursery for tropical plants. Nature and art have combined to make it an Eden, the Adam and Eve of which are the governor of Trinidad, Sir William Robinson, and his wife, who occupy a palatial home situated near its center. There is no flaming sword to keep out visitors, for all are welcome, and the only satan in the inclosure is the natural hankering of the stranger after specimens of rare and beautiful plants. It is easy to lose one's self in the labyrinthian groves, for even the piercing rays of the sun are lost in the attempt to steal through interlacing boughs and leafy canopies. Wandering alone in the midday darkness of the dense shrubbery I came upon a nutmeg tree, its slender limbs bent low with the burden of ripe fruit. The prosaic housewife of Connecticut never saw anything in nature half so lovely as these rich, glossy, mahogany-brown nuts in their crimson armor of mace, peeping cautiously from half open pods as if seeking a soft spot on which to fall so that they might not mar their beauty.

Here the giant bamboo is seen in all its magnificence, the gardeners having preserved isolated clusters in which the canes grow so thickly that nothing but the wind can find its way between them. In a single group not more than ten feet in diameter I estimated that there were twelve hundred canes. Many of them are eighty feet in height. They spread out at the top so that at high noon their shade covers nearly a half acre of ground. Being too big for fishing poles, the stems, some of them twenty inches in circumference at the butt, are sawed up and the joints used for flower pots.

Between the botanical garden and the city lies Queen's Park, a grand savanna some forty acres in extent, where horse races are run in December and cricket is played the year round. The natives never heard of base-ball. The races are run on turf, as in England, the course being marked out with red and white flags. The horses are Jamaica thoroughbreds, whose sires and dams were originally imported from England. The animal qualified to win at Queen's Park is shipped to Bridgetown, on the Island of Barbados, where it generally picks up a purse or two in July. While in Bridgetown I visited a prominent racing stable and was treated to an inspection of several kings and queens of the Barbadian turf. As each animal was led into the paddock, the owner took from his pocket and exhibited with much pride its ancestral tree. A superb brown mare, with a pedigree tracing away back to the Godolphin Arabian, was pointed out as the Firenzi of the Caribbees, and it was cautiously whispered in my ear that she could go a mile in 1:49. This information I was unable to appreciate at its proper value, for our Firenzi, when thoroughly fit, can go a mile any day in 1:39. The people of both places, however, white and black, take a deep interest in the sport, and in the lobbies of the ice-houses the races are discussed with enthusiasm and excitement months before they are run.

The people of Trinidad are extremely careful of their health and delight in warning strangers against the dangers of exposure in the tropics. Strolling through Queen's Park one afternoon with my hat in my hand—the day was cloudy and the air like hot steam—I noticed a commotion among the members of a cricket team and a number of spectators; all turned in my direction, gesticulating wildly. Some ran toward me crying, "Put on your hat, put on your hat!" To oblige them, I obeyed promptly, and play was resumed. An old inhabitant explained that exposure of the head in the open air was almost invariably followed by a fatal fever.

I made the intimate acquaintance of the Port-of-Spain street-cleaning department. It is a wonderfully efficient organization and could teach New York, London, and Paris lessons in street-cleaning economy. It is composed entirely of vultures, rusty black fellows with featherless heads and necks and long legs. The inquisitive stranger is about one minute in learning that these accommodating municipal servants not only clean the public thoroughfares but own them as well. They hold animated caucuses in the parks and market places, and require pedestrians to step aside when met on a narrow sidewalk. Under ordinary circumstances they are a jolly and complacent brotherhood, but good-fellowship vanishes in the presence of offal. A pound of spoiled meat tossed in the midst of them will cause more dissension than a ton of dynamite in Scotland Yard.

Nine miles from Port-of-Spain, high up in the hills, there is a pool of limpid water called Blue Basin. It is one of the curiosities of Trinidad. Its diameter is about forty feet, its depth in the center twenty, and it is kept fresh by a small stream which leaps into it from the edge of a precipitous rock thirty feet above the surface. I bathed there in company of two fellow-travelers, though the water was ice-cold, and was so crazy as to dive to the bottom several times for relics. For three days we were unaccountably ill. A physician was horrified on learning that we had taken a dip in the basin, for the water, he assured us, was rankest poison.

Another curiosity is Pitch Lake, where asphalt is taken in immense quantities. Like the widow's cruse of oil, the supply never diminishes, though vessels from all parts of the world load there year after year. The lake is supposed to be the crater of an extinct volcano. The surface is as black as tar; and as fast as the bitumen is removed from the top, more rises from the bowels of the earth to take its place.

Port-of-Spain is blessed with a street railroad system, the cars of which are drawn by mules, almost hairless and but little larger than a Texas jack-rabbit. Animal life, so far as domestic creatures are concerned, is at a discount in the tropics. A cotswold sheep imported from England becomes woolless and fleshless in the hot atmosphere of the Caribbees. A goat from the United States sheds every thing but its horns and becomes a picture of misery that would soften the hardest heart. After the third or fourth generation, horses become ponies and cattle degenerate to the stature of calves. At first the stranger hesitates to ride in a Trinidad street car, and there is a longing in his heart for Henry Bergh, of blessed memory, and his Society for the Prevention of Cruelty to Animals. The pitiful and resigned expression on the faces of the poor little mules is touching in the extreme. But scruples are quickly overcome by the scorching sun, which silences the conscience by melting it. And once in a car the visitor is relieved, for the diminutive motors, whose bones cut their harness, are as quick as electricity and as strong as the Jumbo Percherons of New York.

The famed gold mines of Bolivar are within easy reach of Trinidad, steamers plying regularly between Port-of-Spain and that city, which is only a four days' voyage up the Orinoco River. I did not take the trip. There was much talk of revolution in Venezuela, and I did not care to disturb my serenity by mingling with an excited populace. All unnecessary exertion should be avoided in the tropics. A traveler from the seat of war told me in a brief interview all I wanted to know about the perpetual internecine strife in Guzman Blanco's pocket borough.

"What are they fighting about now?" I inquired.

"Fighting about?" he said, in a tone of mingled surprise and disgust—surprise at my stupidity and disgust at the thought of war.

"Yes, fighting about," I repeated. "What is the cause of the present conflict?"

"There's no fighting in Venezuela, no conflict, no war. The whole affair is a hippodrome. I have seen it with my eyes, heard it with my ears, and a piece of it fell on my big toe. Why, those fellows would not fight. Let me tell you of one of their bloody battles that the people of the United States read about. I will begin at the beginning. Idleness is the besetting sin of tropical humanity. When people do not work they get troublesome. Spaniards are as inflammable as gun-cotton. In Venezuela the entire population explodes about fifty-two times a year. Now, the wily politicians, the rich old generals who control the destinies of the republic in order that they may fatten at the government crib, have learned by experience that the only way to keep themselves popular and the people in subjection is to provide the latter with pretexts for explosions; that is, as it were, to produce the concussion that sets off the dynamite. The most influential man in Venezuela is he who can cause the greatest agitation. Guzman Blanco is an adept at lighting fuses, but he has retired from the field and is living like a king in Paris. After he was elected president he appointed himself minister plenipotentiary and envoy-extraordinary to France and took upon himself the burden of two enormous salaries. Later on he made Rojas Paul president. He is one of the richest men in the world and carries Venezuela about in his inside pocket just as he did when I used to know him in Carácas.

"But I was going to tell you how those fellows wage war on one another without reducing the population. The fighting men of the opposing armies are miserable fellows who have been lassoed in the foot-hills and

placed under guard in the front rank, where they are threatened with death from both sides. The regular soldiers remain at a safe distance in the rear. When every thing is ready for the battle to begin, the two commanders ride forward on ponies and salute with most extraordinary courtesy. Both are silent for at least a minute, each waiting for the other to speak. Then one begins somewhat in this style:

"'You are a low, contemptible dog. I am a gentleman. My father was a gentleman, my grandfather was a gentleman, all my ancestors were gentlemen on the male side, and my mother was a lady. Your father was a dog like you. I spit in his face, and I spit in the face of your grandfather and all your ancestors on the male side, for they were dirty dogs, cowards, traitors, just like you.'

"He keeps this up for about half an hour, getting worse every minute, and stopping quite out of breath. Then the other, who has never moved a muscle during the storm of abuse, returns the fire with interest. He is about half through when the gun of one of the lassoed wretches accidentally goes off. An awful stampede follows. Both armies followed by their generals fly to the woods, while the lassoed troops make tracks for the foot-hills. The battle field is strewn with arms and munitions of war, but not a dead nor even a wounded soldier can be found. Next day the whole country is alive with stories of a bloody conflict. Such is war in Venezuela."

The *Muriel* left Port-of-Spain by way of the North Boca, a narrow channel cut through the arm of the island. The current at the ebb and flow of the tide is as swift and dangerous as that at Hell Gate, New York, and many a stanch sailing craft has gone to pieces on the rocks that lie beneath the surface of the treacherous waters. The scenery on either side is of the finest possible description. The progress of the steamer makes it panoramic. Standing on the spar deck I gaze for one moment on the face of a frowning cliff. It drops astern and my eyes rest upon a peaceful slope, resplendent with the varied colors of tropical vegetation. Next, the vessel almost scrapes her side against a great nigger-head bowlder that lifts itself abruptly from the water a hundred yards from shore. On its top there stands a solitary tree, the branches of which are the perching places of a myriad of pelicans. The *boca* might appropriately be called Pelican Passage. After the bowlder comes a sheltered cove, whose waters remain unruffled in the fiercest storm. Its beach, white as the driven snow, stretches back to a sleeping hamlet but half concealed in a grove of stately palms. Fish nets drying on the sand tell how the people live. The eye is riveted to the spot until another cliff shuts out the view. The black mouth of an ocean cave next engages the attention. Far down its throat steals the flowing tide, fighting its way over rocky excrescences, the water rising into wrathful foam-caps at every obstruction. Another luxuriant slope, another rough-faced cliff, another cave, another fishing village under the palms—they pass quickly before me and disappear as the steamer turns up the coast heading for Barbados.

PRINCE VON LIGNE.

BY FERDINAND GROSS.

Translated for THE CHAUTAUQUAN from *Was die Bücherei Erzählt.*

THE picturesque surroundings of Vienna are so famous that a reader should never hesitate to accept an invitation to an excursion in its neighborhood. The invitation this time is for a walk to Kahlenberg. We will not feast our eyes on Vienna, which lies before us like a pearl in a deep shell, but will turn to the neglected, forgotten grave of a man who represents a peculiar phase of culture, and who as a general, diplomat, and writer, left behind him wide-spreading influences. At Kahlenberg when the gaiety of the Viennese overflows and clamor and music fill the air, those lounging about scarcely think that ten paces away lies a lovely resting place for the dead. Between the path and the carriage way, to one side of the Kahlenberg Inn, lies an old churchyard surrounded by birches and beeches.

We pass the narrow entrance and find ourselves on an island—a silent island, in the midst of a rolling tumultuous sea of joyous life.

A tottering granite cross tells us that here are buried a number of members of the family of Prince von Ligne. Under the cross a grating shaded by trees incloses several grave-stones. On one of these we read that Prince Karl Lamoral von Ligne was born on the 23d of May, 1735 and died December 23, 1814. It will be worth our while to stay a time with this one of the family, to conjure up his spirit, to look into his face, and hear his words. The son of a soldier, born in Brussels, he spent sixty-two years in the Austrian military service. In the Seven Years' War and in the war of the Bavarian secession he earned distinction as an officer rising at last to the rank of field-marshal. He was a soldier, body and soul.

For eleven years Ligne read with Voltaire. In spite of this, his first literary attempt was not in belles-lettres, but a brochure on the art of war. It was he who said, "To judge a work correctly, one should not know the author." I venture to correct him. Prince von Ligne the author cannot be understood by any one without knowing Prince von Ligne the man. So completely did he throw himself into his writing that one might imagine he heard him talking when reading him.

At every period of his life as a young man, rich, handsome, and dissipated, as an old man reduced to a slender income, he beautified life by conversation and correspondence with the best minds of the day. Mentally and physically he was an epicurean and he denied himself no intellectual nor physical delight. His epicureanism went so far that in one of his letters he laid down the doctrine that he who would enjoy life to the uttermost, must not remember much. "I love memory none too well. It brings our old happiness before us and we are filled with regret; it brings our misfortunes before us anew."

He was the friend of Frederick the Great, of Catharine II., of Voltaire, of Rousseau. For this reason his "Memories" which have just appeared, are received eagerly. So long as he was well he traveled incessantly. He knew all Europe from personal observation. When an old man he recalled many of his interviews with pleasure. "If I had been so good a Christian at Ferney," he wrote shortly before his death, "as I am now, and a little younger as I was then, I would have reconciled him (Voltaire) with Christianity." The key which he strikes here permits no judgment of his belief. We can draw something of this from a letter to Madame de B., wherein he recognized himself theoretically as a religious man. Madame de B. had lost her husband and had asked Ligne for advice as to whether she should enter the church. He wrote her, "Begin by believing, for I think you are praying to One whom you do not honor. I neglect to pray to Him whom I do honor. That is my mistake. Were my practice equal to my theory, I would be a good Christian." Voltaire knew how to prize him, and when the Prince in 1768 was welcomed in Paris by a distinguished company, the patriarch of Ferney wrote, "You are enjoying your friends in Paris and you are putting an impress upon them." The Prince told with joy how Rousseau called on him in Paris: "Louis XIV. could not have felt so honored when he received the Siamese embassy."

Prince von Ligne had no great depth, but this was not missed in a man of the world at a time when all Europe was like a great salon, like one, too, at whose door the Revolution would soon knock with heavy fingers. Personally, Ligne suffered loss and disaster through the Revolution, but he remained afterward as before, the gay *bonvivant* who kept his fine laugh in spite of the storm which lifted the world from its tracks and with high content tripped along as if nothing had happened, ready at any moment to cry out with enthusiasm, *vive la bagatelle!*

The chief works of Prince von Ligne were published in thirty-four volumes under the title of "Military, Literary, and Sentimental Miscellany." These thirty-four volumes contain military records, a work on gardening, dramatic reflections, aphorisms, letters, tragedies, comedies, poems, and a review of Madame Krüdener's romance, "Valérie." He wrote full treatises on the campaigns of Prince Louis of Baden in Hungary and on the Rhine, on those of Count Bussy-Rabutin, commander-in-chief in Transylvania, on Count Bonneval, the Austrian master-general who was known in the Turkish service as Ahmed Pacha. Two volumes are devoted to his diary of the Seven Years' War. He analyzes the character of Frederick II., gives his opinion of the war with the Turks from 1736 to 1739, translates and comments on the secret instructions given to the Prussian officers in 1778, then turns back to the Thirty Years' War; but while handling these great state matters he is not hindered from considering the least event which attracts his attention. He has

as sharp an eye for the most trifling matter as for the most important.

The prince let no species of literature go untried. When he had no other task, his pen naturally busied itself with a clever *mot*, an epigrammatical remark, a fine sentence, a tripping bit of wit, philosophical humor. Then he showed what Varnhagen von Ense found so characteristic of him, the airy touch, the brave materialism, the elegant incredulity. One of his sayings has become immortal, that about the Vienna Congress of 1813: "The Congress dances, but does not proceed." From him Catherine II. received her name of "Catherine the Great." He took a sympathetic interest in crowned heads, for he was a Royalist through and through. His opinion was expressed energetically in a letter dated October 16, 1790: "One can overthrow a king, but not a throne."

It was the fashion at this time to cultivate cleverness, and Ligne was too much a man of the times, which he served as a priest his God, to struggle against it. When he informed Joseph II. from Russia that the Czarina and Prince Potemkin seemed friendly to Austria, but not the Russian minister, he said, "Your majesty has the lobby and the salon of the Hermitage, but not the cabinet." Even under a rain of shot he used his epigrams. Once when he exposed himself to the Turkish shot, an artillery officer warned him: "Your highness is exposed." But he thought who ventures nothing, gains nothing, and answered, "*N'impose, qui ne s' expose.*" Emperor Joseph once asked him what new thing was said of him in Belgium. "They say," was the answer, "that your Majesty desires our welfare." When Napoleon married Marie Louise, he sent Prince Metternich, who had made the match, a costly porcelain service. Prince Ligne repeated, "A service for a service." Prince Philip of Hesse-Homburg, who was a famous Austrian general was timid in society. Prince Ligne said of him, "You must be his enemy to put him at his ease." When Madame de Staël came with her son to Vienna, she was asked why she had come there. "I come," she answered, looking at the Prince, "to place my son in the School of Genius." The Prince replied, "He has been there since his birth." And when he visited her at her hotel and she apologized for not having more elegant apartments, he said, "When one is in the company of Corinne, he dwells on Parnassus."

In 1809 Madame de Staël published a collection of the Prince's works and called the attention of the literary world to him. From that time his literary reputation dates. He possessed the virtue of gratitude and often acknowledged that Madame de Staël had brought him out. "I thank you a thousand times," he wrote, "that you have taken me from the obscurity of Vienna and placed me before the world, which did not know of my existence. One might produce great works, but only you would dare by a single stroke to create a reputation."

When Leopold II. followed his brother Joseph, the Prince no longer felt at home in Vienna. He took his departure and installed himself on the Leopolds-and Kahlenberg. His little place in the city which from its narrow entrance he liked to call his bird-cage, lay against the city wall. Everything about the place was colored rose-red: the livery of his servants, his letter paper, the old-fashioned calash. Here the Prince had kept open house. No distinguished person ever failed to call here. "Whoever wishes, comes, and whoever can, takes a seat," so Ligne wrote in his "Memories." "Often when some sixty people come in together, the chairs give out. People then stand upright until those who are in a hurry depart."

When he built his house on the Leopoldsberg, wherever he could he used poetical inscriptions. Over the principal door was Egmont's motto, *Quo res cumque cadant, semper stat linea recta.* On a wall near the Danube he wrote verses in one of which he declared himself, "without remorse, without regret, without fear, without envy." When seventy-seven years old he intrusted to the garden wall how unwillingly he gave up the thought of love: "Farewell fortune," he wrote, "honor and all that belongs with you, farewell. Here will I forget you. And love, farewell to you. It is harder to part with you than with all the rest." Here is an inscription which the curious passer-by could read on the window: "Learn of the Danube, how our days pass by. These clouds are pictures of our illusions. Do you see how the smoke and often the storm settles over the roofs of the palaces and the courts? Seldom does the sun force its way through the smoke and clouds. Do you know the moral? Enter this retreat where study and content rule."

What delighted him most about his retreat was its idyllic, pastoral character, but it

would be a mistake to suppose that the Prince lived there alone. He could not exist without company. "I have always loved company so much," he wrote, "that I once gave away a Salvator Rosa because it was a picture of an uninhabited desert, and the desert gave me the blues. A picture without figures is like the end of the world."

In and around Vienna he found little opportunity to cultivate his great passion, that of horticulture. On his Belgian estate Beloeil, of which he lost possession by the conquest of Belgium by the French; he had been able to do that to his heart's content.

One volume of his "Miscellanies" is entitled "A Glance at Beloeil and at Many of the Gardens of Europe in 1795." The work advises that children be encouraged in gardening as early as possible as it turns their minds from evil. He reviewed the most famous gardens of Europe and laid down the rules which artistic gardening demands.

In that day the man who had an hundred fancies in a minute, depended much on writing letters. The shadow of Madame de Sévigné had not vanished; there were still people who felt called to follow in her footsteps. The struggle to crowd a letter into a dispatch or on a postal card had not begun; nor had they begun to connect distant points by telephone. We live rapidly. We have little to say to one another, and almost nothing to write. There was a day when people had more time than now. Our hour has only sixty minutes. They wrote long letters; they even read and answered them. Ink possessed then some of the power which now belongs entirely to printer's ink. Prince von Ligne carried on a full correspondence with people who lived in the same city as he did. He sought, so to speak, to escape into letter-writing, and poured himself out freely in a sort of conversational correspondence. We read how he wrote to the Viscountess de Bargemont, "You were right yesterday, my dear Viscountess, and it seems to me that you are accustomed to be so. I would have answered you, but a talker is possessed by his tongue, and in such cases I prefer not to strain my lungs but to reply the next day by letter."

The Prince declared that he wrote very few letters. There were people at the time who wrote more. In his letters we find more sharp and polished observations than in his purely literary productions. An example is the beginning of one written in 1794 to Duke von Braunschweig: "Mr. Wm. Meilhan has showed me your highness' letter, which contains a kind reference to me and a recommendation to posterity. It is to be hoped that you will stand well enough with the latter for this recommendation to be honored as a letter of credit." He wrote to a young Hollandaise whom he adored: "I must hasten for I am going to have the misfortune of seeing you again and then I cannot say a hundredth part of what I shall want to say." To another lady-love, an American by birth, he sent a letter apparently to Christopher Columbus, in which he said to him: "I want to thank you for having discovered that part of the world in which the most beautiful and adorable of beings are born."

The best of his letters are those to the Marquise de Coigny. The Prince wrote to her while he attended the Czarina Catherine in the year 1787, on her journey to the Crimea. The territory on which a year later the war with the Turks was to be fought, was then reconnoitered, so to speak. The Prince who helped at Oczakow to besiege the Turks was in high favor with Catharine, and had received a present of land in the Crimea from her. Potemkin and Count Ségur attended the Czarina also. On the way Joseph II. joined them. The Prince wrote of their journey to the Marquise de Coigny, a distinguished lady whose salon was in such favor that Marie Antoinette said, "I am only the Queen of Versailles. Madame de Coigny is Queen of Paris." Prince von Ligne at this time was fifty-two years old, Madame de Coigny, twenty-eight. But in spite of this difference in ages he was deeply in love with the charming Marquise, and in order to awaken her interest, he related her a great deal of gossip about the trip. We learn from this that there is to be a war. We learn of the fabulous splendor of the ships which the distinguished company use, and here and there a contribution is made to the character-sketch of Catharine II. He described many episodes of the trip: "I have forgotten to tell you," he writes in one, "that the king of Poland waited for us in Kaniew. He had spent three months and three millions there in order to see the Czarina three hours."

While the Prince did not fail to relate carefully the wit of others he took pains to show himself in the best light. In addition to other matters he laid himself out to put an ef-

fective ending to each letter. Here are two of these closing cadences: "I have been invited to see some fire-works which are said to have cost 40,000 rubles. Fire-works are not so agreeable to me as your conversation. They leave behind them sadness and darkness, which it does not"; "We are just starting for Aulis, where Iphigenia, if she had been so lovely as you are, would certainly not have been sacrificed."

Prince von Ligne could not praise Catherine's good qualities enough. He described her as "a Cleopatra who drank no pearls, but who spent them." She scattered millions among the people on the trip. According to his testimony the Russians were better off than was believed commonly.

Ligne had a peculiar versatility in writing portraits. This was the style at the times. Madame de Staël tells how at her father's, M. Necker, a portrait describing him was read in his presence which likened him to a living picture, a chemical substance, an angel, a lion, a hunter, a vestal virgin, an Apollo, a majestic bridge, an Albanian hound, a vulcan, a fire-spout, a cloud, a mirror, a fireside, a mine, to coralline and to the good genii of the Arabs.

Prince von Ligne wrote many portraits without committing such blunders. The portrait which he made of Emperor Joseph II. is a fine piece of work, full of life because of the effort to show the emperor on his least known side. "If to be incapable of any meanness, were sufficient to earn the title 'the great,' we would say 'Joseph the Great.' But I feel that more is necessary: a glorious fortunate kingdom, famous and successful wars, sudden expeditions crowned with victory, perhaps also feasts, content, and splendor. I dare not flatter the dead as I do the living. Circumstances denied Joseph II. opportunities for showing his heart. It was not given to him to be a great man, but he was a great prince. He gave himself up neither to love nor friendship, perhaps because he felt that he would depend too much upon them. Having at times a certain calculation in his disposition, he drew back in distrust because he saw how other monarchs were deceived through women, confessors, ministers, or friends. Kept from leniency because he wished to be just above all, he was severe when he thought he was merely scrupulous. Joseph feared that he would be considered partial if he distributed favors, and so refused them. He demanded of the nobles more nobility and despised them more hotly than any other class when they failed to reach his ideal."

After he had gone over Joseph's character in detail, he closed with these words: "To the impetuosity of Joseph we must attribute the restlessness of his kingdom. He finished and perfected none of his work. His mistake was only to have sketched the outlines of good as of evil."

The works of Prince von Ligne contain many more such portraits.

In his "Memories" we find him an earnest critic of the social and political regulations concerning the Jews and Poles. He declares the mistakes of the Jews to be the consequence of the oppression to which they have been subjected. "Make them happy and esteem them and they will be good," he said. At the close of his "Memories" he again declares, "We must reform the Jews. I understand very well the horror which they inspire, but it is time that it ceased. A punishment of eighteen hundred years is long enough. We often make men what they are. Are the Jews dirty and thievish? Wash them up and trust them, and they will be so no longer.

Prince von Ligne prepared a quantity of stuff for the stage: "Saul," "Don Carlos," "The Queen of Majorca," "Cephalide," "Diana and Endymion," etc. The tragedies are merely imitations of French tragedy. Ligne was no dramatist and no novelist. Not once in his comedies does his gift for sparkling conversation show itself, though it is one of his most conspicuous qualities. He failed when he attempted to create a sustained and finished character. Only that suited his nature which he could dash off. He is a writer when he uses his pen as by accident. He irritates us when he puts on a literary mask behind which the jesting, clever man of the world and darling of the salon are hidden. His relation to literature was like that of a man's to a beautiful woman whom he admires, but he desires only to admire, not to make her his wife. He cannot be called a great writer, but he is worth study as a leading character in the rich gallery of the eighteenth century.

WHAT ENGLAND HAS DONE FOR INDIA.

BY BISHOP JOHN F. HURST, LL. D.

ENGLISH rule over India is not a case of hard conquest and commercial advantage. We think of Clive's terrible deeds and Burke's pictures of the crimes of Warren Hastings. We go still further back, and reflect upon the vicious parts of the policy of the East India Company during its long history. But there is a broader view, which we are compelled to take, if we would justly compare the India of to-day with what it was two centuries and a half ago. Even after discounting the wrong doing of every English officer and administrator in India, and the connivance of the government at idolatrous practices, there still remain incalculable advantages to the country, which must be placed to the credit and honor of the Anglo-Saxon in India. These advantages cannot be attributed to the natural development of the natives, to the pressure of European ideas, and to the general force of our modern civilization. They are the direct result of the conquest of the country by England and of her subsequent rule over it.

First of all we must name the gradual unification of the country. The picture of Germany before the war with Austria in 1866, which was the first blow for unification, is only a faint European parallel to the divisions of India before the conquest of the country by English armies. It is the purest fiction that there were ancient dynasties, which the English broke up. The land was one great tangled skein of races, languages, and recent governments. Century after century rolled by and still the strife of war and bloodshed went on.

To the north-east and north-west there are two narrow mountain gateways, and through these have poured down daring armies into the plains of India, which showed no mercy, but swept away thrones, and laws, and cities, and ruled for a while, each being in turn displaced and ground into powder by its successor. For seven centuries these cruel invasions went on, and India lay at the mercy of the strongest. This process was in full force in the eighteenth century, when six of these invasions upon the peaceful people took place in twenty-three years.* On the first of these invasions, when the Afghan conquerors reached Delhi, men, women, and children were hacked to pieces in the streets. Mill, father of James Stuart Mill, and most philosophical of all the historians of India, says of this massacre in Delhi:

"With the first light of the morning the invading leader, Nadir, issued forth, and dispersing bands of soldiers in every direction, ordered them to slaughter the inhabitants, without regard to age or sex, in every street or avenue in which the body of a murdered Persian should be found. From sunrise to midday the saber raged, and by that time not less than eight thousand were numbered with the dead. During the massacre and pillage the city was set on fire in several places."

The history of the great Mogul empire is one uninterrupted chapter of bloodshed. When, at the death of Aurungzeb, in 1707, it reached its final expansion, it had no power to preserve its vitality. It was a loose mass, ready for any strong hand to break it to pieces. Its spoils were fought over by Afghans, Jats, Sikhs, revolting viceroys, rebellious governors, and military adventurers at large.†

The Marhattas were the strongest force. They were a new and upstart force. They poured down from the mountains on the western coast, they carried desolation before them; they spared neither sex nor age, and the terror of their name was felt by every native of the country from Bombay to Calcutta. It must not be forgotten, not only that the English were the first strong hand which had the power to stay the tide of Marhatta desolation, but to close up the two northern gateways against further invasions. It was the peaceful termination of a current of incoming free booters which goes back of Marhatta, Afghan, Mogul, and Persian invasion, to the remote mythical period, when the Aryan came down from the northern gateways, when "Parasu Rama cleared the earth twenty-

* Murdock's "India's Needs," pp. 13, 14 (from Hunter's "England's Work in India").

† Lyall's "Asiatic Studies," p. 189.

one times of the Kshatriya caste, and filled five large lakes with their blood," and when, the Aryans now settled in the country, the great Indian epic, the Mahâbârata, began to be woven and to unfold its unparalleled tale of the strife of races and the death of nations.

Even the sea contributed its invaders. Pirates from the Burmese coast crossed the Bay of Bengal, pressed up the rivers, and carried desolation and death to the people. On the western coast the piracy was still more terrible. Whole fleets plied along the shore of the Indian Ocean, and levied such extortions as enabled the wealthy rajas to sustain luxurious courts by the gains.*

The first and only force which arrested this struggle of ages in India has been England. The process of transition was long. Never has the Anglo-Saxon race had a more difficult problem to solve than, not merely to conquer, but to hold and set in motion the forces for a homogeneous Indian nation. The work was in rapid progress when the mutiny of 1857 broke out. This was the last disintegrating spasm. When the English army conquered the mutineers a new bond, the strongest yet made, held the native races together.

From that time to the present every step has been toward a united people. The old causes of internal separation are constantly disappearing. The Indian is beginning to feel, for the first time, that he is not the member of a tribe but of a race; that he is not a soldier in sept, but a rightful man of the broad soil; that he is not the slave of a raja, but the citizen of a nation.

DECREASE OF CRIME.

Crime is now rapidly decreasing. The frequent ebb and flow of conquest and oppression brought in a vast amount of crime, which no laws could punish. The will of the ruler decided life and death. The laws themselves were the instruments of the strong to crush the weak. Even the sanctities of the Brahmic faith were utilized by wilder spirits to acquire gold by robbery and rapine. In India there were one hundred robber, or "predatory," castes in the last century.† They were devoted to the worship of certain deities, and some of them went out in bands, with a spear as their weapon. They attacked homes by night and applied torture in case of resistance or concealment of treasure. Sometimes the robbers assumed the proportions of an army, in which case there was no thought of territorial possession, but solely of getting possession of the wealth of others.

The Pindarries had no modest purpose, but went in hordes of twenty thousand horsemen, and spared no class. The Thags (pronounced Thugs) were professional murderers. They worshiped the goddess Kâlî, or Devi, and until the English broke them up, had plied their fiendish craft for many centuries. Death was always their object. They must kill in order to rifle the body safely. They always claimed the protection of the goddess. They had their leaders, their formulas for admission into the murderous fraternity, and their watchwords. When once the crimes of Thagism were brought to the attention of the British government, the death-knell of the infamy was struck. Lord William Bentinck put Colonel Sleeman in charge of the difficult task. This officer, with his assistants, completely fulfilled his mission, and brought to an end Thagism, which had existed and spread desolation in India for twenty centuries. Hunter thus describes his meeting with one of the last of this old robber fraternity:

"Some time ago I was taken to visit the principal gaol of the Indian Provinces. At parting, when I was thanking the Governor of the prison for all he had shown me, he exclaimed:

"'Ah, there is one thing more we must not forget to see.'

"He took me to a well-ventilated, comfortable room in the gaol hospital, where, lolling upon pillows, reclined a reverend, white-bearded man.

"'This,' he said, 'is the last of our *Thags*. He alone survives of the batch which we received twenty-five years ago.'

"I found that the miserable strangler had been for fifteen years enjoying himself in the hospital, the object of much solicitude to the doctors, and his life carefully prolonged by medical comforts, as an interesting relic of the past."*

Dakoity, or gang-robbery, was another form of crime, which has required great energy on the part of the government to suppress. Even as late as 1879, in the Deccan,

* Hunter's "England's Work in India," p. 11.

† "England's Work in India," pp. 15, 16.

* "England's Work in India," p. 19.

it broke out with great violence, where the robbers sheltered themselves in the mountain fastnesses. Major Daniels, of the English army, distinguished himself by his extraordinary labors for its suppression. *Sati*, the crime of Hindu widows burning themselves on the funeral pyres of their husbands, was associated with the solemnities of the popular faith. To suppress the crime required the greatest possible energy by the government. It is now entirely eradicated, not only in the country directly under English rule, but also in the native states.

The inhuman crime of female infanticide has been very difficult to overcome. It is still practiced secretly to some extent by the administration of poisonous drugs. But the laws are against it. Much is won if a crime, to be committed at all, has to be done in secrecy.

Child marriage is an evil which will still survive for some time. According to the census of 1881 the number of Brahman widows alone, under ten years of age in all India, was fifty-four thousand. There are eighty thousand Brahman widows under thirty. Neither child widow nor adult can marry again. Nearly all the Brahman girls are married between seven and ten years of age. If this state of things exists in the class of Brahmans, what must be the number of child widows of all classes throughout India? But the native Hindu mind, and notably Sir T. Madava Rao, is beginning its protest against this domestic curse. In due time the government will remove the curse of compulsory widowhood.

In view of the stringency with which crime is punished in India, the number of offenders is constantly decreasing. Notwithstanding the increase of population, there were in 1882 twenty-five per cent less prisoners in the jails of India than there were in 1867.* Even the native princes are watched, and England is careful to see that her feudatory rulers have no such power as was exercised before she entered India.

For example, under Hindu and Mohammedan rule the native ruler could appropriate, if he chose, all the revenue for his personal enjoyment, and could take away the life, liberty, or property of any of his subjects. Under English rule this license no longer exists. The native prince is subjected to essentially the same righteous regulations which govern the territory directly under English rule. The humane influence of the English government has even reached the evils existing among the aboriginal hill-tribes. For example, it was found that among this neglected class the debtors were converted into slaves. This class was promptly released by government order. Another class of slaves consisted of persons who had been captured in war. These, too, were liberated by the English rulers.*

All India is now a neighborhood. The arrival of the Peninsular and Oriental steamer is anticipated almost to an hour. The Europeans all over the country know about when to expect their mail from friends at home. Quick transportation is now the rule. Bishop Heber required six weeks to go from Calcutta to Dacca by boat. Now the same journey is made in twenty-four hours. He required nearly three months to go from Dacca to Allahabad, a distance of seven hundred miles. The same distance can now be covered by any one in three days by steamer and railway.†

SANITATION.

Sanitary measures have been adopted. Before the English supremacy there was no attention paid to the laws of health. The rulers and the nobles had vast wealth, and could live with all the comforts which they might choose. For the life of the millions there seems to have been no thought. The two fundamental questions were, to get men for the army, and to grind out a revenue for the support of the government. Whether the people were comfortable or not, whether they were long-lived or not, were concerns left entirely to the people themselves.

When the English entered upon the rule of the country they looked after the sanitary condition of the humblest, and the increased longevity is the proof of the success of their efforts. The sanitary department is one of the distinct parts of the administration of the government. A sanitary commissioner is attached to each local government, and under him are several grades of medical officers. Above all these there is a general sanitary commissioner, connected with the general govern-

* Murdoch's "India's Needs," pp. 18, 19.

* Lewin's "The Wild Races of South-eastern India," pp. 87, 91. London, 1870.

† Buckland's "Sketches of Social Life in India," p. 7.

ment, and to him sanitary reports must come from all parts of the empire. The three great cities of Calcutta, Madras, and Bombay, are supplied with water-works, which in each case are triumphs of engineering skill and of care for immense populations. These water works are equal to those of the great cities of Europe and America.

The same care is taken for the supply of wholesome water in the smaller towns throughout the country.* Many millions of pounds sterling have been expended on the sewage system—a problem hard to solve, especially in such flat surfaces as Calcutta and Madras. The government has further shown its solicitude for the improvement of the health of the people by issuing small manuals on sanitary science for their use in schools and for general circulation.

In close relationship with this most praiseworthy care of the people by the government, the prevention and cure of disease must not be forgotten. The English, when they found themselves permanent occupants and rulers of the country, had to deal with a great mass of people whose chief occupation had been to find rice enough to keep themselves alive. The national life being one of warfare and perpetual alarm, and but scanty efforts being made, even during the splendid reign of the Moguls, toward popular education, it could not be expected that any intelligent care could be bestowed on the treatment of disease.

Whenever a plague invaded the country it had to run its race. The people were at its mercy. Many thousands were swept away by it. The proverb common in parts of India, that "a mother can never say she has a son until he has had the small-pox," carried with it a terrible truth. The ravages of this disease were appalling. It is still terribly devastating, many thousands dying annually from this one cause alone. The natives used to parry it somewhat by inoculation, and still have a prejudice against vaccination. But the government prohibits inoculation, and requires vaccination, without cost to the people.

Wherever the popular worship is concerned, it is next to impossible to guard the health and life of the people. For example, the many thousands who drink the sacred water from the Gyan Kup, or Well of Knowledge, in Benares, take into their bodies as corrupt a fluid as the idolatry or ingenuity of man could well compound. To make the people cease drinking the filthy water would be an assault on the faith of the people, which would shake the empire to its foundations. But the time will come when even in India it will be proven not only that "cleanliness is next to godliness," but that it is a part of that new godliness which is sure to overspread the country.

In order to mitigate the ravages of fever, the government has taken special pains to introduce quinine throughout the country. Plants have been brought from South America, and plantations are already producing supplies for the people. The price of quinine is very low throughout India.

The liberty of public declaration of opinion is now universal. The Bengali, fond of expression and writing under the shadow of the Government House in Calcutta, can write what he pleases about any officer in the land, from the humblest pariah to the governor-general himself. Two centuries ago he would have lost his head in five minutes for what he can now do for a life-time and never have his privileges curtailed.

A national congress for all India has been formed by the natives. It meets annually, and aims at still larger political liberty and still further social reform. It has among its members Hindus, Mohammedans, and even native Christians. It does much talking, and declares for a national parliament, with Indian representatives. This congress is doing more than all other native forces to develop a national, but not disloyal, feeling among the native population. Literary societies and debating clubs are springing up in all the centers of population.

The government watches all these evidences of native aspiration, and is generous and patient in the extreme. Sometimes a strong and fearless native makes a good point against the government, which, we may well suppose, is not forgotten and in due time will bear good fruit. For example, Syer Mohammed Houssain shows a glaring inconsistency in the matter of duties and home productions, when he says:

"We export wheat, and pay highly for making it into biscuits, vermicelli, and maccaroni. We produce sugar, and pay again for manufacturing loaf sugar. We produce tobacco, and pay again for bird's eye. We export hides, but pay again for saddles, har-

* Temple's "India in 1880," pp. 322 ff.

ness, patent leather, boots, and shoes. For patent leather we pay four or five times as much as we received originally for our hides."*

India now sells far more than she receives. Every year she sells twenty-one millions pounds sterling more of her staples than the merchandise she buys for them. The old native rate of interest in the rural regions was thirty-seven and one half per cent. Now, the native in the country, if he has land to pledge, can borrow at one-third of that rate. Seven per cent is regarded by the Calcutta merchant as a good investment.†

Many of the early industries which existed when England took possession of the country have been developed within the last few decades to remarkable proportions. The cotton of India being found inferior to that of the United States, the government has introduced American cotton plants and American laborers, and already India is becoming one of the great cotton-producing countries of the world. She is rapidly learning the art of rapidly converting the fiber into woven fabric. The Indians are learning the secret which our Western States have already learned—to save the cost of transportation by producing its own manufactures.

The development of the natural resources of India by the English has been remarkable. Millions of arable acreage have been added to the productive power of the soil. One section alone, thirteen thousand square miles in area, has been brought under the plough, and now produces eighteen millions pounds sterling in cereals. The earth itself has been penetrated and made to yield its hidden wealth for the enrichment of the masses. Coal beds have been discovered in Western Bengal, in the Central Provinces, in the Punjab, and even in Burma.

The coal mining, though still in its infancy, already employs fifty thousand men, exclusive of their families, and Sir Richard Temple reckons the total annual output of the collieres at a million of tons.‡ The coal imported from England is six hundred thousand tons annually. But the native coal is rapidly taking place of the English. Already the East Indian Railway uses the Bengal coal, which costs but two rupees (80 cts.) per ton while the imported coal costs fifteen rupees ($6) per ton. Iron ore is found in several parts of the country, and in due time we may expect to hear of large smelting and foundry works. The diamonds of Bundlehand, the pearl fisheries of Bahrein, the opals of Ajmere, and the rubies of Burma, will continue to supply in no small measure the world's markets of precious stones.

But it is impossible to enumerate all the direct, and much more the indirect, advantages which have already accrued to India from English rule and administration, compared with her distintegrated and helpless condition at the beginning of the last century.

England has never achieved grander victories at Waterloo or at Quebec than those which belong to her quiet and peaceful administration of India. The day has not yet dawned when it is possible to measure the whole magnitude of England's service to the millions of India. Generations must elapse before this can be done. When the hour does come it will be seen that the Englishman has never been wiser or greater on the Thames or the St. Lawrence than on the Ganges, the Indus, and the Godavery. The real fact is, not that he has conquered the country, but that he has discovered it, and now governs it by as generous laws and as even justice as he rules over the millions within sight of his Parliament at Westminster.

We can hardly expect a Frenchman, with his memories of the great failure of France to acquire India, to be overjust to the English presence. Yet the following is the tribute which a French scholar pays to England in India. "Neither in the Vedic times, nor under the great Azoka, nor under the Mohammedan conquest, nor under the Moguls, all powerful as they were for awhile, has India ever obeyed an authority so sweet, so intelligent, and so liberal."*

Looking at the India of to-day, and comparing it with what it was before Vasco Da Gama turned his vessels thither, and with what it was when Portuguese, Dutchmen, and Frenchmen contended for it, we may say with safety that England has been a blessing to the helpless continent. She conquered, but she also saved.

---

*"Our Difficulties and our Wants in the Path of the Progress of India," p. 71. London, 1884.

†Hunter, p. 43.

‡"India in 1880," p. 303.

*Saint-Hilaire Barthélemy's *L'Inde Anglaise; son etat actuel, son avenir*, p. 154.

EDITOR'S OUTLOOK.

THE REVOLUTION IN BRAZIL.

A peaceable revolution is a fruit of our modern Christian civilization. We look with wonder at Dom Pedro abdicating the throne in Brazil, accepting $2,000,000 as his fortune, and an annual stipend of nearly half a million, moving himself and effects into a ship and steaming away from his country, while the people with the army assume control of the government and become responsible for all the financial obligations of Dom Pedro's administration. Not a gun is fired, or a man wounded, or a life sacrificed. All is serene in the provinces, and foreign nations quietly look on, waiting to learn if the people are satisfied with the new "United States of Brazil." Napoleon, Oliver Cromwell, and the whole line of historical revolutionists, if here now, could go down into South America and learn the world's newest and best lesson in effecting a revolution with ideas and peace as the chief factors. Statesmen are growing wiser, the world better, and international peace an established fact.

This radical change comes at an opportune time, as an illustration of the practical utility of the Pan-American Congress in session at Washington. We need some national intercourse besides that afforded by consuls and ministers. An interchange of reasons, on lines of commerce, will produce wholesome results between the South American countries and the United States. It is one of the novelties of history that at this juncture Brazil should suddenly become a republic. The revolution is a bold, daring achievement, at the focus of the world's grandest civilizations. We have never had anything quite equal to it, but we may set it down as a dramatic episode in political manipulation which Bismarck or Gladstone might feel proud to own as a piece of his handiwork.

Was Dom Pedro in the plan knowingly? did he design the republic? was he willing to lay down his scepter as emperor? It would seem so. We hear nothing from him. No war of words is heralded. No resentment finds a voice. He moved away quietly and left the people united, peaceful, and apparently happy. Perhaps there is a censorship of the press, which deprives the outside world of the fullest news, or tells only that which contributes to the prompt adjustment of friendly relations between the new republic and other nations. It could hardly have been all done by surprising and overwhelming the Emperor with a sudden demand for the new order of things; to be sure a large party existed who believed in a republican form of government, just as may be found in every country of continental Europe, but outside of Brazil the political world was not persuaded that the time for a government of the people had come. The plan was well made. The secret was well kept and the execution of the scheme was prompt and decisive. Clear heads and brave hands did the work.

The name—"United States of Brazil"—will hardly be pleasing to European powers; it savors too much of sympathy for the Declaration of Independence and the American Union; it means a great deal when we remember that Dom Pedro studied American institutions closely, that he thought well of our republic, and that he has been the chief teacher of political economy in Brazil for many years. The name is a good one, though an imitation; it sounds well and will be likely to inspire a good deal of genuine sympathy in the United States of America for the people of the United States of Brazil.

YOUNG PEOPLE IN THE CHURCH.

No religious organizations have it within their power to accomplish better results for the benefit of the churches than those in which the young people are banded together for active Christian work,—it may be under the name of the Society of Christian Endeavor, the Epworth League, or that of any similar association. Some of these practical results may be summed up under a few general heads. They will show that it is a wise part which the churches of the various denominations are taking in bestowing upon them so much fostering care, and also how the societies are well adapted to repay abundantly such attention.

Every such organization may be made to

bear to the church with which it is connected, somewhat the relation of a training school, from which are to come strong and efficient members ready for responsible places. This is one of the universal needs. The difficulty is, not to find willing workers—for such, urged by a sense of duty, usually constitute the larger part of the members—but to find those who will take decided positions, accept responsibilities, or assume the leadership of any undertaking.

With their rules of membership, either requiring a pledge that each person shall take an active part in some specified form of church work, or implying that such action is expected, these organizations hold their members committed to personal service. This is a great vantage-ground gained. Then, their meetings are so conducted as to afford the greatest help to the persons so pledged. They have the assurance that they will not stand alone in their endeavors or be made conspicuous by them, which is a great bugbear to inexperienced workers. The opportunity offered here for concerted movement acts as an incentive to individual effort. Thus, spurred on by duty, held persistently and steadily to the work by the expressed or implied promise, and mutually encouraged by one another, these members are fitted for larger fields of usefulness.

The dread of responsibility, especially when arising from self-distrust, has prevented thousands from measuring up to their full ability. We raise no quarrel with those who hold that "there are no mute inglorious Miltons"; but no fact is more evident than that there are persons whose modesty prevents them from doing their best. Emergency brings them out and shows their true character. The making of emergencies, or exigencies, is then a positive benefit to such. And this is just what these Christian associations do. When the appointed time for action arrives, and opportunity offers, a stronger motive dominates their diffidence and impels them to effort. Repeated efforts lead to more confidence and to greater ability.

Especially is this the case in those societies which require that their members each in turn shall take the charge of their meetings. By this method the whole responsibility rests upon themselves, and they are trained not only to contribute their part to the interest and success of their work, but also to take the direction of it. The independence and self-reliance thus induced will make themselves felt in every position, and will increase greatly the working power and strengthen the influence of the churches.

In this kind of work, also, the spirit of sympathy is greatly intensified. One is led readily to help and slowly to disparage another when there is demanded of himself the same effort as that put forth by that other. Charity thus called into exercise broadens and deepens until it is applied to all efforts for good made everywhere. There is no better way of strangling out of the churches all tendencies toward unkind criticism and fault-finding than by setting the young people at work in these leagues.

With an earnest desire engrafted upon the hearts of the members to possess more and more of the Christ spirit and to do the will of the Master, underlying all as the great inspiring motive, who can measure the power of these organizations?

THE INELEGANCE OF HURRY.

Good manners have but one worse enemy than haste. A man in a hurry is always an undignified sight. He may impress the observer as energetic, alert, business-like, but never as a polished gentleman. At the table where he waits impatiently until served, gives the order for the next course as soon as one is placed before him, and swallows his food in huge mouthfuls, he takes all the refinement from the art of dining. Such a process is dangerous to his digestion and to his reputation as a gentleman. When he goes on the street, he destroys all impression of manly dignity by rushing. Instead of an erect bearing, a firm, steady tread, a controlled body, he drives nervously ahead, jerking and bobbing. Conversation whose very essence is its leisurely flow, he is incapable of carrying on; and if he is thrown among those who are conversing, he is sure to break the spell.

His work lacks finish. Its parts never are carefully selected, the joints are loose, the edges ragged, and the varnish dauby. He drives away callers by glancing at the clock, by fidgeting on the edge of his chair, or by gradually drawing off while talking. When he refuses a favor he gives offense, not by the refusal, but by the abruptness of his manners.

Emerson in his acute observations on man-

ners declares there is nothing "so inelegant as haste," meaning by this the haste which is a hurry. Haste which the occasion demands is never undignified. A fireman running to a fire is a rather inspiriting sight. We would despise him if he walked. It is rushing in the ordinary affairs of life which demand deliberation, steadiness, control, which destroys dignity and so destroys good manners. The man in a hurry, we feel at once is so because he is not master of the situation. He would not be compelled to gorge his breakfast, to walk so fast that he looks like an animated wagon-wheel, or to slight his work if he had his affairs in control.

The finest manner is that which takes time. We saw not long ago a lady called from putting the finishing touches to a tea table. In thirty minutes she expected guests. Her toilet was yet to make. Her caller in ignorance of the situation chatted away. The ease and serenity of the hostess could not have been excelled. She gave her caller all but ten minutes of her time and then with the air of one who never was in a hurry in her life, dismissed her. It was the perfection of good manners.

The strain on the manners of such an inopportune social call is only equaled by the interruptions which people of business must endure when they are deeply engaged. Ordinarily an interruption then drives one into a hurry at once. He shows that he is distraught, nervous, and embarrasses his caller. After he has driven him away he condemns himself as awkward and unkind. And he has been. Whatever a person's errand, he is entitled to courtesy if he approaches courteously. If it is impossible to give him a hearing, it is possible to dismiss him kindly. It is said of the late Gov. Fenton, of New York State, that he would refuse to examine a book agent's stock so politely and bow him out so graciously that the man would feel that he had been honored and would invariably speak of the Governor as a well-bred gentleman. Probably there were few busier men than he. The difference between the men who had less to do and yet felt that they had no time to be civil to the agent, was simply that Governor Fenton was master of his manner, and allowed nothing to hurry him.

The effect of leisure on conversation is magical. Not driven to conclusions, the subject may be looked at on all sides. The fancy may play with it, the reason weigh it, the memory enrich it, the judgment pronounce upon it. The mind is never so true, so subtile, so discriminating as when working spontaneously and leisurely. When it must pounce down on its ideas and bear away only what it can snatch in the instant, it must miss all more delicate meanings, larger generalizations, and keener comparisons.

There is an idea prevalent that to be in a hurry is a sign of importance, of large business, and large achievements. It is a serious mistake. An experienced person always mistrusts the man who hurries, for he fails in emergencies. Serenity of mind and leisurely action are necessary to fine work of any kind. It is in leisure that the mind assimilates best.

Scipio Africanus declared, "I am never less at leisure than when at leisure." A rare bit of wisdom of which all reflective minds know the value. If we admit this as true, the inelegance of a hurried manner has the best of reasons. It is wasteful, inconsistent with the finest action, and is caused by a man losing control of himself, and suggests an uneasy, indecisive mind.

SCIENTIFIC TEMPERANCE INSTRUCTION.

The sixteenth annual convention of the National Woman's Christian Temperance Union was held in Chicago the second week of November. Some 500 delegates were present. They represented an active membership of at least 250,000 women. The convention showed this great temperance organization to be thoroughly organized, officered by women whose native ability is multiplied tenfold by the intensity of their convictions, possessing a loyal constituency in every state and territory of the Union, to be, in short, one of the tremendous social forces of the day.

Forty different departments of work form the W. C. T. U. organization. The agencies they employ are, general literature, the periodical press, the Sunday-school, the public school, the lecture platform, the pulpit. Among these many departments there is none whose influence is more far-reaching than that of Scientific Temperance Instruction. The history of this branch of the work is short. In 1879 through the efforts of Mrs. Mary H. Hunt, Dr. Richardson's "Temperance Lesson Book" was placed in the course of study in the public schools of Hyde Park,

Mass. In 1880 the W. C. T. U. created the department of Scientific Temperance Instruction and placed Mrs. Hunt at its head. At various points where the temperance sentiment was strong and friendly to the new plan, Mrs. Hunt and her colleagues secured its trial. It became evident speedily, however, that it was a mistake to make the physiological effects of alcohol a separate study. A much more natural and scientific method was to place the teachings in their proper place in the text-books on physiology and hygiene. It was seen, too, that one book on the subject was not sufficient. Physiology as a rule was a high school study. But a small per cent of the pupils entered the high school. Books suitable to different grades were necessary. The department has worked incessantly since its organization to secure books which should remove these difficulties.

At the recent convention it announced that, at last, it felt that it had succeeded. There were on the market four series of books, all the work of capable authors and from well-known publishing houses, and consisting of primary, intermediate, and high school books bearing the approval of the department. The effort to find suitable books has been accompanied by the effort to secure them a permanent place in the public school courses. The department discovered early that unless the law required temperance instruction it was soon dropped even in schools where the teachers had taken it up with enthusiasm. The first state to respond to the demand was Vermont, where temperance instruction became a law in November, '82. In the seven years since that time the legislatures of twenty-seven states and the national congress issued orders for temperance instruction in the schools under their control. It will be but a short time, probably, before every child who comes under the influence of the public school for even a brief period, will receive a scientific training on the nature and results of alcohol.

There is nothing feeble, indecisive, or compromising about the character of the instruction given. In the simple manuals prepared for primary classes, alcohol is taught to be a poison and dangerous, whether found in cider, home-made beer, pudding sauce, or preserves. Its effects on the blood, muscles, nerves, and moral sense are taught in simple fashion, suitable to a young child.

In a second book for intermediate schools, a more scientific training is given, a few simple experiments being included. If the pupil reaches the high school, an advanced physiology is given him as a text-book. In this the relations of alcohol to the functions of each organ is demonstrated elaborately. In all the better class of schools the laboratory is used at every step.

There is no question but that a powerful sentiment against the use of stimulants will be ingrained into the youth of the country by this system of education. It sets the boy's reason to work on the subject. Every drunken man he sees is a confirmation of what he has been learning. He grows up with the conviction of the wastefulness and the danger to health and life in the use of stimulants. The old idea that it is social, fashionable, manly perhaps, is displaced by the idea that it is at best an unhealthy, dissolute, and foolish practice. This mental attitude toward the alcohol habit in the rising generation, if nothing else was gained, would be a powerful help to temperance. But more is gained. The moral side of the question is enforced. The teachers, usually women whose hearts are hot against the liquor curse, cannot teach the scientific reasons for total abstinence without including moral precepts. In still another way this temperance instruction is going to tell. It is bound to increase the political sentiment against rum. The future voters are being educated now to vote alcohol as a beverage and the saloon as a meeting place out of existence. The motto which this department of the Woman's Christian Temperance Union has chosen is, we believe, none too strong: "Tremble, king alcohol, for we shall grow up."

EDITOR'S NOTE-BOOK.

WHAT, according to President Harrison's message laid before the Fifty first Congress at its session on December 3d, is the condition of the United States? It is on such peaceable terms with its neighbors that it is at present entertaining representatives of thirty-three nations. The Samoan difficulty is settled, save the signature of the Senate. The disputes with Great Britain are in abeyance or in course of amicable adjustment. It is very rich, having an income last year of over $387,000,000, which was nearly $44,000,000 more than was needed. There is need for extension on all sides,—better coast defenses, more ironsides, fuller postal facilities, and a merchant marine. There are serious questions to settle,—the tariff, silver, national aid to education, trusts, international copyright, the surplus, making citizens of the Indians, the location of the World's Fair. Oklahoma needs a territorial government; a way must be found for enforcing the Chinese Exclusion Bill; the Department of Agriculture needs more money to enable it to live according to its new dignity. In short, it is prospering and it has all the responsibilities and perplexing questions which prosperity brings.

THERE is now in session in Brussels one of the most notable conventions ever held. It is the Anti-Slave Trade convention, whose aim is the suppression of the slave trade in Africa. The Powers of Europe, the United States, Persia, and Zanzibar are represented. This trade handles at present about 250,000 persons annually. The slave raids are made by the Arabs into the interior, and the miserable victims carried off by force in caravans to the east coast whence they are imported into Persia, Turkey, Syria, Arabia, and Mecca. For every one who reaches the coast, many die on the way. The army of the Mahdi is recruited largely, also, by raids upon the negroes of the Soudan, who make excellent soldiers and who are used in camp service. How this nefarious business is to be stopped, is the question for the convention. A police service sufficient for the coast is impracticable, if not impossible. "Carrying the war into Africa," is a gigantic task and of questionable morality. Opening the country for commerce and establishing free states is as great an undertaking and subject to abuses and discouragements. It is not improbable that the three methods will have to be combined.

THE political value of an education is by no means to be underestimated. It is computed that only one out of every two hundred persons in this country are college graduates; yet nearly sixty per cent of the highest offices have been held by men who have received a college education and graduated. Even in the present shifting stage and limited province of Civil Service Reform, it is gratifying to know that competency and fitness have been considerations in the selection of those representatives not now within the jurisdiction of the Civil Service laws.

No part of our foreign born population has a more wholesome regard for the American dollar than the Chinese. Almost if not the sole object of their existence in this country is the bettering of their financial condition. A striking indication of their general prosperity is evidenced in the organized plan for a Chinese banking house in New York City which, when established, will be the first of its kind in the United States. Each regular depositor will receive a small rate of interest and the money will be loaned at an increased rate to legitimate business firms in the Chinese quarter. The present rate of interest on small loans with good security is from ten to fifteen per cent. The advantages of this new scheme are obvious and it indicates not only the prosperity but the very rapid growth of the Chinese population in the United States.

AN interesting economic fact comes from the Governor of Utah Territory in his recent report to the Secretary of the Interior: "Nearly all the land under cultivation, and the water that can be used to irrigate it without great expense, is owned and appropriated by the Mormons, and as they hold and own the land and water, they hold and own Utah." This concentration of wealth and utilization, exclusively, of the natural resources of Utah

gives promise of a permanent Mormon settlement in the United States. In spite of emphatic legislation and a comparatively rigid administration of present laws, the Mormon church clings with tenacity to many of its original beliefs. Says Governor Thomas, "They have accepted the doctrine of polygamy and will probably adhere to it as long as they live, and it is but a very poor tribute to their honesty to say they have abandoned it. They accept the doctrine of plural marriage in all sincerity and as a radical and necessary part of their religion."

ACCOMPANYING the socialistic demand in this country, for the absolute concentration, by the state, of the instruments of production, is the increasing effort for the extension of the functions of government into industrial fields. In this the experience of European countries is not without its effect upon American affairs. The French government owns and operates the tobacco and match business and recently assumed control of the telephone system. In Germany public management has even wider scope, government control extending to the postal service, the express business, the telegraphs, the schools, the army, to many of the factories which furnish supplies to the soldiers, and to about fifty per cent of the railroads. The postal service of Great Britain is owned and directed by the government as are the English telegraphs. The Russian government has an immense monopoly in the manufacture of sheet iron, the revenues from which are said to defray a large part of the government expenses. In each of these cases public control, as against private management, has proved satisfactory and successful.

THE man who by neglect or carelessness causes loss of life is, according to the European sense of justice, guilty and to be punished. For instance, M. Corvilain, the proprietor of the cartridge factory in Antwerp in which the disastrous explosion occurred last September, which resulted in the death of many persons and the destruction of much property, and M. Delauney, the engineer of the factory, have been convicted of homicide by imprudence. The first has been sentenced to an imprisonment of four years and six months and the latter to one year and six months, and to a fine of 2,500 francs each. These are not severe sentences compared with the horror of the accident, but they represent a much keener sense of the responsibilities of employers toward employees than prevails in this country.

NOT often, if ever again, will the world have laid before it so thrilling a story of endurance, bravery, and discovery as has been given it by Stanley's escape to civilization. On December 4 came news that he had reached the east coast of Africa. He had started on his trip on February 25, 1887. Emin Bey, whom he had gone to rescue, he brought with him. The information he gives is of the utmost value to several departments of knowledge. It will be a guide in deciding the policy of the civilized world toward the savages of Africa and their Arab oppressors. It will be a basis for opening commerce. It will give material to make over the maps of Central Africa, and announces wonderful anthropological discoveries. Among the important scientific announcements Stanley makes, are, the course of the Aruwimi; the limits of the forest region; the boundary of Albert Nyanza; a map of the new country, from the Congo to the lake; the discovery of the Semliki River; of Mount Ruvenzori, probably 17,000 feet high; of lake Albert Edward, a south-western extension of Lake Victoria; of the primary source of the White Nile; and of numbers of new peoples.

THE Pan-American Congress has called attention to the value of the Spanish language for Americans. It is the only rival English has on this continent. If our relations are to be extended with the Americas south of us, we must know Spanish. Business alone will make this imperative.

THE telegraph brought news in November of an attempt to assassinate the Japanese minister of Foreign Affairs. Coming as it does so close upon the establishment of Liberal Government the event has peculiar significance, and our readers we feel sure will take interest in the following version of the affair taken from the letter of a correspondent of THE CHAUTAUQUAN, a member of the Anglo-Japanese College at Tokio, and written October 19, the day following the event:

There is great excitement in Tokio, and in all Japan, over the proposed treaty revision. Count Okuma, the able Minister of Foreign Affairs, has succeeded in getting a draft of treaties with most of the foreign powers. One of the terms of the treaties is that for a number of years, cases

at law between Japanese subjects and foreigners shall be adjudged by a mixed bench, that is, that some of the judges shall be foreigners. Another provision is that foreigners may hold real estate in their own name and right. These terms, especially the former, are very distasteful to the old military class (Samurai), and a powerful opposition to all treaty revision has been developed. This opposition has been intensified by the fact that one of the popular statesmen went out of the cabinet because he could not accomplish revision. Count Okuma has thus been subject to a double fire, from the anti-revision party, and from the "outs" who of course will not be pleased with the "ins." Party feeling has been running so high that some complication has been feared; but few were prepared for the event that took place on the afternoon of the 18th instant About 4 p. m. Count Okuma was returning from the usual Friday cabinet meeting, and had just reached the entrance to the Foreign Office when a well dressed Japanese sprang forward and launched a dynamite bomb at the carriage. It shattered the plate glass window of the vehicle, but fortunately expended itself largely in an upward direction. Some fragments, however, struck the Count in the leg, below the knee, crushing the bone and necessitating amputation. The would-be assassin immediately severed his jugular vein with a small dagger and died on the spot. At the present time it is uncertain whether this is part of a plot of more extensive proportions or not, but the signs are that it is. The efforts of the detective force and police will be awaited with the greatest anxiety, as their finding will indicate the extent of the opposition to the government in this crisis. There is no apparent hostility to foreigners on personal grounds, and no indication that their services may not be as welcome as heretofore.

SECRETARY PROCTOR in his late report on the War Department says that over eleven per cent of the army deserted last year. This was about twenty-nine per cent of the enlistments. There are various causes, to remove some of which the secretary makes suggestions. He would have better pay for non-commissioned officers, more opportunities for improvements, less severe punishments, an opportunity for short terms of re-enlistment. But even with these improvements it is doubtful if the service in time of peace is attractive enough to draw to it many men of sufficient character to keep them for any period in the army. It will only be when measures are taken to make the service an advantage while in it, and an opening to something better when left, that deserters will materially decrease.

THE cause of humanity is the nation's cause, so we must conclude from reading President Harrison's message. Side by side with treaties, finance, diplomatic questions, it tells us that the United States is taking part in the convention now holding in Brussels for the suppression of the slave trade in Africa. Justice and kindness for the Indians is a prominent feature. The need for measures for the protection of the lives and limbs of railroad employees is emphasized. It is evident that we are come to a time when our leaders believe the well-being of humanity everywhere is a national concern.

THERE has been much talk of late in the newspapers over the unoccupied farms in New England. There is no question of the fact that farms are selling in Vermont, New Hampshire, and Massachusetts at one, two, three, four, and five dollars per acre, according to soil, buildings, and state of cultivation. They have been abandoned because their owners hoped to get on in the world faster in other directions. But what an opportunity is offered here to the families who in the cities are unable to earn respectable homes. It does not offer ease, wealth, or social position, but it gives an opportunity for an equal contest for health, comfort, and respectability.

AN abundance of meat and corn and the cheapest of sugar are not altogether blessings—if we believe Prof. W. O. Atwater. He finds in the quantities of meat and sugar which all but the poorest of the people of the United States have access to, a chief reason for their consuming so much. And this vast consumption, greater in proportion to the people than that of any other nation, he considers a chief cause of their feeble constitutions. There could scarcely be a grosser or more inexcusable reason for over-eating than that because we have plenty we must abuse it.

THE new chair of Biblical literature in Yale University is another step toward wise Bible study. Its purpose is "to impart an intelligent apprehension of the English Bible, with a view to stimulating an earnest Christian faith and developing a manly Christian life." The success of the new un-

dertaking, which under Dr. Harper's direction is assured, ought to be an incentive to other institutions to establish like professorships.

THE great congress of Catholic laymen held in Baltimore in November was a striking example of the influence of liberal ideas. It was composed of laymen, and the church has not been prone to allow its laity freedom of discussion. It presented a platform which has many points in common with the platforms of Protestant bodies as condemning Mormonism, divorce, communism, and the greed of capital, urging the necessity of uniting with non-Catholics to secure proper Sunday observance and restriction of the liquor evil, calling the attention of the church to social troubles, and approving work for the negro. These are subjects which twenty years ago the Catholic priesthood would not have tolerated in free lay discussion. They point strongly to the conclusion that bigotry cannot long thrive in the liberal and democratic air of America.

IT has been suggested that there is to be a Wordsworth revival. The prophecy seems to us not without reason. Wordsworth is preeminently the poet of the outside world, the man who sets us studying the coming and going of the seasons, to finding joy in the freshness of the earth, to renewing our hope from the vigor of nature. The power of outdoor life is growing upon us. We look to it for health. It is furnishing material for more and more of our literature. Sympathetic observation of nature is cultivated almost as an art. With love of nature, love of nature's truest poet is bound to increase.

"ONE of the playthings of the near relatives of Tubal Cain" and "a veritable antediluvian relic" is what Professor Wright of Oberlin College thinks an image recently found at Nampa, Idaho, may be. It was taken from the silt of an Artesian well at a depth of about three hundred feet. Experts declare it genuine and geologists say that the layer in which it was found is far older than any in which human implements hitherto have been discovered. The little image not improbably will play a part in deciphering the story of prehistoric man and in making up the evidence for and against evolution.

"To a young woman of an old fashion who loves art not for its own sake but because it ennobles life, who reads poetry not to kill time but to fill it with beautiful thoughts and who still believes in God and duty and immortal love, I dedicate this book," so reads the dedicatory page of a late work. Are such young women so rare as these words imply? There are many who cultivate art, read poetry, hold an orthodox belief. True enough, but this may be mere perfunctory intellectuality. The constant danger of the intellectual life is that it may be merely that and so fail to lead to the spiritual meanings of things—its true province.

THERE is a great secret for parents and teachers in the following sentence from the letter of an active Chautauquan. "I have a little son of five years whose peculiarly active brain and social disposition already tell me that *I must pre occupy the field if I would save the boy*." Children *must* be interested. The persons and places where they find the keenest interests are those to which they will attach themselves. If the parent and teacher fail to pre-occupy the field, the dangerous outside influences are sure to do it.

AT the terrible fire in Minneapolis, Minnesota, on November 30, Dr. Edward Olson was killed. His death is a severe loss to Chautauqua. For several years Dr. Olson has been connected with the University as a most valued instructor, and last year was sent as its delegate to the International Oriental Congress at Stockholm. He was a scholar of rare breadth and exactness, and had large influence in shaping the educational interests of the Northwest. At his death he was president of the South Dakota University at Vermillion. He was greatly beloved there. A correspondent writes that he leaves every man his friend. He was noted for his generosity. His bounty helped destitute students to provide books and clothing until oftimes, with his large salary, he had not enough money to buy a postage stamp.

WE are glad to send out a large and complete catalogue of the Chautauqua correspondence School of Shorthand. This school under the management of Professor W. D. Bridge has made an honorable record for conscientious work in this useful art. Professor Bridge has devised a method of teaching shorthand by correspondence, from which most excellent results come. The numbers of young men and women whom he has instructed and who now hold good positions

are the best witness to the efficiency of his system.

MR. WALLACE BRUCE, so well-known to all Chautauquans, sends us a copy of a recent poem of his which has attracted attention in Scotland where it was published in *Blackwood's Magazine*. We know our readers will be glad to see it:

ONE WORD.

"Write me an epic," the warrior said—
"Victory, valor, and glory wed."

"Prithee, a ballad," exclaimed the knight—
"Prowess, adventure, and faith unite."

"An ode to freedom," the patriot cried—
"Liberty won and wrong defied."

"Give me a drama," the scholar asked—
"The inner world in the outer masked."

"Frame me a sonnet," the artist prayed—
"Power and passion in harmony played."

"Sing me a lyric," the maiden sighed—
"Lark-note waking the morning wide."

"Nay, all too long," said the busy age,
"Write me a line instead of a page."

The swift years spoke, the poet heard,
"Your poem write in a single word."

He looked in the maiden's glowing eyes,
A moment glanced at the starlit skies;

From the lights below to the lights above,
And wrote the one-word poem—Love.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR JANUARY.

First Week (ending January 8).

"History of Rome." Pages 148–154.
"Latin Courses in English." Chapters I. and II.
IN THE CHAUTAUQUAN:
"The Politics which Made and Unmade Rome."
"The Action of Glaciers."
Sunday Reading for January 5.

Second Week (ending January 15).

"History of Rome." Pages 155–162.
"Latin Courses in English." Chapter III.
IN THE CHAUTAUQUAN:
"The Archæological Club at Rome."
"Traits of Human Nature."
Sunday Reading for January 12.

Third Week (ending January 23).

"History of Rome." Pages 162–167.
"Latin Courses in English." Chapter IV. to Third Book.
IN THE CHAUTAUQUAN:
"Life in Mediæval Italy."
"The Railroads and the State."
"The Chautauquan Map Series." No. IV.
Sunday Reading for January 19.

Fourth Week (ending January 31).

"History of Rome." Pages 167–177.
"Latin Courses in English." Chapter IV. from Third Book.
IN THE CHAUTAUQUAN:
"Zenobia."
"Mental Philosophy."
"The Uses of Mathematics."
Sunday Reading for January 26.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Roll-Call—Let each person write on a card a New Year's greeting or a wish for a friend; it may be selected or original. These cards are to be dropped into a hat and as the names are called, each person draws one and reads it as his response. Ribbons should be run through the cards so they may be pinned as souvenirs to the dress or coat.
2. Table Talk—New Year's customs of all times and all lands.
3. The Lesson—(That for each week is laid out in the corresponding week of the *Outline of Required Readings*.)

Music.

4. Selections—"Jugurtha." *By Longfellow.* "The Death of Slavery." *By Bryant.*
5. Paper—Catiline's Conspiracy. (If desired this may be made a summary of the points already discussed—something in the nature of a review.)
6. Reading—Cicero's orations against Catiline. These—either the whole or selected portions as found in "Latin Courses in English," p. 111 *et seq.*, may be read paragraph about by the circle.
7. Paper—Celebrated glaciers.

SECOND WEEK.

1. Roll-Call—Quotations on revolution.
2. Table Talk—The revolution in Brazil.
3. The Lesson.

Music.

4. Selections.—"Antony to Cleopatra." *By Tennyson.* "Revolutions" (a poem). *By Matthew Arnold.*
5. *Questions and Answers* on "History of Rome," in THE CHAUTAUQUAN.
6. Readings—By the Circle. "The Golden Touch," from "Tanglewood Tales." *By Hawthorne.* "Phaethon" and "Pyramus and Thisbe." *By Saxe.*

THIRD WEEK.

1. Roll-Call—Quotations about Cæsar.
2. Table Talk—Current events.
3. The Lesson.

Music.

4. Paper—The Second Triumvirate.
5. Selection—"Boadicea." *By Cowper.*
6. *Questions and Answers* on "Latin Courses in English," and "Map Quiz," No. 4.
7. Debate—Resolved: That state ownership of railroads is the best remedy for the evils connected with the present system.

CÆSAR DAY—JANUARY 23.

"The foremost man of all this world."

"No bending knee [would] call thee Cæsar now."

—*Shakespere.*

A court trial is to be held in which only the arguments of the counsel on both sides are to be given. The time is supposed to be in the reign of Augustus Cæsar; the plaintiffs are three Roman officers of state who have made charges of treason against certain imaginary adherents of the leading enemies of "the divine Julius." These adherents—one by having openly espoused the cause of Pompey, another that of Brutus as the ring leader of the conspirators, and a third that of Cicero—have bred dissatisfaction among the people and are looked upon as dangerous to the empire. One officer only is supposed to have preferred charges against each enemy. By a sort of legal license the evidence for both plaintiffs and defendants is to rest, not upon their own characters and actions, but upon those of Cæsar and his three enemies. So all the arguments are to be brought to bear upon these latter persons. The plaintiffs undertake to vindicate Cæsar; the defendants, Pompey, Brutus, and Cicero. It is to be supposed that the evidence is closed and the cause ready for argument. The advocates on each side—one for each Roman officer and one for an adherent of each enemy—may be allowed one or two speeches apiece as is agreed upon. The same jury may serve for all three cases—simply marking down their estimate of the efforts of the counsel, as in an oration contest or a debate. After the arguments are closed, the judge is to charge the jury, composed of as many persons as thought best, who shall then retire, and if their markings do not agree they must discuss the matter and try to reach a unanimous conclusion, based entirely on the arguments. When ready they shall send in word to the court, and having re-entered, the foreman shall announce the verdict, either that they are agreed or disagreed. In case of the former the judge immediately pronounces judgment according to the verdict; if the latter, he declares that the cause demands another trial (which of course is not to be undertaken—the contestants are to consider it a drawn battle as to arguments). The decision of the jury is, of course, to be for or against the defendants, notwithstanding the fact that the arguments have been for or against their chiefs.

THE CHAUTAUQUAN TRAVELERS' CLUB.

ITINERARY NUMBER FOUR—RETRACING CÆSAR'S PRINCIPAL JOURNEYS.

Rome to Bithynia; Rome to Cilicia; Rome to Rhodes (on his way carried off by the pirates); Rome to Spain (Lusitania); Rome to the land of the Helvetians; Germania (part represented by the colored map at the beginning of "Latin Courses in English"); Luca (in Upper Italy at the foot of the Apennines, in Liguria, near Pisæ); Belgica (trace as far as possible the location of all the tribes mentioned); Aquitania; land of the Veneti (north of Aquitania, the peninsula jutting out into Oceanus Gallicus); Germania proper (lying outside of the colored part of the map above referred to); Cæsar's bridge over the Rhine; Great Britain; Lutetia Parisiorum (Paris). (After the Gallic Wars.) Rome to Brundisium; Thessaly (battle of Pharsalus); Egypt; Syria; Pontus; Rome to Utica (death of Cato); Rome to Spain (battle of Munda).

Of each place give the history, description, present condition, and the reason for Cæsar's visit. A large map of Gaul will be found very helpful,—the one in Labberton's "Historical Atlas and General History" is very good,—but, with the help of the text-books and the *C.L.S.C. Notes* in THE CHAUTAUQUAN, most, if not all, of the places can be located on the colored map found in "Latin Courses in English." Modern maps of the countries mentioned should also be used and all places located on them, and, as far as possible, too, on the map in THE CHAUTAUQUAN, putting each place in its proper province.

THE CHAUTAUQUA CORNER.

It takes a strong mind in these days to practice the art of skipping. The popular habit is to try to know and to do everything. If a book is talked of much in our circle we must read it. The newspapers and magazines and reviews must be read. We want to go everywhere any-

body in our circle goes, see every thing, and hear every body that is within reach. We admire the people who, whatever is mentioned, are ready with information, who always can say of a book, "Yes, I have read it"; of a place, "I have been there"; of a lecturer, "I know him"; of an opinion, "I held that once, but now ——" We dislike to confess our ignorance. If obliged to we immediately try to correct the weak point. The result is that we spend most of our time looking up superficial points which have escaped us or trying to be ready for all which sh ll be presented The attempt to m ister the vast field of current information soon involves the most energetic an·l tireless mind. Clearly it is a useless and profitless task. In the first place it cannot be done, and in the second place it would be of little use if it could be. It merely loads up the mind. It does nothing to deepen and broaden it. It helps but little in forming correct opinions, and in enriching the imagination. It is opposed t› thorough knowledge on any subject. Let the practice be banished from this corner. One of the first rules of the mind which is seeking thorough culture is to determine to skip what does not bear on its plan of study. This will necessitate much self-denial. It will cause many delightful books to go unread, many entertaining periodicals to be dropped after the reading of the "table of contents." It will cut off miscellaneous lectures and perhaps a club or two. But what will result? It will give us reading on the lines which we have decided we want. It will give opportunity for forming opinions which are more durable than the newspaper. It will give freedom for that delightful play of mind on a subject by which we get it in different lights and new relations. It will enable us to do good and genuine intellectual work in our chosen fields. The man who chooses and abides by his decision is in all departments of life the one who succeeds. No man who dabbles in every business which presents itself can remain long financially strong. The citizen who attempts to have a hand in every philanthropic, reformatory, and public-spirited movement may mean well, but cannot do well. Every branch of the world's work has become so intricate and extensive that the really successful workers are those who adopt their share and stick to it. The control and restraint of the mind of which Mr. Habberton writes in the present issue, can be employed in no more practical way than in refusing to allow it to waste its strength on "everything that is going," and in compelling it to cultivate the habit of skipping what does not concern it. Hamerton's advice is to the point: "Let us select with decisive firmness, independently of other people's advice, independently of the authority of custom. In every newspaper that comes to hand there is a little bit that we ought to read: the art is to find that little bit and waste no time over the rest."

C. L. S. C. NOTES ON REQUIRED READINGS.

FOR JANUARY.

"OUTLINE HISTORY OF ROME."

P. 148. "Roths'child," Mayer Anselm. (1743-1812.) A German banker. His parents were poor Jews, and the son began business life as a clerk in Hanover, but shortly established himself as an exchange-broker in Frankfort, where he soon gained a high reputation for his integrity. When William I., elector of Hesse-Cassel, was expelled from his dominions in 1806 by Napoleon, he gave to Rothschild for safe keeping the sum of $5,000,000. The wise investment of this money, which was restored with interest to the son of the elector, was the source of the fabulous wealth of the Rothschilds. The five sons of Mayer Anselm became the heads of great banking houses at Frankfort, Vienna, London, Naples, and Paris. They were all made barons, and acquired a world-wide fame for their colossal business and wealth.

"The Gabinian and Manilian laws." These were named from Gabinius and Manilius, tribunes of the plebs. The former proposed the law conferring upon Pompey the command of the war against the pirates; and the latter, the law giving Pompey the command against Mithridates.

P. 150. "*Fla'men di-a' lis.*" A priest of Jupiter. The title was given to the members of an ancient college of priests established by Numa.

P. 151. "*Pon'ti-fex Max'i-mus.*" Pontifex was the title of a priest in ancient Rome. This office is also said to have been created by Numa, and this college of priests was superior to all others. Its president was called the *pontifex maximus*. The title succeeded to all the emperors after Cæsar until Gratian who refused it. The pope of Rome has long held the title.

"Triumvirate." The word is derived from two Latin words, *tres* (the genitive case being *trium*), three, and *vir*, a man.

P. 152. "Publius Clodius." The name of this demagogue was Claudius but as it had too patrician a sound to suit the plebeians, its owner changed the name to Clodius. He was elected tribune in 59 B. C. Froude says of his administration, "Cicero and Cato being thus put out of the way, Cæsar being absent in Gaul, and Pompey looking on without interfering, Clodius had amused himself with legislation." He was killed in a political affray with Milo.

P. 154. "Milo," Titus Annius. A tribune of Rome in 57 B. C., and a man of unscrupulous character. He offended Clodius by his efforts to restore Cicero from exile. In the year 53, when Milo was candidate for consul, he and Clodius, each accompanied by a band of armed slaves met in the streets and, in the fight that ensued, the latter was killed. For this offense Milo was tried and in spite of Cicero's efforts, he was banished. He was killed in the Civil War, fighting against Cæsar at Lucania, 48 B. C.

P. 155. "Curio," Caius Scribonius. Having been made tribune in the year 50 B. C., he soon deserted the cause of the Senate, for that of Cæsar. It is thought that the war between Cæsar and Pompey was largely due to his influence. He was killed in battle in Africa, 48 B.C.

P. 156. The die is cast." Mr. Gilman in his "History of Rome," gives the following account of this crossing of the Rubicon: "The story runs that he then ordered the army to advance upon Ariminum, but that when he arrived at the little dividing river, he ordered a halt and meditated upon his course. He knew that when he crossed that line, blood would surely flow from thousands of Romans, and he asked himself whether he was right in bringing such woes upon his countrymen, and how his act would be represented in history. . . . After these thoughts, Cæsar exclaimed: 'The die is cast; let us go where the gods and the injustice of our enemies direct us.' He then urged his charger through the stream."

P. 157. Mark Antony had served under Cæsar in Gaul as a lieutenant, and through the influence of the latter had been elected to the tribuneship in 50. Before the outbreak of the Civil War he fled from Rome to Cæsar's camp and was placed in command of troops against the Senate and against Pompey.

P. 161. "U-ti cen'sis." Cato had taken refuge at Utica in Africa, and when that town was about to yield to Cæsar, he resolved to die by his own hand. He arranged for the flight of his friends who had accompanied him, spent the last day of his life in converse with those about him, retired early, and for a long time read from Plato's "Phædo." Then taking his sword he put an end to his life. The surname, Uticensis, of or belonging to Utica, was given him from the place of his death.

P. 163. "The Julian solar year." Mommsen says, "The calendar, like every other institution, had become hopelessly confused under the oligarchical government, and had come to anticipate the solar time by sixty-seven days, so that, *e. g.*, the festival of Flora was celebrated on July 11 instead of on April 28." Cæsar reformed this by introducing the arrangement which has held to the present time with but a slight change. The error in his calculation, giving a year the length of 365¼ days amounted to eleven minutes too much each year. In 1582 Pope Gregory XIII. ordered October 5th to be called the 15th, which gave rise to the terms old style and new style as applied to dates. The Gregorian calendar, adopted by all Christian countries except Russia, makes the year consist of 365 days, 5 hours, 49.62 seconds, and omits every leap year falling on all centurial years which are not multiples of 400; "thus 1600 was a leap year and 2000 will be the next that falls on a centenary year." The years 1700, 1800, and 1900 are not leap years. Russia by clinging to the Julian calendar is about 12 days behind other countries in her dates. According to Cæsar's arrangement the months were to have 31 and 30 days alternately, excepting February which had 30 days on leap years, 29 on other years. July was named after Cæsar (Julius) and had 31 days. When Augustus Cæsar came to rule he named August, formely known as Sextilis, for himself, and determined that it should not be inferior in length to Julius' month, so he added a day to it, taking it from February. Then to avoid having three long months in succession and to regulate the order as best he could, he took a day each from September and November and gave them to October and December, which causes the irregularity of the alternation.

P. 166. "The Statue of Pompey." The following reference to the statue is found in Plutarch's life of Brutus: "The very place, too, where the Senate was to meet seemed to be by divine appointment favorable to their purpose. It was a portico, one of those joining the theater, with a large recess, in which there stood a statue of Pompey, erected to him by the commonwealth, when he adorned that part of the city with the porticoes and the theater."

P. 168. "Octavius returned from Greece." He had been sent by Cæsar to Apollonia in Illyricum, in the year 45 B. C., where some

Roman legions were stationed, that he might there acquire a thorough practical knowledge of military affairs, and at the same time carry on his studies.

P. 169. "Philippics." The name was originally applied to the orations pronounced by Demosthenes against the Macedonian King Philip.

P. 170. "Philippi." As a town in Thrace it had been called Crenides, "the place of fountains" taking its name from the many streams near it. It was conquered by Philip of Macedon about 357 B. C. and with a strip of surrounding territory annexed to Macedon and renamed after Philip. The church was founded at this place by Paul in response to the call he heard in his vision, "Come over into Macedonia and help us."

P. 171. "Serpent of the Nile." Cleopatra was so called by Shakspere in his "Antony and Cleopatra," Act I. Scene 5.

P. 173. "The Sextian fleet was beaten." This defeat occurred off Naulochus, a naval station on the northern coast of Sicily. There was a great loss of men. Sextus escaped to Lesbos, and then to Asia, where he was taken prisoner by a body of Antony's troops, and carried to Miletus, and there put to death, probably at the command of Antony.

"LATIN COURSES IN ENGLISH."

P. 10. "Tarentum." See "Outline History of Rome," p. 80.

P. 14. "Boileau" (bwa-lo), Nicholas. (1636–1711.) It is said that he brought about a revolution in French poetical taste which before his time was extremely vitiated. No line, even in his strongest satires, can offend the strictest moralist.

"Johnson," Samuel. (1709–1784.) An English author. The English Dictionary upon which he worked for years is one of the greatest works ever done by a single person. His poems were largely descriptive and satirical and his prose works critical. His style of writing was stately, even stilted, and gave rise to the word Johnsonese which is applied to all similar writings.

P. 16. "Thucydides" (thu sid'i-dēs). See note in THE CHAUTAUQUAN for October, p. 90.

P. 20. "Micipsa" (mi-kip'sa).

P. 21. "Hi-emp'sal," "Ad-her'bal." The two sons of Micipsa.

P. 28. "Battering-ram." At first this instrument was only a large beam of hard wood placed upon the shoulders of men who ran with it, forcing the end against the wall. Then the end with which the hammering was done, was loaded or covered with brass or iron, and later still, it was improved by suspending the beam by ropes from a crane so that it could swing for long distances, and, impelled by great force, could strike a powerful blow.

P. 38. "Bohn" (bon), Henry G. (1796–1884.) A London publisher. Among the works issued by his house are "The Standard Library" (130 vols). "Library of French Memoirs," and "Library of British Classics"

"Dryden," John. (1631–1700.) An eminent English poet. His greatest product is his "Ode for Saint Cecilia's Day," which is esteemed by some the best ode in the English language. This, often called also "Alexander's Feast," appeared in a collection of his works entitled "Fables," which, containing 10,000 lines, he contracted to a bookseller for £300. They contain many short stories from Homer, Ovid, Boccaccio, and Chaucer, "translated or modernized in flowing verse."

"Congreve," William. (1670–1729.) An English dramatic poet. His last comedy, "The Way of the World," having met with a very unfavorable reception, he became disgusted and ceased to write plays, and even wished to forget that he was an author. It is said that when Voltaire once visited him in London and congratulated him on his works, Congreve replied that he would rather be considered a private gentleman than an author. "If you had been merely a gentleman," retorted Voltaire, "I should not have come to visit you."

P. 39. "Clym'e-ne." The mother of Phaeton. Her "proud boast" was that the god Apollo was the father of her son. The son, repeating this one day, had been told by a companion that his father would not own him. Stung by the taunt he sought his mother for comfort, who bade him go directly to Apollo and put the matter to a test.

"The dazzling palace." The scene which the youth beheld when by his mother's direction he reached Apollo's abode is described as follows: "Phœbus arrayed in a purple vesture sat on a throne which glittered as with diamonds. On his right hand and on his left stood the Day, the Month, and the Year, and at regular intervals the Hours. Spring stood with her head crowned with flowers; and Summer, with garment cast aside, and a garland formed of spears of ripened grain; and Autumn with his feet stained with grape juice; and icy Winter with his hair stiffened with hoar frost."

"Styx." See note in THE CHAUTAUQUAN for December, p. 265. It was customary for the gods to take an oath by Styx, and when this was to be done it was the duty of Iris, their messenger, to fetch a cupful of water from that river, which the god poured out while taking his oath.

"The beamy circle." The rays of the sun.

P. 40. "The Serpent." The constellation named Serpens lies several degrees south of Draco, so the latter is evidently the star-group referred to. It is described by Newcomb in his astronomy as follows: "Draco, the Dragon, lies with his head just north of Hercules, while his body is marked by a long curved row of stars extending round the pole between the Great and the Little Bear." Steele describes Draco "as a long sinuous serpent." The principal stars in the group are the four forming a quadrilateral figure at the head. Scattered groups denote the coils of the body, and thence an irregular line traces the tail. Thuban, the name of one of them, was the polar star of forty centuries ago. It is supposed that this constellation commemorates the dragon Cadmus slew.

"The Altar shines." Altar is a small constellation in the southern part of the heavens, east of the Centaur and north of the Scorpion.

"Tē'thys." The wife of O-cé a-nus, the god of the water, which was believed to surround the whole earth.

P. 41. "The seven stars." These were the most important stars contained in the constellation of the Great Bear, and formed the Great Dipper. They are also known as the Wagon and as Charles' Wain.

"Bo-o'tes." A constellation in the northern hemisphere. The name means ox-driver, sometimes defined as bear-keeper. Bootes was supposed to be the driver of the Wagon, or Wain, referred to above.

"Dir'-ce," "Py-ré-ne," and "Am-y-mo'ne" were the names of three celebrated fountains in the respective countries named.

"Tan'-a'-is," is a river in Scythia, now Russia.

"Ca-i'cus" and "Ly-cor'mas" were gods of rivers of the same name, the former in Mysia and the latter in Ætolia.

"Xan'thus" was a river of Troy, same as the Scamander. It is related that during the Trojan War, Vulcan once set fire to this river.

"Mæ-an'der." The famous river in Asia Minor which is said to have six hundred windings, and from which the word meander is derived.

The "Is-mē'nos," "Phā'sis," "Tā-gus," and "Ca-ys'ter," were rivers located respectively in Bœotia, Colchis, Spain, and Asia Minor.

P. 42. "Seven divided currents." The Nile formerly reached the sea through seven mouths.

"Pluto." The god of the lower regions.

"Ne'-re-us." The son of Oceanus. He was the husband of Doris and their "virgin train" comprised their fifty daughters, the Ne're-ids.

"Neptune." God of the sea, especially of the Mediterranean. He was the son of Cronus and Rhea. Oceanus referred to above was the brother of Cronus.

P. 43. The "trees" into which Phaeton's sisters were changed were poplar trees.

"The Mother of Arcas," who was changed into a bear by Jupiter, was Callisto, a water nymph.

P. 44. "Burke." See the December issue of this magazine, p. 349.

"Chrys'os-tum." John. (About 350-407.) A Greek Father of the Church. When very young he devoted himself to religion, and, entering a monastery, accustomed himself to a life of rigid discipline. In 397 he was made archbishop of Constantinople. He was noted for his eloquence which gained for him his surname Chrysostum, "the golden mouthed."

P. 46. "Cupid." The god of love, called also Eros. He was the son of the goddess Venus. He is always represented as a wanton boy armed with a golden quiver and arrows and torches which no one can touch with impunity.

"Pa-ta-rei'an." Of or belonging to Apollo. At Patara, a sea-port town of Lycia, was a celebrated oracle of this god, and from the town he had received as one of his many surnames, that of "the Patareian."

P. 50. Dac-tyl'ic hex-am'e-ter." Poetry composed of lines each one of which contains six feet; the first four may be either dac'tyls (feet of three syllables, one accented followed by two unaccented) or spondees (feet of two long or accented syllables); the fifth must be a dactyl and the sixth a spondee. The following line is a good example of this meter:

"Strongly it | bears us a- | long on | swelling
and | limitless | billows."

P. 59. "Xen'(zen)o-phon." (About 445-355 B. C.) An Athenian historian and general. He fell from his horse at the battle of Delium and would have been killed if Socrates had not gone to his rescue. He accompanied Cyrus the Younger on his expedition against the Persians, and on the death of Cyrus he was made general and conducted the troops back to Greece. It is the account of this expedition which he gives in his "An-ab'a-sis," a Greek word meaning "a going up"—an expedition.

P. 60. "Edmund Spenser." (About 1553-1599.) An English poet, author of the "Faerie Queene."

"Chaucer," Geoffrey. (1328-1400.) The father of English poetry. His principal work was "Canterbury Tales."

P. 61. "Æduans." One of the most powerful people of Gaul, living in Gallia Lugdunensis. Their chief city was Bi-brac'te, now Autun, in France, 230 miles south-east of Paris.

P. 63. "Lingones." A people occupying a part of Belgica, one of the divisions of Gaul. Their chief town, Andematunnum, was about half way between Augustobona and Vesontio, the latter being both marked on the colored map in the text-book.

P. 64. Froude," James Anthony. (1818——.) An English historian. His leading work is a "History of England from the Fall of Wolsey to the Death of Elizabeth," in ten volumes.

P. 73. "Sues-si-o'-nes." A people living in Belgic Gaul just west of the Remi. The "Nervians" lived in the northern part of Belgica on the shore of the ocean. The other tribes mentioned in succession were scattered through Belgica.

P. 76. "Dr. Arnold," Thomas. (1795–1842.) An English historian and teacher of great merit. He was for many years head-master of the Rugby School, and acquired great fame by his management of it. His principal literary work is a History of Rome. In 1841 he was appointed professor of modern history at Oxford.

P. 79. "Prodigious engine." This was an improved battering-ram, the same kind of a machine as the "turrets or towers" spoken of on p. 85. They were "of planking, covered with rawhides, of many stories in height, rolling on wheels; in the lower stage of which the ram was slung so that the men who worked it could do so perfectly under cover, while the upper stages were filled with archers and slingers, whose duty it was to overpower the fire of the defenders. From the top of these machines a sort of bridge was also contrived which could be lowered and hauled out with chains and pulleys so as to fall on the tower or summit of the castle wall and give free access to the assailants."

P. 81. "Veneti." A people in the northwest of Lugdunensis who occupied the peninsula jutting out into the Oceanus Gallicus.

P. 99. "Eagle." This was used as an ensign on the royal banners of the ancient kings of several lands, as Persia, Babylon, Egypt, and the Etruscans. It was adopted by the Romans as the ensign of the legion.

P. 100. "Havelock," Sir Henry. (1795-1857.) A British general who spent many years in service in India. During the great Sepoy mutiny, after having driven Nana Sahib, the chief of the mutineers, out of Cawnpore he marched to the relief of Lucknow where a small garrison was besieged by a large force. Awaiting the arrival of General Outram they together saved the garrison. (See Robert T. Lowell's poem "The Relief of Lucknow," also "The Defence of Lucknow," by Tennyson, and "The Pipes at Lucknow," by Whittier.

P. 106. "De Quincey," Thomas. (1786–1859.) An English author, sometimes distinguished by the name of "the English Opium-Eater," on account of his indulgence in the use of that drug. He was a voluminous writer, a full edition of his works contains eighteen or twenty volumes, comprising criticisms, biographies, sketches, and essays. Perhaps his best known work is "Confessions of an English Opium-Eater."

"Pro-tag'o-nist." One who takes the leading part in a drama.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

VINCENT AND JOY'S "OUTLINE HISTORY OF ROME."

1. Q. A knowledge of what three persons is necessary to an understanding of the closing years of the republic? A. Crassus, Pompey, and Cæsar.

2. Q. For what was Crassus noted? A. For conspicuous business talent and great political ambition.

3. Q. What had won great renown for Pompey? A. His soldierly qualities.

4. Q. How is Cæsar described? A. As the only great man in Rome.

5. Q. What political partnership was formed by these three magnates? A. The First Triumvirate.

6. Q. Upon what were Crassus and Pompey dependent for prominence? A. Circumstances.

7. Q. What was true of Cæsar in this respect? A. He formed and executed the purpose which led to his aggrandizement.

8. Q. What was this purpose? A. To end strife by crushing both parties.

9. Q. How alone could this plan be carried out? A. By securing an army more loyal to himself than to the state.

10. Q. How did he obtain such an army? A. He trained it while he was governor of Gaul.

11. Q. What destroyed the First Triumvirate? A. The death of Crassus.

12. Q. In the breach which occurred be-

tween Cæsar and the Senate, which side did Pompey take? A. That of the Senate.

13. Q. On what condition only did the Senate declare that Cæsar might become a candidate for the consulship? A. That he should resign his command in Gaul.

14. Q. Upon what grounds did he offer to accept this proposition? A. That Pompey should lay down his power at the same time, which the latter refused to do.

15. Q. What did the struggle then become? A. A duel for supremacy between Cæsar and Pompey.

16. Q. What army was placed under Pompey's command? A. The army of Italy.

17. Q. What did Cæsar do immediately upon learning that the Senate had declared war against him? A. He led his army across the Rubicon.

18. Q. What policy was pursued by Pompey? A. He was too cautious to oppose Cæsar with a small army and awaited recruits at Capua.

19. Q. What was Pompey's first act in the contest? A. He crossed to Greece with his army and abandoned Italy without a blow.

20. Q. How did Cæsar, after entering Rome unopposed, treat the aristocrats? A. With the greatest leniency; all life and public property were spared.

21. Q. What rival powers now sought to conduct the government? A. The consul Cæsar and the people, at Rome; Pompey and the Senate, in Greece.

22. Q. By what act did Cæsar forestall Pompey's return to Rome? A. He and Mark Antony led armies over the sea against him.

23. Q. What great battle decided the issue? A. Pharsalia, in which the Pompeians were utterly routed.

24. Q. What was Pompey's fate? A. After fleeing to Egypt he was murdered by its king.

25. Q. By what means did Cæsar strengthen his power before returning to Rome? A. He subdued his enemies in the provinces.

26. Q. Whom did he establish as ruler in Egypt? A. Cleopatra.

27. Q. How did he celebrate his return to Rome? A. By four magnificent triumphs.

28. Q. What position did he then occupy? A. As dictator he held supreme authority in the army, the legislature, and the church.

29. Q. Mention two important points in Cæsar's great scheme of reform? A. Roman law was reduced to systematic form, and the Julian calendar was adopted.

30. Q. What was Cæsar's last great battle? A. Munda in Spain.

31. Q. What force was secretly working against Cæsar? A. The aristocrats whom he had not only pardoned, but had made senators and governors.

32. Q. Who were among the chief leaders in the conspiracy? A. Brutus and Cassius.

33. Q. What feature of Cæsar's dictatorship was used to rouse prejudice against him? A. Its royal character, as shown in his purple robe, golden chair, and the naming of his successor.

34. Q. On Cæsar's part what act seemed to refute these arguments? A. The fact that he put by the offered crown.

35. Q. In what did the conspiracy culminate? A. In the assassination of Cæsar, March 15, 44 B. C.

36. Q. How did his death affect the populace? A. They were moved to such fury that the conspirators were obliged to flee.

37. Q. Who determined to succeed to Cæsar's power? A. Mark Antony.

38. Q. Who penetrated Antony's purpose and thundered Philippics against him? A. Cicero.

39. Q. What action was taken against Antony by the Senate? A. He was declared an outlaw and Octavius was sent against him with an army.

40. Q. Who was Octavius? A. The nephew, adopted son, and "successor" of Cæsar.

41. Q. Who composed the Second Triumvirate? A. Octavius, Antony, and Lepidus.

42. Q. How did this differ from the First Triumvirate? A. There was to be no division of power, but equal consular authority for five years.

43. Q. What action was taken against their personal and political enemies? A. They were proscribed and hundreds of honorable citizens were among the victims.

44. Q. Against whom did the triumvirs soon make war? A. Brutus and Cassius.

45. Q. What was the result of the battles at Philippi? A. The triumvirs conquered and the republic of Rome was at an end.

46. Q. How did the triumvirs then divide the Roman world? A. Lepidus took the province of Africa, Octavius the West with Italy, Antony the East with Cleopatra.

47. Q. Who was the first one thrust out of the Triumvirate? A. Lepidus.

48. Q. What aroused the suspicion of Rome against Antony? A. The report that Cleopatra was persuading him to remove the capital of the Roman world to Alexandria.

49. Q. What was the result of the war which followed? A. Antony's forces were conquered, and he and Cleopatra took their own lives.

50. Q. How long had the Roman republic existed? A. A little less than five centuries.

WILKINSON'S "PREPARATORY AND COLLEGE LATIN COURSES IN ENGLISH."

1. Q. Over what time did the classic period of Latin literature extend? A. From about 80 B. C. to 108 A. D.

2. Q. What author begins and what one ends this period? A. Cicero, Tacitus.

3. Q. Who may be regarded as the beginner of Latin literature? A. Livius Andronicus, who was taken prisoner at Tarentum and made a slave.

4. Q. What historical significance is attached to this fact? A. Roman literature was begun by a Greek.

5. Q. What other contributors to Latin literature are little more than mere names at the present? A. Nævius and Ennius.

6. Q. In what kind of verse did the Romans distance all competitors? A. Satire.

7. Q. What is a curious fact in the development of all literary history? A. That verse should precede prose.

8. Q. Who are noted as Roman orators? A. Cicero, the Gracchi, Crassus, Cæsar, and Mark Antony.

9. Q. Who were the chief historians? A. Cæsar, Sallust, Livy, and Tacitus.

10. Q. Who were the leading poets? A. Ovid, Virgil, and Horace.

11. Q. What works did Sallust write? A. The "Conspiracy of Cataline," "The Jugurthine War," and a "History of Rome."

12. Q. What political positions had Sallust held? A. He had been a Roman senator, and governor of Numidia.

13. Q. What purpose did the beautiful grounds laid out by him about his residence, afterward serve? A. They became a favorite resort of the emperors, and still bear the name of the Gardens of Sallust.

14. Q. With what style of historians must Sallust be classed? A. With the romantic and rhetorical.

15. Q. In what fashion does he largely present the characters in his historical works? A He reproduces their words as if he had been a reporter present at their utterance.

16 Q. According to Sallust, who aroused the Roman people to withstand the corruption of the senate by Jugurtha's gold? A. Caius Memmius.

17 Q. What two characters, figuring conspicuously in the Jugurthine War, are painted into his canvas with graphic and vigorous strokes? A. Marius and Sulla.

18. Q. With what does Sallust's history stop? A. With the capture of Jugurtha.

19. Q. Is it probable that he gives a fair presentation of Jugurtha? A. No, as a foeman he paints him black.

20. Q. What is true of all history outside of the Bible? A. That it is only a version of history.

21. Q. What was Ovid's chief work? A. His "Metamorphoses."

22. Q. In what way has this poem been of service to subsequent writers? A. It has been a treasury of material.

23. Q. What did the author himself think of this work? A. That through all ages it would give him fame.

24. Q. What is the first specimen of Ovid's work presented? A. The story of Phaeton.

25. Q. What was the request preferred by Phaeton in response to his father's free offer? A. "To guide the sun's bright chariot for a day."

26. Q. Mention two facts which Ovid attributes to the misadventure of Phaeton? A. The complexion of the Moors and the sandy waste of the Libyan desert.

27. Q. In what has this legend of Phaeton been thought by many to have had its origin? A. In some meteorological fact.

28. Q. What transformation is described in the next selection? A. That of Daphne into a laurel.

29. Q. What English poet drew a magnificent comparison between desolated Rome and Niobe as presented by Ovid? A. Byron.

30. Q. Where did Ovid obtain the subject matter of his poems? A. From Greek mythology.

31. Q. What, in the author's thought, did Shakespere mean when he called Cæsar "the foremost man of all the world"? A. That he was foremost in position and power; not in personal greatness.

32. Q. From what work of Cæsar's are the selections presented to the reader taken? A. From his "Commentaries."

33. Q. What is a remarkable characteristic of this work? A. The impersonal form in which the writer is made to appear.

34. Q. What fact shows how illustrious was the name which Cæsar made for himself? A. It was adopted by his successors and transferred to the rulers of Germany and Russia, called kaiser and czar.

35. Q. How important were the occurrences related in Cæsar's "Commentaries"? A. They affected the destiny of the civilized world.

36. Q. How many books are comprised in the "Commentaries"? A. Eight, each one covering a military year.

37. Q. What was the first object of the first

Gallic campaign? A. To prevent the national migration proposed by the Helvetian Orgetorix.

38. Q. To what other war did Cæsar put an end in this first year? A. That against the Germans led by Ariovistus.

39. Q. Against what people did Cæsar make one of the severest struggles in the whole course of his Gallic experience? A. The Nervii.

40. Q. During these campaigns where did Cæsar spend his winters? A. At Luca, Italy, where he watched and studied Roman politics.

41. Q. In Cæsar's text by what name does he dignify the mendicants sent to the Veneti and other sea-coast tribes to demand provisions? A. Ambassadors, and he enlarges on the sacredness of their persons.

42. Q. What three things are of commanding interest in Cæsar's account of his fourth campaign? A. His own perfidy toward the Germans; his famous feat in bridging the Rhine; and his invasion of Great Britain.

43. Q. According to Plutarch, who denounced this perfidy in the Roman Senate? A. Cato.

44. Q. To what does the same writer attribute Cæsar's motive in building the bridge over the Rhine? A. "Avidity of fame."

45. Q. Of what rare style of Cæsar's writing is a specimen furnished in his description of the British invasion? A. The *oratio recta*, or direct discourse.

46. Q. As a narrator what difficulty did Cæsar experience in the account of his excursion to Great Britain? A To make of it anything beyond the story of a fairly successful escape.

47. Q. What sharp contrast is presented in the fifth book? A. It is mainly a record of disasters to Cæsar's arms.

48. Q. What is noticeable regarding the close of the fifth book? A. There is no mention of a thanksgiving decreed at Rome for Cæsar's successes and no mention of his own good fortune.

49. Q. What crafty Gallic chieftain was Cæsar unable to capture? A. Ambiorix.

50. Q. What did De Quincey call the Roman empire founded by Cæsar? A. A Magnificently masked essential barbarism.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

THE WORLD OF TO-DAY—THE ELEVENTH CENSUS.

1. How many years since the first Constitutional enumeration in the United States took place?

2. What is the Constitutional provision for the taking of a census?

3. What questions were asked in the schedule used in the first census?

4. To what has the number of questions been increased for ascertaining statistics for the eleventh census?

5. When was the law approved which provides for the manner of taking the eleventh census?

6. When are field operations for the eleventh census to begin?

7. Who appoints the superintendent of the census?

8. With what assistants is the superintendent provided?

9. Who constitute the field-marshals of the force?

10. Into how many great districts is the whole country divided and how are these subdivided?

11. How many enumerators will it be necessary to appoint?

12. In the appointment of enumerators, to whom is it provided by law that preference be given?

13. What is the compensation per capita to the enumerator?

14. According to the plan now adopte', in how long a time can the census of the whole country be taken?

15. What delays the publication of census returns?

ROMAN LITERATURE.

1. Upon whom did the Romans look as the father of their poetry?

2. Who was the earliest of the Roman prose annalists?

3. Among the comic poets of Rome who was the greatest?

4. What comedy of Shakspere's is an imitation of Plautus' *Menæchmi?*

5. What familiar quotation from the first act of Terence's "Self-Tormentor" was always received by Roman audiences with tumultuous applause?

6. What was the largest and most important of Ovid's works?

7. In whose works does the Latin language appear in its greatest perfection?

8. Who was styled the most learned of the Romans, and upon what was his great reputation as an author founded?

9. Of what do Cæsar's historical writings consist?

10. Who was the first Roman to cultivate lyric poetry with success?

11. Who wrote the poem of which Macaulay says: "The finest poem in the Latin language—indeed the finest didactic poem in any language—was written in defense of the silliest and meanest of all systems of natural and moral philosophy"?

12. Who was the first Roman to write history as distinguished from mere annals?

13. What modest title was given by Livy to his great history of Rome?

14. Who ranks next to Virgil as the most illustrious poet of ancient Rome?

15. What poems of Virgil are extant?

PRONUNCIATION TESTS.—IV.

1. The pedantically inclined pedagogue pronounced the most preposterous polysyllabic words.

2. Innumerable mythological legends were abominably and inaccurately related.

3. Which would you prefer to have, meningitis, bronchitis, or laryngitis?

4. Such dishonorableness is entirely unjustifiable.

5. The ophthalmologist discusses the science of ophthalmology continually.

6. A binnatifid leaf is a pinnatifid leaf having its segments pinnatifid.

7. His de orous discourse was irretrievably marred l y his execrable pronunciation.

8. The brigand broke the bric-à-brac and capriciously drank the bromide.

9. His maladroitness and her querulousness were the causes of the quarrel.

10. The lugubrious expression of the academician was immeasurably laughable.

PHYSICAL GEOGRAPHY.—IV. GLACIERS.

1. What two important geological tasks are performed by glaciers?

2. How can pebbles formed by freely running water or on a sea-shore be distinguished from glaciated pebbles?

3. What is the difference between a rain-cut surface and that left by a glacial sheet?

4. Of what is till, or bowlder clay, formed?

5. What is probably the number of square miles in North America covered to an average depth of fifty feet with glacial débris?

6. What marks the greatest limit of extension which a glacier has at any time attained?

7. How can the depth attained by ice in a glacial period be ascertained?

8. How is the scarcity of living glaciers on the high mountains of the Rockies accounted for?

9. Where is the Muir Glacier?

10. Of what does the summit of Mt. Kittatinny consist and what problem does it present for solution?

11. From where must the Burlington (Vt.) red sandstones have been carried?

12. From where was the bowlder transported that is known as Plymouth Rock?

13 How far south of the parent ledge of Lake Superior have bowlders of jasper conglomerate been found?

14. Where are the nearest ledges from which the bowlders of porphyritic gneiss at Andover, Mass., could have come?

15. What is probably the largest bowlder in New England and what is its estimated weight?

QUESTIONS ON CÆSAR.

1. How did Cæsar pass the thirty-eight days of captivity among the pirates while the $30,000 ransom was being raised?

2. Of what people did Cæsar say, "I had rather be the first man among these fellows than the second man at Rome"?

3. What thought caused Cæsar to burst into tears one day while reading the life of Alexander the Great?

4. How many towns did Cæsar take during his conquests in Gaul?

5. How many men did he kill, and how many take captive during the same conquests?

6. By whom is Cæsar credited with having invented cipher dispatches?

7. Who was Cæsarion; and what became of him?

8. Of what great battle did Cæsar say, he had often fought for victory but never before for life?

9. In what solitary instance was anything great in warfare accomplished for Cæsar when he was not present himself?

10. What was the capital of the province known in Cæsar's time as the province of Africa?

11. What rendered this capital of the province of Africa renowned for all future time?

12. What officer in Cæsar's army at Dyrrachium is said by some writers to have had 230, by others 120, holes made through his shield by the arrows of the enemy?

13. What apparition (described by De Quincey) is said to have led the way for Cæsar over the Rubicon?

14. According to Gibbon, what offered an inducement to Cæsar to invade Britain?

15. What did Cæsar do with the 2,822 massy gold crowns presented to him at his triumph by his allies? (See Gibbon.)

16. To what does Shakspere make Cæsar compare himself as to constancy?

17. In what callings besides those of warrior, statesman, and ruler was Cæsar conspicuous?

18. What Roman wrote to Cassius, "Would that thou hadst invited me to that banquet on the Ides of March! there would have been no leavings from the feast!"?

19. How many Roman emperors assumed the name of Cæsar?

20. In his power to move the world in a political sense, who alone forms a fair antagonist to Cæsar?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR DECEMBER.

PAN-AMERICAN CONGRESS.

1. Nineteen. 2. The president of the United States. 3. They are not independent governments. 4. The formation of a customs union; regular and frequent communication; uniform system of customs regulations; uniformity of weights and measures; laws to protect patent rights, copyrights, and trademarks; the extradition of criminals; a common silver coin. 5. Agreement upon a definite plan of arbitration. 6. About $450,000,000. 7. Only 11 per cent. 8. As 18 to 7. 9. Across the ocean. 10. By weight. 11. No. 12. The piracy of trademarks. 13. In England by the English Merchandise act. 14. A common silver coin. 15. United States; Central and South America; many of the countries of Europe.

THE ROMANS AS COLONIZERS.

1. The Colonists were chosen from the impoverished classes and sent in great numbers, sometimes as many as 20,000 at once. 2. They were not furnished with the capital necessary for successfully cultivating the soil, and new conditions similar to those left at home were created. 3. To hold the territory gained in war and keep it in subjection. 4. By a form of government modeled after that of Rome. 5. Seneca. 6. Flaminian and Æmilian. 7. C. Gracchus. 8. Carthage and Aquæ Sextiæ in 122, and Narbo in 118 B. C. 9. Africa Propria. 10. Pontia (now Ponza) a rocky island off the coast of Latium; Alba Fucentia. 11. Setia. 12. Sutrium, which had surrendered to the Etruscans, was retaken by Camillus in the same day. 13. Venusia, in Apulia. 14. Maleventum, on account of its bad air. 15. Claudius, at Colonia Agrippina, now Cologne.

UNDER-GROUND WATER.

1. It sinks into the ground. 2. It is not certainly known. Probably the depth varies according to the varying nature of the rocky crust. It may possibly reach as far as the interior of the planet, as capillary water has the capacity of penetrating rocks even against a high counter pressure of vapor. 3. Its increase of temperature. 4 By its capacity for taking substances into solution. 5. About one-tenth. 6. The chemical action of under-ground water. 7. The mechanical action of under-ground water. 8. The various sandstones hold from 2 to 3 up to 10 and 20 volumes of water for 100 of rock; the pure limestones not more than 1 or 2; the dolomites from 5 to 10. 9. Besides atmospheric air and its gases, carbonate and sulphate of lime, common salt, with chlorides of calcium and magnesium, and sometimes organic matter. 10. From the Chalybes, an ancient people of Asia Minor, famous as workers in iron and steel. 11. They give an idea of the powerful agencies at work deep in the earth's crust. 12. That water really circulates under-ground, not merely passing through pores of the rock, but in crevices and tunnels which it has opened for itself along natural joints and fissures. 13. From Artois, a province of France, believed to be the first place in Europe where these wells were used. 14. Those containing 5 or 6 grains of carbonate of lime to the gallon, which prevent the water from dissolving the astringent matter contained in the tea without interfering with the extraction of the desirable constituents. 15. Where the earth's strata are most disturbed, broken, and creviced.

BRUTUS.

1. From its kings. 2. When Cæsar began to usurp kingly authority. 3. He had been put to death. 4. Cassius had married Juvia, the sister of Brutus. 5. Claudia, the daughter of Appius Claudius of Cilicia. 6. By loaning money at usury while he lived in Cilicia. 7. Cousin; Brutus' mother Servilia was sister to Cato, Portia's father. 8. Plato. 9. Cicero. 10. The battle of Pharsalia. 11. He made him governor of Cisalpine Gaul, and prætor. 12. That only in this way could the Roman republic be saved. 13. To "pity to the general wrong of Rome." 14. He feared what Cæsar might become if he should be crowned. 15. Plutarch's.

THE C. L. S. C. CLASSES.

1882—1893.

CLASS OF 1890.—"THE PIERIANS."

"*Redeeming the Time.*"

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.

Vice Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; Geo. H. Iott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.; Mr. Seymour Dean, French Creek, N. Y.

Eastern Secretary—Miss G. L. Chamberlain, Plainfield, New Jersey.

Western Secretary—The Rev. H. B. Waterman, Griggsville, N. J.

Treasurer—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La.

Class Trustee—Dr. J. T. Edwards, Randolph, N. Y.

Items for this column should be sent to Miss G. L. Chamberlain, Plainfield, N. J.

CLASS FLOWER—THE TUBEROSE.

THE PRESIDENT'S TALK.—How comes it that all Pierians are interested in each other? Why do we have a feeling for our own classmates which we do not have for others? Why is it that always and everywhere one Pierian is glad to meet another? Is it not because we have so many common interests?

1. For more than three years we have been reading the same course. All this time we have been more or less conscious that our minds have been touching at the same points. We have been feeding on the same diet, and developing in the same lines. We have acquired a stock of information common to us all.

2. We are all conscious of higher aspirations. In our readings we have been stimulated to desire something more than that which is found in the common humdrum of life. We have determined to make ourselves intelligent and useful citizens, to make the most of ourselves that is possible. None of us are going to be satisfied at the end of this year's work, to give up systematic reading; we have aspirations for a further and a constant development.

3. We are classmates! While others are doing the same reading, we began together, we have continued together, we will graduate together.

4. We belong to an organized class, having a class name, a class motto, a class flower, and class officers. Some of us have never been at Chautauqua, and yet we are just as truly members of the class and have our part in all these as if we had attended every year. And the moment we set our feet on Chautauqua's soil each of us has as much right to vote and in every way to share in determining the class policy as any others. It is *our* class. In the truest and best sense of the terms do we not have a community of interests? I love to think of my classmates along the lines indicated above. In almost every state in the Union, and in foreign countries as well, there are those in whom I have an interest and who have an interest in me. It broadens one's sympathies to feel that the thousands of *individuals* who make up our class are connected by so many common ties, and are so truly interested in each other.

A MEMBER of '89, who if unable to finish his readings this year will drop into '90, has continued his work under many disadvantages; he writes: "I entered on my studies with energy and proceeded with growing interest during the winter, but when spring came I had to lay aside my books, or at least thought I had to, as ranch life in California means from 4 a. m. to 8 p. m. for two-thirds of the year. While it vexes me to think that I have shown so little energy, for I am sure that is the prime cause of failure, I am glad to say that I have been greatly benefited by this course. It has created a taste for the right sort of books and a determination to do what I can in the line of self-culture."

A CIRCULAR letter concerning the Class Building at Chautauqua, recently sent to the members of '90, has met with many generous responses, contributions from ten cents upward being received daily by the class secretary. This evidence of class spirit is very encouraging and we hope that no '90 will fail to do his or her part, be it ever so little, in providing for our class home. "He gives twice who gives quickly." Let those who want their subscriptions to go as far as possible heed this old adage.

"AGE is opportunity no less than youth, tho' in a different dress," and so we welcome this report from an Iowa classmate sent to our Chancellor: "Though I am past eighty years of age, I feel it an inspiration and a help to read the Chautauqua course. I have been engaged for fifty-four years in the ministry and had not in early life the advantages of to-day."

FROM several different points members of the Chautauqua Literary and Scientific Circle announced last year that they had begun a graduation saving fund; the aim being to lay aside enough money to go to Chautauqua on their Recognition Day. Here is a good suggestion for '90's. Very many by the forethought and self-denial of a few months can save money for the expense who otherwise would be entirely unable to accomplish it.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, D. D., Lawrence, Mass.

Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; the Rev. J. A. Smith, Johnsonburgh, N. Y.; W. H. Wescott, Holley, N. Y.; the Rev. J. S. Ostrander, D.D., 314 President Street, Brooklyn, N. Y.; Mrs. Hawley, Buffalo, N. Y.

Secretary—Mrs. Hattie E. Buell, 2604 Main Street, Buffalo, N. Y.

Assistant Secretary—Mrs. Harriet A. H. Wilkie, Onondoga Valley, N. Y.

Treasurer—Prof. Fred. Starr, New Haven, Conn.

Class Trustee—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

THE little Roman calendar which is sent this year to every enrolled member of the C. L. S. C. has been specially designed for the circle by the famous art publishers, L. Prang & Co., of Boston. The calendar represents a miniature sketch of the Arch of Titus, adapted somewhat to the needs of the C. L. S. C., but the coloring and general appearance of the arch are true to the original, having been taken from sketches made by Prang & Co.'s artist while in Rome some years ago. The calendar, with its Latin motto, *Magna Magnis Para*, is a beautiful and suggestive reminder of the motive which underlies all Chautauqua work.

THE PRESIDENT'S CHAT.—Ruskin said, "Tell me what you like and I will tell you what you are." Our likes depend upon our taste; our taste, in adult life, is largely what we make it. With this view, an important question faces us: How can we form such taste as will make us like those things that would indicate breadth, refinement, and culture? For our early taste we are not always responsible; the environment placed about us by others molds our ideas, and when we come to think and act for ourselves, some of us find we have to struggle against ideas and traits of character that we do not admire, and of which we would gladly rid ourselves. It is easy to vitiate the taste; bad literature and worse art are at hand in abundance to accomplish this; and, once started in a wrong development, it is easy to go on to completion. But to acquire a correct taste that will admire and enjoy the best things necessitates strict discipline and unremitting toil. The opportunity to do this is one of the principal advantages of the C. L. S. C. course. Many wisely undertake the reading because they see themselves to be different from others whom they admire. Very likely they find drudgery in the beginning of the work; the books do not particularly interest them and in reading an article in THE CHAUTAUQUAN there is a tendency to turn the leaf to see how near the end is. To such, let me say, there is but one safe course to pursue—keep at it till by compelling yourself to read and comprehend, you retain it in your mind; not only that, but acquire the habit of retaining the thoughts of others. Gradually your interest will increase and your taste will begin to require such food for thought; you will see new ideals coming into your own mind and find yourself striving for higher mental attainments. Readers of '91, we have completed two years of our course and are well advanced in the third. What think you of the way we have already traveled, and what is the outlook for the future? Have you discovered any change in yourself? Are these things that others find instructive and profitable, any more interesting to you than they were two years ago? Do you find your likes and dislikes have changed? If so, you are in the way to accomplish your desire to be more intelligent and thoughtful and noble.

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.

First Vice-President—Prof. Lewis Stuart, Mich.

Second Vice-President—F. W. Gunsaulus, Ill,

District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. E. P. Brook, N. Y.; Issa Tanimura, Japan; Mr. J. S. Davis, Albany, Ga.

Secretary—Miss Jane P. Allen, University of North Dakota, Dak.

Treasurer and Member of Building Committee—Lewis E. Snow, Mo.

Class Trustee—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

WE welcome with pleasure the following communication from two classmates in India: "We are sorry not to be able to send in our answers to questions on time, but we joined in January, received our books in May, and THE CHAUTAUQUANS in August. We hope to be on time next year as we have secured our books already. We are enjoying the C. L. S. C. course very much. It is just what we busy missionaries need. We have so much Hindustanee work that

we are liable to grow very rusty as to our English studies and reading. We hope to be at Chautauqua in '92 after ten years of service here."

AT the Ground-Breaking last summer at Chautauqua, it was reported that the Class of '92 had raised its quota of $1,500 for the Union Class Building. Unfortunately this report is incorrect. Mr. Lewis E. Snow, treasurer of the Building Committee, makes the following statement in regard to the class funds:

To pay our pro-rata proportion of the cost of the Union Class Building, and to comfortably and attractively furnish our headquarters, we will need about $1,500. One hundred and thirty-eight subscriptions have been paid in by members, aggregating $252.86. It will be seen that, while we are well started on the way, we are yet a long way from the goal. To each member of the class, who has not yet made a contribution in this behalf, we make our appeal, in full confidence that it will be heard and recognized. To have this building will greatly help our class. It will also materially advance the interests of the C. L. S. C. Will you very kindly send, at once, your contribution, large or small. Do not hesitate because you can give but a very little. *Every little helps.*

Send to Lewis E. Snow, treasurer, No. 415 Olive Street, St. Louis, Mo.

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS

President—The Rev. R. C. Dodds, 33 Oak St., Buffalo, N.Y.

Vice-Presidents—Mrs. S. M. I. Henry, Evanston, Ill.; Miss Kate McGillivray, Port Colborne, Province Ontario, Canada; The Rev. D. T. C. Timmons, Tyler, Texas.

Secretary—Mrs. L. L. Rankin, Room 3, Wesley Block, Columbus, Ohio.

Treasurer—Miss Julia J. Ketcham, Plainfield, N. J.

Building Committee—Mr. Dodds; Mr. Rankin.

Assembly Treasurer and Trustee for the Union Class Building—Mr. George E. Vincent.

EMBLEM—THE ACORN.

THE White Seal Memoranda, for any year, may be filled out either before or after graduation. Some of the especially busy '93's, who find it impossible to do this work now, will be glad to know that these seal papers may be made out at some future time if desired.

AT the Chautauqua Office in Plainfield a small loan library, containing about half a dozen sets of C. L. S. C. books, for some years has been placed at the disposal of members who feel unable to purchase all of the required books. Ten per cent of the value of each book and the postage is all that is required from persons using this library, so that the saving is considerable in the case of members who have to count the cost very closely. THE CHAUTAUQUAN is not included in the library. Persons wishing to join the C. L. S. C., but at present deterred from so doing by the expense of the course, may possibly find in this loan library a way out of the difficulty. As the library is limited in size, of course there must be also a limit to the number who can be accommodated with books.

TWO hundred seventeen members for '93 have been reported recently by the Pacific Coast Secretary. This is a gain of more than fifty over last year's class at the same time. Let all who propose to join '93 send in their names early that our class may start with the inspiration which comes from a good record the first year.

GRADUATE CLASSES.

THE recording secretary of the Class of '89 has changed both name and address. Letters should be addressed to Mrs. E. N. Davison, Harbor, Ohio.

THE enthusiasm with which veteran C. L. S. C. graduates have rallied around the new English Course is conclusive evidence that the C. L. S. C. fire glows "eternal in the human breast." So many hearty commendations of the plan have been received that we cannot give space to all, but one or two must be noticed here. A Pioneer in Illinois, who sends her fee for this new course of reading, writes, "I am now eighty years old, confined to my chair, besides being very helpless otherwise, nevertheless I am determined to keep up my effort to progress."

A MEMBER of '85, from Missouri, writes of the new course: "I cannot tell at present whether I can take the special examination papers or not, but feel like rising up and calling whoever originated this course, 'blessed!' Could it have been other than our Chancellor?"

FROM an '87, Washington, D. C.: "I am very anxious to begin the work. I was just trying to fix my mind on some one topic of study for this winter when the announcement you sent, reached me and I am very glad to avail myself of it. There will probably be a circle formed in the city soon."

WHILE the necessity for advanced work is constantly being brought to the attention of C. L. S. C. graduates, the benefits of review work and the advantages which undergraduates may receive from contact with these fellow Chau-

tauquans are by no means to be depreciated. The experience of an '86 well illustrates this point. "This is my eighth year in the work and the pleasure is ever new. Since '86 I have been unable to extend my reading beyond the regular course, feeling it necessary to continue with the circle that I might help others who I feared would fall out by the way. The sacrifice that it has been to me I trust has benefited my fellow-students. The outlook this year is promising as we have a large circle."

A MEMBER of '89 over fifty years of age writes, "I have completed the reading and the filling of memoranda, which I can do better next time I think. When I began, I did not think I cared to graduate, but I read to improve myself as I do not wish to have the young people get too far ahead of me. I have enjoyed it very much and now we have a circle and I am to read over again and hope to remember more."

A GRADUATE of '86 in Washington, who has worked alone for many a year, and who this year is taking up the new English Course of study, writes, "I am still solitary, being too far out of town to work up a circle, and I was told that mine was the only CHAUTAUQUAN here. I owe it to Chautauqua's urging me on that my mind is renewing its vigor."

A VERY cordial letter from an '88 who is taking up the new English Course, shows what Chautauqua is to some of the busy mothers of this land. "I feel deeply grateful to the 'powers that be' for laying out a thorough course in English History and Literature, as I already had made up my mind to take the seal course in that study this winter, and this plan will give me a chance to do a great deal more satisfactory work. I hope within a few weeks to send on the papers for last year, which are not quite done. You see with four little children and a large family to do the work for, my study has to be done when I can, not when I will."

AN '87 writes of the seals just received: "They mean years of happy, and I trust honest, faithful work. I am reading mostly alone with my two daughters as audience, hoping for recruits soon. Last year's work supplemented by Professor Mahaffy's lectures was a feast surely, and now comes Miss Edwards on Egypt. What a lovely world is open to all who will enter!"

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." *"Let us Keep our Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
CÆSAR DAY—January 23.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
VIRGIL DAY—February 18.
LONGFELLOW DAY—February 27.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

"A CLUB cannot live more than two years unless it sometimes breaks bread together." This was the remark a wise professor let fall recently in the hearing of the Scribe. It is worth thinking about. If the life of a club depends upon such a pleasant task as an occasional feast together, surely there ought not to be one in Chautauquadom to die for failure to fulfill that duty. The history of clubs ought to tell us something about this. When we look it over, we perhaps will be not a little surprised to find that eating seems to be an inevitable accompaniment of all gatherings which aim at informal intellectual intercourse. Whenever we read of a brilliant salon, a club attractive enough to hold men together and to induce them in its atmosphere to give freely of their best, we find a side remark about the tea-pot, or the dinner table, or the pipe and glass, which shows that they believed that the wits acted quicker when the palate was tickled. The *Hôtel de Rambouillet* added dinner to its splendid conversations, and somehow we cannot but believe that probably Madame, brilliant as she was, could not have kept her coterie without now and then feasting them. The Mermaid Club with Shakspere and Beaumont and Fletcher and Ben Jonson in its membership had its suppers. Whenever one of our colleges or an association of dignified professionals or a great

institution wishes to draw together its finest talent and promote its interests, it gives a banquet. Is it simply habit? Not at all. We know each of us that we enjoy a feast and are wittier and wiser because of it. Hear Emerson: "To a club met for conversation, a supper is a good basis, as it disarms all parties and puts pedantry and business to the door. All are in good humor and at leisure, which are the first conditions of discourse; the ordinary reserves are thrown off, experienced men meet with the freedom of boys, and, sooner or later, impart all that is singular in their experience." Pope talks of the "feast of reason and flow of soul," but he gives them as company a "friendly bowl." There are, indeed, "good and sufficient" reasons for a club spending a little time, now and then, around the dining table. This does not mean that an elaborate and burdensome spread is advised. On the contrary the Scribe considers long menus an abomination. It is something to "break the ice," to put everybody at ease, which is wanted. A cup of tea and a wafer, an ice, a stew, will do that if served rightly. What the guests in Madame Mohl's salon ate, concerns us little, but the fact that they found something to eat a promoter of brilliancy, of fluency, and of good fellowship does concern us as circles a great deal, for brilliancy, fluency, and good fellowship are too rare and desirable qualities to be lost for lack of a cup of coffee and a sandwich.

LOCAL STUDIES.

THE circles are again beginning to send in occasional notices of their local studies. Phases of local work which would be particularly timely this year are studies of community life, of co-operative experiments, of profit-sharing, of municipal control of gas, water, electric light works, and street car lines. Undoubtedly in studying Political Economy many circles have made investigations of local experiments on some of these subjects. They would be of interest to all other circles.

THE Nebishing Circle of Richmond, Ill., has begun a crusade in favor of the purity of a beautiful Indian name of its vicinity. The name of Ne-bish-ing was given by the Indians to a stream in the village, but it has been corrupted to *Nippersink*. The circle has revived the original and adopted it for its name. We hope they will be able to induce their towns-people to use the correct form.

IN THE CHAUTAUQUAN for October we referred to "the arch" as a form of city decoration almost unknown in America. The Archers of Tilton, N. H., send us an engraving of a Roman arch, built of granite, which stands on a hill overlooking and within a few hundred feet of the center of that village. It is fifty-five feet high and was erected at a cost of over fifty thousand dollars by Mr. Chas. E. Tilton as an ornament for his native village. We are grateful to the Archers for acquainting us with the fact.

IN our last issue note was made of the organization in the Nebraska State Penitentiary of a circle of men. A recent impression of the *Daily Nebraska State Journal* contains interesting items of the progress of the circle:

The class comprises twenty-five members, and the plan proposed for aiding the enterprise materialized so quickly that the books required were provided immediately and the circle entered upon its course of reading and study in October.

Subsequently it was deemed desirable that those who had been instrumental in inaugurating the enterprise should look after it and render such personal aid and encouragement as might be practicable and not inconsistent with the regulations and discipline of the institution. Accordingly, with the permission and under the direction of the warden, arrangements were made to hold a Chautauqua exercise in the chapel on Sunday, November 17, to take the place of the usual religious exercise of that day. A program was arranged, the selection of hymns and music being made by the choir. A party of about thirty Chautauquans, members of the different circles in the city, though mostly of the advance class of graduates, gathered in the reception room of the penitentiary. At the appointed hour the doors were opened, and the men to the number of nearly four hundred marched in, in about six divisions, each under its proper leader, the hospital division of the crippled and infirm bringing up the rear.

The exercises were under the direction of Mr. F. W. Smith, secretary of the Society of the Hall in the Grove, and were opened with brief remarks concerning the Chautauqua Idea, followed by a responsive reading from the Chautauqua Vesper Service by the visiting members, and the Lord's Prayer, in which all were asked to unite. During the hour several familiar hymns were sung, the audience joining, and two solos were rendered.

Chancellor Vincent had been advised of the formation of this circle, and in anticipation of this meeting had been invited to send a message to the members, which he very promptly did in the shape of a letter addressed to My Fellow Students in the Nebraska Penitentiary. It

was in his own charming style, and eminently well adapted to meet the peculiar circumstances of the case. Every one who ever heard him will understand something of what he had to say of Look Up and Lift Up, and perhaps of how it was received by those to whom it was especially addressed, and by all who listened to it. The letter, with a photograph of the Chancellor, was subsequently laid where they could be seen by the men as they should pass out, and many availed themselves of the opportunity to look at the picture and the autograph of the man whose words had made them feel that back of all was a hearty desire for the success of the Chautauqua movement among them, to the sole end and purpose of their real and lasting profit.

An address by W. J. Bryan, a member of the Capital City C. L. S. C. of this city, and a reading by Mrs. J. A. Rollins, a member of the S. H. G., were features of the hour. The exercises closed with singing in union a single verse from the hymn, "God Be With Us Till We Meet Again," and the men marched out in the same order in which they had entered. The twenty-five men comprising the reading circle were allowed to step out from the ranks and remain for a few moments, during which time something was learned from them individually of the progress made and the interest felt in the readings thus far. There were many and earnest expressions of gratitude for the opportunity afforded for reading and intellectual improvement, unmistakable evidence that it was appreciated, and it was plainly evident that it was operating as a stimulant to hope and a purpose for better things.

NOTES FROM THE UNIONS.

THE Brooklyn Assembly is composed of thirty-one circles.

A UNION has been formed at St. Johns, N. B. Three undergraduate circles, the Y. M. C. A., the Aftermath, and the Athena, and the graduates in the city—about sixty persons in all—form the Union. We believe this is the first Union in New Brunswick, and we shall watch its movements with interest.

THE Gillet Chautauqua League is a new development in the Chautauqua work of Atlanta, Ga. The League takes its name from the Rev. A. H. Gillet, one of the wisest and most skillful of Assembly workers, and its object is "the promotion of Chautauqua work in Atlanta." "Any local circle of Atlanta, may upon accepting the constitution become a member of the League, and all individual members of such circles shall be members of the League. The regular meetings of the League shall be held on the fourth Friday of October, December, February, April, and June, on Recognition Day of the Peidmont Chautauqua, and an anniversary meeting on the ninth of October, the birthday of Dr. A. H. Gillet; but a special meeting may be called at any time by the executive committee."

THE Chautauqua Union of St. Louis, Mo., has elected Mr. Eugene McQuillin as its president. Mr. McQuillin will be remembered by many of our readers for an article he contributed to the last volume of THE CHAUTAUQUAN. The Union began the year with a Romulus Memorial meeting. We notice on the back of the program a "directory of St. Louis Chautauqua work," which must be a great convenience. It gives the officers of the Union, the program committee, and the representatives from each circle, also the name, place, and time of meeting, and name and address of president for each circle of the city.

THE circles of Los Angeles, Cal., hold union meetings once a month.

GRADUATE WORK.

A CIRCLE of graduates at Danvers, Massachusetts, who last year tried another line of work, are back in the Chautauqua fold this fall. The new English Course was too attractive to be resisted. There are nine members in the Danvers Circle.——Our old friend the Umpachine of Southfield held its fifth annual meeting in September, nine of the fifteen persons who started four years ago finished the course in '89 and they are now busy over the Garnet Seal Course. ——The Adams of East Boston has decided on the English Course.

The "faithful four" of Nichols, and the Mosaics of New Haven, Conn., have begun the English readings.

The Argonauts of Malone, New York, are making a special study of the Age of Elizabeth. An outline of their work from October to May has been printed in dainty form for their convenience. It shows a careful selection of subjects. One evening of each month is devoted to "Topics of the Day."——The Alumni of Brooklyn have taken hold of the new work vigorously. The Assembly is doing much to encourage them. At a recent meeting some sixty persons were present. The first part of the meeting was devoted to the October review, with papers and illustrative exercises on special points. Then the company took part in a modification of progressive conversation. To one half of the company

little programs like the following were distributed:

Conversazione.

Druids,

Miss A. . . . . .

Saxons,

Mr. B . . . . . .

English,

Mrs. C. . . . . .

To the other half, similar programs were given bearing the subjects, but not the names. As the names of those receiving blanks were printed on the first set, their partners soon found them, and conversation lasted until a bell rang for a change of partners. Now most of the members were strangers and the programs had been so arranged that each person should meet and converse with at least three new persons. Light refreshments were served after the *conversazione.* This is to be the plan, we understand, for the alumni gatherings this year. A better one could scarcely be devised. The meetings are held at the houses of the members. The hostess of the evening furnishes coffee for the refreshments, and the members alphabetically furnish the cake. The secretary writes that in spite of the difficulty of handling a roomful of strangers, the affair was a perfect success, all formality vanishing.

At Lima, Ohio, the '89's have decided on what is known in the "Green Book" as the course in General History, and at Los Angeles, California, a company of graduates are working at the Shakspere course and are reading in connection Green's "English History."

The following circles report the adoption of the new English Course: the alumni of Allentown, Pa.; the circle of the Golden Gate ('87's) of Washington, D. C.; the graduates in Toledo, O.; Logansport, Ind.; Mendota, Ill.; Elgin, Ill.; Dunlap, Iowa; Osceola, Iowa; and St. Louis, Mo.

NEW CIRCLES.

MAINE.—"Be yourself, and be sure yourself is worth the being," is the motto adopted by Violet Crown Circle of Saccarappa. The seventeen members are all '93's and candidates for the white seal.

NEW HAMPSHIRE.—A Massachusetts graduate removing to Newton has formed there a circle among the young people, and induced two former students to resume work. The circle promises to number about fifteen.

MASSACHUSETTS.—Athol Centre has a second circle, the '93's having formed one of four members.——Nine students have organized for work in Blackstone.

NEW YORK.—Columbia Circle of West New Brighton is increasing in membership.—Agassiz Circle is a new organization in New York City.——Eight young men meet weekly in the Y. M. C. A. parlors of Middletown to recite the lessons which they are studying with much enthusiasm. This circle, the Philomathian, has one graduate member; the others are just beginning.——Grace Circle is connected with Grace Methodist Episcopal Church of Brooklyn. It meets every Monday evening in the church parlor at 8 o'clock, using the *Sunday Readings* as devotional exercises, and carrying out the *Suggestive Programs.* The president is principal of one of the Brooklyn schools and well able to take charge of so large a circle, seventy-seven. ——Five new members report from Brockport. ——Fairport has a new circle.——Thirty students are at work in Green Island.——Nine new names are sent from Heuvelton.

NEW JERSEY.—A student of Absecon who worked alone for two years, has now the help and inspiration of a new circle of ten members whose meetings are held weekly.——A quartet in Belvidere holds pleasant meetings.——Arcola Circle is a new and flourishing organization.—Merchantville has a circle of four.

PENNSYLVANIA.—Thirteen is the number enrolled at Braddock.——Burmont has six earnest workers.——The small circle at Chestnut Hill finds much enjoyment in the studies.——A circle which has received hearty support is that of Evansburgh.——The circle at Reading has a goodly membership.——Lebanon Circle organized with eight members.——Twelve have taken up the studies in Norristown.

DELAWARE.—"We have already fourteen members in our circle and expect several more," is the word from Middletown.

MARYLAND.—Eleven belonging to the Class of '93 began work together in Hyattsville.

WEST VIRGINIA.—A unique organization is the Bryant of Hartford City. A family of four are reading with a friend in Cincinnati, keeping up the studies something after the correspondence method.

GEORGIA.—The circle in Newnan shows much enthusiasm. In addition to the regular work, Memorial Days are observed and the Chautauqua Vesper Service is given on the second Sunday of each month.——La Grange has ten in its circle.

ALABAMA.—North Highlands Circle, a Birmingham organization, had eleven members at its first meeting and several others in view.

MISSISSIPPI.—Rienzi Circle enrolls seven students.

LOUISIANA.—There are eight initiates in Arcadia.

TEXAS.—Jefferson Circle is among the number using the Vesper Service.

OHIO.—Systematic and thorough work is done in Hazelton Circle of Cincinnati. Questions are prepared by the instructor and those of THE CHAUTAUQUAN are used also, so that no point in the lesson is unnoticed. Another new circle of the same city is the Fifth Church Society. It has sixteen members.——Twelve form the circle at Norwood.——An encouraging beginning was made by the Emerson of Eaton.——Hartwell Circle is proud, and justly so, of its membership, nine new students and three graduates, among whom are the superintendent of the Hartwell schools and the principal of the Technical School of Cincinnati.——New circles are reported at South Cleveland, Findlay, Centerburg, and Archbold.

INDIANA —A circle formed in Indianapolis consists of ten ladies, led by one who has read the four years' course.——Liberty adds eleven to '93's list.

ILLINOIS.—The circle connected with Union Park Church of Chicago, has a list of thirty-eight names which will probably be lengthened to fifty.——There are a number of earnest workers in Hinckley.——A class of eight has formed in Yates City.

KENTUCKY.—The Crescite is a Louisville club of eleven members.

MICHIGAN.—Those who visited Bay View Assembly last summer from Port Hope, returned to organize a circle which is proving a very successful one.——Seven applications for membership come from Elba.——Weekly meetings are held in Hopkins Station.——Fifteen new names are sent from Fennville.——There are eight in the class at Ecorse.——Sheridan and Croswell have each a new circle.

WISCONSIN.—A dozen application blanks are called for in Grand Rapids.

MINNESOTA.—St. Paul adds the Oak Leaf Circle to its list.——Eight have begun the work in Detroit.

IOWA.—Our November issue outlined the plan of study undertaken by a Christian Endeavor Society in Independence. Its projector writes us that the success is even greater than anticipated. Among the advantages enjoyed by this circle is access to a large and valuable collection of pictures brought from Rome and bearing directly on the studies. The sample programs sent, show that systematic and thorough work is done. On the evening of November 15, there was a map drill on the city of Rome, a contest on *The Question Table*, and a study of Rome under the kings. The *Sunday Readings* furnished quotations for answer to roll-call.——In addition to the circle reorganized in Shenandoah with thirty members, the limit allowed by its constitution, a new circle has been formed that bids fair to rival the old.——Primghar's circle is well under way.

MISSOURI.—The young people of the Fifth Presbyterian Church of Kansas City have organized the Bruce Circle, so named in honor of its president, the pastor.——The Vernon is a circle of Sedalia, having a pastor for president and his wife for leader. There are thirty-eight members.——Springfield has a second circle.——Fifteen are beginning the course in La Monte.——Enthusiastic beginnings were made in Mexico and New London.

KANSAS.—North Topeka has a new circle named the Rose.——"The reward of the faithful is certain," is the motto of the Goldenrod of Wichita.——The Oaks are of recent growth in Pittsburgh.——An instruction committee of four has charge of the recitations in Randolph. The circle is composed of ten members.——A graduate reviewing the work with the new circle in Lawrence, reports enthusiastic meetings.——Twenty is the number in Great Bend Circle.——Meetings are held once in two weeks at Enterprise.——The circle in Cherry Vale starts with ten members.——'93 has eight representatives at Cottonwood Falls.

NEBRASKA.—Roca Circle organized in October.——Omaha has two new circles.——Twenty is the number of members desired in Ewing Circle and those enrolled are working to bring up the list.——Staplehurst Circle also is striving for a larger membership.——A reader in Exeter who had fallen out by the way, has begun studying with renewed zeal in the circle of '93's just formed there.——Greenwood and Fullerton have organized circles.

COLORADO.—Indications point to a circle of at least twenty-five in Colorado Springs.

SOUTH DAKOTA.—Mitchell has two new circles, the Delvers and the Hiawatha. Besides these, there are ten students beginning the course but not meeting with any circle.——Arlington has an interested circle of eight.

WASHINGTON.—Montesano Circle finds the studies a source of much pleasure, and the evenings spent in recitation delightful.

CALIFORNIA.—Fidelity Circle of West Oakland meets weekly at the homes of its members,

each acting as host for one month.——East and North Oakland also have new circles.——San Fernando Circle began with eleven students.——Nine are reported from Fillmore.——A graduate from Maine removing to Los Gatos finds there a circle in which to continue her studies and add to her seals.——Lakeport Circle is working with energy.——In Palm Circle of Los Angeles, officers are elected for a term of six months. There are ten members, all of whom look forward to graduating in 1893.——The Tamalpais of San Rafael has a large membership and regular attendance.

REORGANIZED CIRCLES.

CANADA.—The Pleasant Hour of Brantford, Ontario, has made an enviable reputation in past years in the way of retaining its graduates, as well as enlisting new members. The report for this year shows the same progressive spirit. ——Whitby Circle continues the work with eight former students and three new ones.—— We printed in the November issue the circular letter sent out by Paris Circle and predicted good results from the systematic efforts of the members. The secretary writes us that the membership is three times that of last year. Several ministers are enrolled as honorary members. C. L. S. C. are no longer mystic letters in Paris, as the circular letters and numerous press notices have secured the popular attention.

MAINE.—The third year of Bristol Circle finds it with a membership of six.

VERMONT.—Fourteen were present at the reorganization of Montpelier Circle.

MASSACHUSETTS.—The artist of Sherwin Circle of Dorchester decorated the programs for the first meeting with the picture of a door standing open, and the words "The latch string is out again." After the annual election the program announced "chatter," "more talk," "intermission for conversation," "gossip," and "opportunity for further exchange of ideas until sent home." The following meetings will be devoted to the lessons.——The plan of Stoneham Circle is a good one for other circles to adopt: "We always have our opening meeting the third Monday in September, that we may have all arrangements completed for beginning work October 1." The secretary adds that fourteen was the largest number present at any preceding September meeting, but that twenty-six responded this year.——The small membership in South Yarmouth allows informal meetings which are greatly enjoyed——Westfield Circle reorganized with several new members.

RHODE ISLAND.—A number of the members of Broadway Circle of Providence were present throughout the last Assembly at South Framingham, and gained much that will be helpful to the circle this year.——The graduates remain with the Whittier of Providence, which enrolls ten active members.

CONNECTICUT.—Nine members of Golden Circle of Harwinton, continue at work.——Stafford Springs Circle reorganized with a membership of thirty-two, three of whom are graduates.

NEW YORK.—The Neapolitan of Naples is as prosperous as ever. There are twenty-five members, and weekly meetings are held.—— Elmira Circle set its mark at a membership of one hundred, and has one hundred fifteen. ——The Emerson Branch and the Eos of New York City have begun their second year.—— Johnstown's circle, the Athenian, reorganized with twenty members, three of whom are graduates.——Rhinebeck Circle has four new members, eighteen in all.——West Winfield has a faithful band of six.——Arkport Circle has increased to twenty.——Canandaigua Circle has resumed work.——The circle at Yonkers begins its eighth year.

NEW JERSEY.—Central Circle of Bridgeton reorganized with thirteen '92's, three '93's, and one '89.—— The Whittier meets weekly in Camden.

PENNSYLVANIA.—The Vincent of Altoona was energetic enough to work through the summer and to hold weekly meetings, thus making up for time lost in beginning the year's work. A prompt start was made this fall.——The Mizpah enrolls ten in Derrick City.——Franklin Circle of Philadelphia adheres to its policy of making the meetings instructive rather than entertaining.——'92 and '93 are well represented in Steelton.——New London Circle reorganized with eight members.

MARYLAND.—When the Carlisle of Cambridge met for reorganization it enrolled eleven members, six of whom are graduates. An important feature of the monthly meetings is the reading of *The Conglomerate*, a paper filled with original contributions on topics of interest.

TEXAS.—The Chautauquans in Hearne are again at work.

OHIO.—Wooster Circle has secured two large maps, one of ancient Italy and one of Rome, and care is taken to fix in mind the location of each place mentioned in the lessons. The circle is soon to have a lecture by a college professor recently returned from Rome. Later a lecture is to be given on Italian art, with photographs of celebrated paintings.——Painesville Circle has put the text-books of the year and THE CHAUTAUQUAN into the public library. The circle reorganized with thirty-four mem-

bers.——The Grant of Marlboro began the year with twenty-five members, Toledo Circle with thirty, Montpelier with fifteen, Johnsonville with six, and Tippecanoe City "with all the old members and a few new ones."——The Irving Circle of Dayton is larger this year than ever before and has proportionately more enthusiasm. It includes several high school graduates and college graduates who are enjoying the review which the studies afford.

INDIANA.—Princeton Circle has multiplied its last year's membership by four.——Thirty members are called out weekly in Evansville.——The Dr. Kettring Circle is still at work in South Bend.——The third year of Hall Place Circle of Indianapolis finds it with twelve faithful members.——Richmond Circle adds six new students this year, making a class of nine.——The C. L. S C. wave in Liberty is still swelling. When Vincent Circle reorganized in September it had all but two of the last year's members, one of whom was in college, another teaching. These vacancies were promptly filled, and under the auspices of the Vincent, a new circle, the Acorns, was organized with ten members all taking the regular course. The Vincent meets at the various residences every Tuesday evening. The meeting is opened with a Chautauqua song; roll-call is answered by quotations; minutes of the previous meeting are read; then follows the review of the lesson. A leader is assigned for each subject. He usually conducts the recitation by questioning, each answering in turn from memory. One essay is read at every meeting. The secretary who sent us this report, adds: "We are more than ever in love with the work and are determined to make ours one of the best of circles."

ILLINOIS.—The Outlook, a circle connected with the Third Presbyterian Church of Chicago, enrolls forty names, about half of which are new.——The Belden Avenue Circle of Chicago has twenty-one members, six of whom are school teachers.——Among the afternoon classes is the Alpha of Savanna. It "votes the C L.S.C. a grand thing for busy mothers."——The Beta of Quincy reports several desirable additions to its ranks.——Prairie City Circle claims to have one of the "born leaders" mentioned in the November number by the Scribe. It goes without saying that the circle prospers.——Oneida Circle establishes a division of labor by appointing a different leader for each topic, the other members giving in turn a synopsis of the *Required Reading*. On the first Monday in the month a literary program is combined with the recitations.——Lacon Circle is as enthusiastic as ever, as it begins its eighth year of study.——I-Jan.

Other reorganized circles report from Belleville, Lovington, Monmouth (the Puritan), Marengo, Olney, Princeton, and Kirkwood.

KENTUCKY.—Eight members and several readers form Mt. Sterling Circle.——Twenty-four were enrolled at Lebanon at the last report.

MICHIGAN.—Crystal Falls Circle found the meetings too pleasant to abandon in the summer, and devoted them to literary work.——Battle Creek has a circle of thirteen.——The Kitchigami of Quincy and Hancock dates from 1887 and enrolls twenty-two.——Gobleville has eleven students.——Rockford Circle began with several new members.——A small circle meets weekly in Pittsfield.——Enjoyable meetings are held in Grand Haven.

WISCONSIN.—The Hyperboreans are twelve in number in Antigo.

MINNESOTA.—Faribault Circle has several besides its old students.——A report from Mankato says: "We have in our circle two ministers, two editors, many teachers, and the president and secretary of the Waseca Assembly Branch, and are very proud of our membership. We were well represented last summer at Waseca Assembly and those attending returned with renewed interest in the C. L. S. C."——A St. Paul paper commenting on some recent essays read in Merriam Park Circle, says, "They showed that the feminine mind is not averse to entering a field of thought from which the average masculine mind recoils on account of its intricate difficulties."

IOWA.—The circle of ten in Indianola begins the year with pleasant anticipations.——Springville's circle numbers fifteen.——The Iowa City Circle has a membership of over thirty. Programs for the monthly meetings are arranged at the beginning of the year by a committee appointed for that purpose and so designed as to give a part to every member in turn. In connection with the large circle a few of the members meet weekly to talk over Greek art and Greek customs, and to earn garnet seals for their diplomas.

MISSOURI.—The true Chautauqua spirit is manifest in Earnest Endeavor Circle of Jackson. All are determined to complete the course.——The excellent work done last year in Appleton City Circle will be equaled, if not surpassed, this year, so the members say. Twenty-three are enrolled.——Webb City has a number of readers.——The reorganization of Richardson Circle of Sedalia took place in October, several new members joining.——The Vincent of St. Louis, pioneer among the circles of that city, and the Vincent of Hannibal are again at work.

KANSAS.—The president of Ottawa Circle writes: "We reorganized with eighteen members, all determined to do all the work and to do it well."——Adams Circle of Topeka has a membership of fifty.

NEBRASKA.—Schuyler Circle has increased to forty members.——Much interest is shown in Palmyra Circle, and new members are hoped for.

COLORADO.—Breckenridge has a fine circle with more members than before in its history. ——The Alpha of Denver sends a program of one of its delightful evenings. The paper is adorned with Alpha's emblem, a rainbow spanning the lofty peaks of Colorado. The meeting was held in Park Avenue Congregational Church, and a large number listened to the following program:

1. Song—"Hither We Come." . . The Alpha Chorus.
2. Paper—"A Few Words on Art." . . . . .
3. Reading—"At Large in Paris." . . . . .
4. Piano Solo—"Grand Military March." . . . . .
5. Address—"Some Fallacies of 'Looking Backward.'"
6. Symposium—"Animadversions upon Current Evils."
7. Song—"Come with Gladness." . The Alpha Chorus.
8. Original Poem—"Chautauqua" . . . . . .
9. Paper—"A Backward Glance at the Romans." . . .

The audience then joined the chorus in singing to the tune of "America" these lines by Prof. W. F. Sherwin:

The voice of triumph raise,
And sing Chautauqua's praise,
In hearty song;
Her children tribute bring,
Of her in gladness sing,
While forest arches ring,
Both loud and long!

O Thou that dwell'st in light
Beyond the starry night,
Still grant thy grace;
That we with joyfulness,
May daily onward press
In ways of pleasantness
And paths of peace.

SOUTH DAKOTA.—The Dacotahs, sixteen in number, are the oldest circle in Mitchell. They have worked together four years and are looking forward to receiving their diplomas at Chautauqua.

NEW MEXICO.—Albuquerque Circle has again organized, and with a promising outlook.

CALIFORNIA.—A pleasant event to chronicle is the reception given by Sacramento Circles to the Pacific Coast secretary, Mrs. M. H. Field. Many prominent Chautauquans were present, and a literary and musical program added to the enjoyment.——Houghton of Oakland had fifty-eight members to begin with and more coming in at each meeting.——Santa Ana and Long Beach have large circles working enthusiastically. The Semi-Tropic of Los Angeles is in its fifth year, and has thirty members.

UNIVERSITY-EXTENSION NOTES.

IN our November issue we referred to the successful opening of the University-Extension work in Edinburgh, Scotland. We were indebted to Mr. Wallace Bruce, consul to Edinburgh, for our facts, and to him also we owe an account of the inauguration of the movement at Glasgow. Some 2,000 persons were present at the meeting which was presided over by Prof. Caird, the Scotch philosopher. Mr. Bruce spoke on the American Chautauqua. Prof. Drummond is active in the movement at Glasgow.

THE last report of the work which the University-Extension Syndicate is doing in England is most encouraging. According to this in the Michaelmas and Lent terms of 1887-8 the number of centers in full working activity was respectively 45 and 29; the number of courses delivered was 98. The average total attendance at the lectures was 9,509, at the classes, 4,653. The average number of weekly papers was 1,975. The number of those who presented themselves for examination was 1,531; of these, 1,398 obtained certificates, 268 certificates of special distinction, and 34 vice-chancellor's certificates. The number of students' associations had greatly increased. In the northern and south-eastern counties, societies for the purpose of securing continuity of study by forming and grouping centers had been formed. Nine new centers had been added. The average attendance at some of the lectures had attained an unprecedented standard. A course at York on the French Revolution was attended by an audience of 400, one on astronomy at Northampton by 277, one at Newcastle on ancient tragedy by 750.

WHAT it is possible to accomplish under the English system of University-Extension is set forth by an English leader in the following paragraph:

"Suppose a group of towns to arrange with the University to take the complete curriculum—say two courses of lectures and classes, one on a scientific subject and one on some subject in literature and history—in each of the two terms for a period of years. A lad who is serving his apprenticeship to a trade enters as a student. He will attend the two courses, which will occupy two nights a week, and on the other nights he will work a couple of hours in preparation for the lectures and in doing the weekly papers set by the lecturer. At the end of each term he will enter for the examination held at the close of the course, and presumably, if he possesses fair ability and is industrious, will obtain a University certificate. The lectures will only go on

for three months before, and three months after, Christmas. Special further work in the subjects will be set for the summer months, and the student will continue to correspond with the lecturer, and will get his work tested by examination papers set at intervals. In scientific subjects practical courses will also be arranged for the spring and early summer months. Thus, in a period of from three or four to eight or ten years a very wide range of study could be covered by a student working steadily a couple of hours a night. At the age of twenty-one to twenty-five the student would find himself not only a master of his trade or craft, but also with a valuable mental training, affording the foundation ot a broad, liberal education. If the period of study extended over eight or ten years, a range of subjects might be taken such as would be covered by an honours course at the University."

THE WINTER ASSEMBLIES.

Three well-organized and well-supported winter assemblies are included in the great Chautauqua assembly system. They are the Florida Chautauqua, held at De Funiak Springs, Florida, the South Florida Chautauqua, held at Mt. Dora, Florida, and the Georgia Chautauqua, held at Albany, Georgia. The first holds its sixth session this year, the second its fourth, the third its second.

An examination of the programs outlined below, shows that the Southern assemblies follow the Chautauqua model closely. Normal work, special classes, and a lecture platform are provided. They are all equipped, too, with first-class talent. Unquestionably the sessions will be interesting and profitable. No provision is announced at any one of the three for special C. L. S. C. work, but we can be sure that something will be done in the interests of the C. L. S. C. at all points. At Albany we shall expect to hear of large plans for advancing C. L. S. C. interests, for the work is growing rapidly in that state under the direction of the energetic state secretary, Mr. J. S. Davis, who acts as Superintendent of Instruction at the Albany Assembly.

No doubt not a few Chautauquans will visit one or more of these assemblies this winter. Certainly all who shall make Southern trips ought to try to bring at least one of them into their itinerary. Do not visit them simply. Do something for them while there. Look up the C. L. S. C. headquarters, and if a circle has been organized in the vicinity, attend its meetings. Among the pleasantest circles of which we have had reports have been the occasional ones formed by persons who were visiting for a few weeks or months in strange places, and by their love for their C. L. S. C. work have been induced to form temporary circles or to go into those of the community. Such fraternal relations always give a new impetus to one's interest.

DE FUNIAK SPRINGS, FLORIDA.

The sixth annual session of the Florida Chautauqua will open Thursday, February 20, and close Thursday, March 27.

In addition to the program of lectures and entertainments the following departments will be open for class instruction: School of Fine and Decorative Art, Miss Clara M. Coston, of Jackson, Michigan, superintendent; Kindergarten and Kindergarten Normal, Miss Mina B. Colburn, of Jamestown, N. Y., superintendent; School of Elocution, Professor Mark B. Beal, of Albion College, Michigan, superintendent; School of Music, including chorus work, voice training, harmony, and instruction on the piano and organ. The Sunday-school Normal work will be done by Dr. A. H. Gillet and Dr. W. L. Davidson.

The list of lecturers includes Bishop J. H. Vincent, the Hon. H. W. Grady, the Rev. Sam P. Jones, the Rev. T. T. Eaton, D.D., the Rev. C. O. Brown, the Rev. J. H. Potts, D.D., the Rev. Homer J. Smith, D.D., the Rev. Geo. L. Spinning, D.D., the Rev. A. W. Patten, D.D., Professor J. C. Freeman, the Rev. A. W. Lamar, the Rev. R. R. Hedden, Professor Frederick Starr, Professor M. B. Beal, Mrs. W. J. Maybee, the Rev. H. C. Morrison, D.D., Professor John B. Demotte, Ph.D., the Rev. C. E. Dergan, D.D., the Rev. D. W. Fisk, the Rev. W. L. Davidson, D.D., the Rev., W. L. Danley, D.D., the Rev. R. A. Young, D.D., and others.

The special features will include the observance of Founder's Day, February 23; the Interstate Teachers' Institute; a Farmers' Institute. The Rogers Band will be present and Professor Constantine Sternberg, the eminent composer and pianist, will give recitals and lectures; the Rockford Ladies' Quartet of Rockford, Illinois, and the Euterpe Ladies' Trio of Cincinnati, will assist in the musical departments; there will be readings by Professor M. B. Beal and Mrs. W. J. Maybee.

The hotel has been newly furnished and renovated and will be conducted by a well known New England hotel man. There will be ample accommodations at reasonable rates; and improved train service and an elegant new passenger station. Information can be obtained by addressing the secretary, C. C. Banfill, De Funiak Springs, Florida, or the superintendent, Dr. A. H. Gillet, Cincinnati, Ohio.

MOUNT DORA ASSEMBLY, FLORIDA.

The fourth annual assembly of the South Florida Chautauqua will be held at Mt. Dora, Florida, from February 25 to March 7, 1890. The program is not complete at this writing, but the main features are settled.

The Rev. Dr. Gunsaulus, of Chicago, will give two lectures and preach once. Dr. Lamar, a Baptist clergyman of Omaha, Nebraska, will lecture on Southern Life before the War, and also on another subject to be announced. J. B. Underwood, of New Haven, Conn., is expected to take charge of the Normal and C. L. S. C. work, and also will lecture on the Jewish Tabernacle, using his famous model. Professor Frederick Starr, of New Haven, Conn., will deliver three of his popular scientific lectures. James A. Green, of the Cincinnati *Times-Star*, will give four illustrated lectures on Travel and Literature.

Mrs. Alden, "Pansy," will read one of her admirable stories, and, assisted by Miss Grace Livingston, will conduct a series of children's meetings. Miss Livingston will also train a class in calisthenics. Another delightful story from her pen will be read, addressed especially to the young people.

Professor C. E. Stoaks, of Ohio, will give a series of Chalk Talks. There will also be lectures from the Rev. G. R. Alden, of Winter Park, the Rev. S. D. Paine, the Rev. R. T. Hall, of Jacksonville, Prof. Marsh, of Eustis, and several other gentlemen living in Florida.

Prof. C. C. Case will be the musical director, and the Rogers Quartet Band, of Goshen, Ind., will probably be present. There also will be a local band and chorus.

One day will be devoted chiefly to temperance. A competition for the Demorest medals, an address, and a stereopticon lecture by Dr. J. N. Taylor, of Eustis, Fla., will be the attractions.

A State Teachers' Institute, a Sunday-school Association for South Florida, and a gathering of the Young People's Society of Christian Endeavor are also provided for.

ALBANY, GEORGIA.

The second annual session of the Georgia Chautauqua will be held in March, 1890, at Albany, Georgia, the seat of the assembly. The people hold in memory the delights of the first session of this assembly in March, 1889, at which one of the most brilliant programs ever presented by a Southern assembly was enjoyed.

Dr. W. A. Duncan, the efficient secretary and superintendent of the parent New York Chautauqua, is the projector and inspiration of this Georgia movement, and the Rev. A. E. Dunning, editor of the (Boston) *Congregationalist*, is associated with him as one of the Superintendents of Instruction.

Dr. Dunning will have charge of the ministers' and teachers' Normal classes, and his well-known ability is a guarantee that this department of the Georgia Assembly will be second to that of no other, North or South.

There will be special schools for three weeks before the assembly proper opens. The School of Music will be conducted by Dr. H. R. Palmer, of New York, which offers opportunities in that line rarely enjoyed by a Southern community. The School of Physical Training, presided over by Dr. W. G. Anderson, of Brooklyn, will be largely attended, as his very efficient work at the first session of this assembly has given all an appreciation of its benefits. Professor Wells, of Syracuse, N. Y., will conduct a Business College, giving lectures on Commercial Law, as well as affording an opportunity to business men to take a thorough course in the science of Bookkeeping.

The assembly proper will open on the last Monday in March, and will continue for one week, during which time distinguished divines and eloquent lecturers from all sections of our common country will lend attraction to a program rich and varied. Among these are to be found men of such eminent abilities as give them national reputation, such as Dr. F. W. Gunsaulus, of Chicago, the Rev. Isaac J. Lansing, of Worcester, Massachusetts, and probably Dr. J. M Buckley, editor of the New York *Christian Advocate*. Among the Southern speakers are Senator A. H. Colquitt, of Georgia, Governor John B. Gordon, and the Right Rev. John W. Beckwith, Episcopal Bishop of Georgia.

THE LIBRARY TABLE.

BRAZIL AND DOM PEDRO.

RECENT events make this subject an interesting study. The area, population, climate, products, resources, and conditions, are matters of lively discussion at present. The following facts will help to form a fair view of the situation.

Brazil occupies more than two-fifths of the South American continent, and has, after Russia, the most extensive contiguous territory of any government on the globe. It covers an area of about 3,200,000 square miles and has a population of over 10,000,000 people.

Of the surface and climate, C. C. Andrews, ex-consul-general to Brazil says:

"A country as large as Brazil, having an area equal to that of the United States exclusive of Alaska, of course must have a variety of surface and climate. First, there are the hot lowlands bordering the ocean; secondly, the highlands, partly prairie, and on the average three thousand feet above the sea level, with a salubrious climate; and thirdly, the great forest clad river-basins. The vast basin of the Amazon, which occupies the northern part of the empire, and comprises a third of its whole area, is nearly level, although there are occasional bluffs and not very high mountain spurs on its shores as well as along the banks of its tributaries. This region is mostly covered with forest. The other two-thirds of the country are to a great extent mountainous, or at least much elevated and broken.

"Hot weather prevails at Rio de Janeiro from October to May, say a period of seven months, during which there will be frequent spells, of a few days in succession, when, from 10 o'clock in the forenoon till 4 o'clock in the afternoon, the temperature will be up to about 85° Fahrenheit in the shade. A few nights now and then will be uncomfortably warm. But, commonly, such hot spells, after continuing two or three days are followed by heavy rains, lasting through a night or day, and which leave the atmosphere fresh and pleasant for several days. The heat never appears to be as excessive as it is in many parts of the United States. Work goes on briskly all through the day. Deaths from sunstroke are exceedingly rare. The thunder and lightning are not terrific, and cyclones and hurricanes scarcely ever occur.

"Take the whole country of Brazil and the climate is salubrious. It is true that many people living in the wild valleys of great rivers that annually overflow, suffer much from intermittent fever, but they are poorly housed and fed. The yellow fever could be entirely exterminated, as it ought to be, from such places as Rio, by the adoption of rigorous sanitary measures. The improvement already made in this regard has proved an important barrier against its ravages. I do not wish, however, to give a too rose-colored view of the salubrity of the climate. Unacclimated strangers going to Brazil are exposed to some dangers. European governments, which give pensions to their civil officers after about thirty years' service, allow one year's service in Brazil to count as two years, on account of the supposed perils of the climate."

Mrs. Agassiz also writes of the climate:

"We are agreeably surprised in the climate here. I had expected, from the moment of our arrival in the regions of the Amazon, to be gasping in a fierce, unintermitting, intolerable heat. On the contrary, the mornings are fresh; a walk or a ride between 6 and 8 o'clock is always delightful, and though, during the middle of the day, the heat is certainly very great, it cools off again toward 4 o'clock. The evenings are delightful, and the nights always comfortable. Even in the hottest part of the day the heat is not dead; there is always a breeze stirring."

The author of "Brazil, its Conditions and Prospects," speaking of its resources, says:

"That there is nothing marvelous in Brazil's riches may be seen by comparing her foreign commerce with that of some other countries. Take Sweden, for example, which lies at another part of the globe and is covered with snow nearly half the year. Her population is 4,500,000—less than half that of Brazil—and yet her foreign commerce amounts to $125,000,000 a year, or three-fourths that of Brazil. Of Brazil's total foreign commerce, $56,000,000, or about one-third, is with the United States; of which amount $47,000,000 are exports, principally coffee and rubber, to the United States, while $9,000,000 represent American imports into Brazil, consisting principally of flour, kerosene, machinery, lard, and lumber. Though a field worthy of much attention and enterprise, she has not the capacity for the rapid commercial development which her resources would at first seem to indicate. Her situation is not favorable for the rapid accumulation of wealth. Her resources, though undoubtedly imposing and calculated to

insure for her an important future, are yet inferior to what is commonly supposed."

The following shows the variety of Brazil's resources:

It is said that no country can rival Brazil in the production of coffee. Brazil exports nearly one half of the entire quantity of coffee consumed in the world; and that nowhere can cotton be grown so advantageously; in one year the cotton fabrics represented a value of $8,400,000. This country is also rich in woods and dye-stuffs and vegetable oils. Coal mines are being worked and iron ore deposits opened up. Gold, diamonds, garnets, and amethysts are found in valuable quantities. The sugar production is increasing. The export of maté, or Paraguay tea, is assuming large proportions. One province devotes itself almost entirely to the raising of cattle and breeding of horses. The amount of its principal products is given in the statistics of 1886–'87 in the Annual Encyclopædia: coffee, 364,409 tons; sugar, 226,010 tons; cotton, 23,280 tons; India rubber, 14,083 tons; tobacco, 22,938 tons; hides, 12,975 tons; cocoa, 3,566 tons; Brazil nuts, 5,692 tons.

Of the state of education, William Eleroy Curtis says:

"The school system is very meager, but is improving. There are in the empire 2,000 public schools for a population of 12,000,000 people, and the state expends annually $8,000,000 for public instruction. During the last few years, at nearly every session of parliament, the government introduced a compulsory education bill; but the bill has never become a law. The upper classes have an inclination for education; but nothing is ever done by the government toward educating the slaves. The little learning which they acquire is received from the priests.

"There are several institutions for higher education, several schools of medicine, of law, or civil engineering and mining; a normal school for the education of teachers, a conservatory of music, a school of fine arts, an institute for the blind, and another for the deaf and dumb, several reformatory schools, and an Imperial Industrial School founded by Dom Pedro upon the plan of Cooper Institute of New York, the suggestion for it having been derived from his visit to that place while in the United States. There is also a bureau of colonization and immigration in the Department of Agriculture, and as an inducement to settlers, the government offers them free subsistence and shelter at the boarding house in Rio de Janeiro during the time that it is necessary for them to wait, as well as free transportation for themselves and baggage from Rio to any part of the country."

Brazil had been under colonial administration until in 1807, when the reigning sovereign of Portugal, John VI., with a large following fled from Napoleon to Brazil. But when the king returned to Portugal, he left Prince Pedro as regent of Brazil. After the revolution of 1822 Dom Pedro was crowned emperor. Disputes continually arose in the government and were finally settled by his abdicating in 1831 in favor of his son, the recent emperor; and until 1841 the country was governed by a regency, when Dom Pedro II. was crowned with all formality. The government has been a constitutional monarchy, with the following cabinet: President of the Council of Ministers and Minister of Finance; Minister of the Interior; Minister of Justice; Minister of Foreign Affairs; Navy; War; Agriculture. During the forty-eight years that Dom Pedro reigned, there have been remarkable changes in the country; while there have been numerous political dissensions and a long and severe civil war, it has steadily advanced: finances increased; in the past thirty years 8,402 kilometers of railway; an extensive telegraph system; new parts of the country explored and settled; river navigation opened up; a variety of new interests created; increase of population by offering inducements to immigrants; advance in education; and the emancipation of the slaves. In May, 1888, the following bill was passed:

"I. Declaring free, from the date of the law, all slaves in the empire; II. Relieving from further service the free-born children of slave mothers; III. Localizing the new freedmen within their country for two years; IV. Empowering the Executive to issue the necessary regulations; V. Revoking all contrary provisions.

"Judging from experience in other countries where slavery has been suddenly abolished, there was some apprehension that it would be difficult to secure the coffee crop, then in its prime, and get it properly prepared for market. The freedmen have worked steadily, and there has been no disorder. The crop has come in a little more slowly, and is, perhaps, a little less carefully prepared. The planters have been sullen, but resigned. The rise in coffee in the past few years has benefited the planters."

Brazilian newspapers had been advocating republicanism a long time previous to the revolution; but it was thought that the emperor's popularity, due in a great measure to his progressive and philanthropic spirit would postpone the forming of a new government, but several reasons have hastened the change: the Emperor left the cares of the state entirely to the ministers; the planters who by the emanci-

nation act lost the service of 700,000 slaves, were dissatisfied; the republican spirit of the surrounding states was contagious. As a seeming compensation the leaders gave the departing Emperor $2,000,000, and the guarantee of a pension of $450,000.

THE CLEVER FRENCH WOMAN.

The bright, piquant French woman always has been considered a delightful social figure. But when painted by Max O'Rell, she is that and much more than that. She is not only vivacious and captivating, the mere ornament of the salon,—she is the sovereign in the family; she has shrewd business faculty and understands "ways and means"; she has a genius for cookery and economy; she is frugal and industrious; she is always the counselor of her children; she has seemingly the spirit of frivolity, but it is only that lightness of heart which makes life cheerier and brighter.

Inspired with enthusiasm for his subject, this Frenchman gives in "Jacques Bonhomme" the following vivid pictures of woman in the various grades of French life:

The national character of the French has greatly altered since the disasters of 1870, and no one need wonder at it. They have become more susceptible; they are now the most sensitive people on earth.

The rage for equality is often manifested by a ferocious jealousy of those who rise, either in literature, the fine arts, or politics. All these are failings that we possessed before the Franco-German war, but in a much lesser degree.

What has not changed, fortunately, is the character of the French women—I mean especially the women of the people. Good society is much alike everywhere—like hotels; it is a question of more or less manners in the former, of more or less fleas in the latter.

Good society in France is no exception to the rule. No more are the hotels—far the contrary. But what is there to be learned in what is termed "high society" except gossip from club smoking rooms and from boudoirs, which might perhaps furnish a few pages of *Scandalous Chronicle?* It is the people who preserve the traditions of a country; therefore it is the middle classes, the working classes in town and country, that the observer must turn to. If you wish to study the manners of any nation, take third-class tickets. There is little or nothing to be picked up in a first-class carriage.

That the French women of the upper classes are the leaders of fashion all over the world, everybody knows; but I cannot pass them over without dwelling upon the reason why our best men are still at the feet of our women.

"If I were queen," said Madame Recamier one day, "I would command Madame de Staël to talk to me all day long"; and a contemporary of this celebrated author relates how he and some of his friends were driving with her one day, and were suddenly surprised by a violent storm bursting over their heads without their having noticed a sign of its gathering, so absorbing were the charm and vivacity of her conversation. There are plenty of French women of whom similar things might be said. From the seventeenth century they have continued to hand down this charming sovereignty of converse. Mother bequeathes it to daughter, or it is transmitted in the blood; and, to my mind, this is what chiefly distinguishes them from the women of other countries. In spite of telegraph and railways, in spite of politics, which in these days absorb all ranks of French society, people still *causent* in France; and this, thanks to French women. Excuse me for using the word *causer*, but you have no equivalent for it in English. *Chat* is perhaps the nearest approach to it, but even that fails to render its meaning. A *causerie* is marked not only by interest of subject, but also by a lightness of touch which the French language eminently lends itself to.

It is true that here and there you will come across a French woman bitten with new-fangled notions, discoursing of politics, the moral and intellectual progress of people, social emancipation, and other tedious topics; but such black sheep are rare; the great majority are content to play their natural part, to be the ornaments of society, to bring to social intercourse the tact, grace, and harmony which form its chief redeeming points, and without which, life would become, if not insupportable, very near akin to that of savages.

Can you imagine a drawing-room attractive without the presence of ladies? Have you never noticed that, left to themselves, the most clever men fall into argumentation? that their oratory fails to interest or covince you, and that there is a general feeling of coldness and restraint? But let a woman come in, a woman of taste, and gaiety comes with her; conversation becomes animated and attractive. It runs gracefully from one subject to another, like a butterfly from spray to spray. It touches each lightly, rises to high thoughts, comes to earth again, passing from lofty to lowly subject, from grave to gay, with infinite meanders. Every one is moved to show himself at his best, and draws from his vocabulary his choicest expressions, his happiest reflections, surpasses himself, and is surprised to

find himself inspired as by a muse. Just now they were killing time; now every one is enjoying himself. All constraint is gone; each one gives free expression to his thoughts. In a word, just now they were talking; now they *causent*. And in taking leave of their hostess they might repeat the expression that a certain courtly *abbé* of the eighteenth century used in speaking to a *grand dame* who had communicated to him something of her irresistible spirit: "Madame, I am but an instrument, on which you have played with skill." So much for the French women of the upper classes.

Now let us pass on to the different working-classes of society. There, too, we find woman's sovereignty indisputable, and the men in leading strings. In the French household the woman is queen. Her empire over her children is perfect, and she leads her husband by the nose. He does not complain of this; on the contrary, he enjoys it, and he thinks that, after all, much worse might happen to him. The wife knows all her husband's affairs, and when he has a few savings to invest he does not think it beneath him to ask her advice. She knows as well as he, the current price of stocks at the Bourse; and if he should be seized with pruriency to embark in speculation, she brings to bear all her influence over him to induce him to buy Consols or any other government securities. Call on her husband on business, and if he is from home you will not need to make a second visit on that account; she has all the affairs of the firm at her finger's end.

She is the goddess of economy and order.

Every little *bourgeoise* keeps a memorandum-book, in which she writes down all her expenses. Nothing is forgotten, not even the half-penny to the blind beggar who plays the flute at the street corner.

The French woman has a genius for cookery, and is thoroughly awake to the fact that it is good policy in married life to see that Monsieur dines well. I believe you have a saying in England that the way to a man's heart is through his stomach; but I fancy there are many English women who do not use this pathway as much as they might.

The politics of matrimony is a science inborn in our women. Let the French woman be rich or poor—the mistress of a mansion in the Champs Elysées, or of a poor fifth floor little flat at Montmartre or Batignolles—she has always the charm of feminality. She is always smart, always alert, and has a little fluttering, bustling way with her that is bound to keep awake your interest in all that she does. She may be sometimes a little affected, but she is never vulgar. On Sundays and holidays she dresses still a little more elegantly than usual, but she never appears to be in Sunday clothes. The middle class French woman is lady-like, not only in her dress, but in her speech. You will never see her loaded with cheap jewelry, this great stamp of vulgarity; and when she speaks to you, you cannot guess whether she is the wife of a gentleman or of a small tradesman.

Notice that she often changes the style of her hair. That is because she knows that love lives on trifles, and that the best dishes become insipid if they are always served with the same sauce. Even if her stock of clothes is scanty, her clever brain and fingers help her to cover its deficiencies by constant little changes. With two or three dresses in her possession, the dear little humbug will make you believe that she has a well filled wardrobe.

I have often in England heard French women called frivolous. But this is the height of absurdity, and, in my quality of Frenchman, surely I ought to be as good a judge of the point as the English tourist. How can French women, who are perhaps, of all the women in the world, the most initiated into the affairs of their husbands, be frivolous? If frivolity consists in trying to remain young and attractive as long as possible without becoming ridiculous, then the French *bourgeoise* is frivolous. If, again, frivolity consists in making a home cheerful and gay, and preventing a husband from being absorbed in the cares of business, then she is frivolous. But this is nonsense. Is she frivolous, this woman who is the friend and confidante of her husband—who, in important matters as well as in the smallest, has both a consultative and deliberative voice in the household? It is she who knows with her economy and good management, how to face the danger when, from one cause or another, the family revenue diminishes; it is she who knows with her energy how to ward off ruin from her threshold. If this woman were frivolous, how could you explain the adoration for the mother which, even to the lowest of the low, you find in French children? How could this be unless she was the example of all domestic virtues? If a Frenchman of forty would hesitate to take an important step in life without first consulting his mother, surely it must be that in her he recognizes a wise guide. It would be mere *naiveté* on my part to dwell longer on this absurd charge of frivolity.

Take now the shop-keeping classes. There you will see the wife the active partner of her husband. Behold them both as the commercial traveler displays his goods on the counter. The wife is supreme. Her objections are without appeal, her opinion final. It is she who gener-

ally has charge of the books and cash-box, and neither books nor cash were ever intrusted to better guardianship. She is not a mere housekeeper, with or without wages; she is the partner, not merely a sleeping partner. This not only enables her to be of great help to her husband, but it also enables her, if she happens to become a widow, to carry on the business without her husband, to be independent, and to bring up her children. She has not, to obtain her living on her husband's death, to become a working housekeeper or a nurse; she is the mistress of her own house as before, and now the head of the firm. In her shop she is most polite and *empressée*, but never servile; and if you wish her to take you for a gentleman, don't keep your hat on while you are engaged with her in a commercial transaction. I have still present in my mind the following little anecdote:

A well-dressed man once entered a perfumer's shop where I was purchasing a pair of gloves. Keeping his hat on all the time, he addressed the perfumer's wife in a most off-hand manner. But what exasperated the dear woman was that, after inquiring about the price of some score of articles, he prepared to retire, saying:

"He didn't think he wanted anything."

"I think you do," replied the woman, who was not to be wholly without a revenge; "you want a few lessons in politeness, at all events."

JONATHAN EDWARDS AS A PREACHER.

The series of biographies of men who have been leaders of religious thought in the United States is demanding the attention of thoughtful people. It takes up the lives of men who represent the various theological beliefs of the country, dwelling upon the life in its relation to the development and progress of religion. The whole will show the effect upon the life of the nation. Dr. A. V. G. Allen, of Cambridge, Mass., writes the first of the series, "Jonathan Edwards," of whom the historian Bancroft says, "He that would know the workings of the New England mind in the middle of the last century and the throbbings of its heart, must give his days and nights to the study of Jonathan Edwards."

As a preacher Prof. Allen says of him, despite the general tone of severity in his sermons, at times there was a marvelous tenderness, and that he possessed the power of inspired appeal and exhortation, and always a fresh and intense interest in his theme. Edwards said in defense of these imprecatory sermons, that if these things were true, it was only kindness to present them to his congregation, and that, too, in the "liveliest" manner. Of the effect of his discourses, Prof. Allen says:

The traditions still linger in New England of the effect they produced. One man has recorded that, as he listened to him when discoursing of the day of judgment, he fully anticipated that the dreadful day would begin when the sermon should come to an end. He was the greatest preacher of his age. It is only at rare intervals that a man endowed with such a power appears. His effectiveness did not lie in voice and gesture. He was accustomed to lean, it is said, upon one arm, fastening his eyes upon some distant point in the meeting-house. But beneath the quiet manner were the fires of a volcano. His gravity of character, his profundity of spiritual insight, his intense realism as if the ideal were the only real, his burning devotion, his vivid imagination, his masterful will,—these entered into his sermons. He was almost too great a man to let loose upon other men in their ordinary condition. He was like some organ of vast capacity whose strongest stops or combinations should never have been drawn. The account has been left to us of the impression he produced in the little village of Enfield, in Connecticut, where he went to preach one Sunday morning in the month of July, 1741. The congregation had assembled in its usual mood, with no especial interest or expectation. The effect of the sermon was if some supernatural apparition had frightened the people beyond control. They were convulsed in tears of agony and distress. Amid their tears and outcries the preacher pauses, bidding them to be quiet in order that he may be heard. This was the sermon which, if New England has forgiven, it has never been able to forget. Its title was,—Sinners in the hands of an angry God. The text was a weird passage from the book of Deuteronomy—*Their foot shall slide in due time.* The wicked are here represented as, equally with the righteous, a manifestation of the one living, eternal will. They illustrate an attribute of the divine nature. The justice of God is visible in their continuance in life; it will be only more visible hereafter. God now holds them in this life as long as it suits His purpose; He holds them on the slippery declining ground, on the edge of a pit where they could not stand alone without His help. They are already under a sentence of condemnation. When God lets go they will drop. God does not keep them from sliding to their fate because He has any consideration for them. He is even more angry with many of those now living, "yea, doubtless with many that are in this congregation," than He is with many of those who are in hell. For these the wrath of God is burning, the pit is prepared, the fire is ready,

the furnace is hot, the flames do rage and glow. The devils are waiting and watching for them, like lions restrained that are greedy for their prey. "The unconverted are now walking over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight and these places are not seen." These do not realize that the wrath of God against them is like great waters dammed up for the present but rising higher and higher, that "God holds them over the pit of hell much as one holds a spider or some loathsome insect over the fire; that they are ten thousand times more abominable in His eyes than a venomous serpent is in ours." And there is no reason to be given why those sitting in the presence of the preacher have not dropped into hell since they rose in the morning, or since they have been sitting there in God's house; but God's mere arbitrary will,—the uncovenanted, unobliged forbearance of an incensed God. In some of his sermons, Edwards warns his hearers not to abuse his preaching to their discouragement. But in this discourse there is no qualification; it is one constant strain of imprecation against sinful humanity from beginning to close. And the sermon ends with the words:

If we knew there was one person and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many it is likely will remember this discourse in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons that now sit here in some seats of this meeting-house, in health and quiet secure, *should be there before to-morrow morning*.

Jared Sparks in "The Library of American Biography" says of Edwards:

His *character as a preacher* was very high, but altogether peculiar. In solidity, instructiveness, and solemnity in the pulpit, it is probable no occupant of that sacred place ever excelled him. His voice, indeed, was feeble; he made very little use of gesture; and of the refinements of rhetoric in composition, and of the graces of oratory in delivery, he was in a great measure destitute. Yet, notwithstanding all this, he was an eminently popular preacher. His services, in this character, were eagerly sought after far and near; and wherever he went, the impression which he made was great and sometimes wonderful.

Cases are recorded in which sermons of two hours in length were listened to with a solemnity, and followed by an impression, of the most extraordinary kind. Though in the graces and power of a most wonderful delivery, he could not be compared with his contemporary and friend, Mr. Whitefield; yet occasions not unfrequently occurred in which the point, the weight, and the awful solemnity of his discourses, left an impression on large assemblies quite as strong, and quite as permanent, as most of the sermons of that most extraordinary man.

The truth is, Mr. Edwards might be called, without any abuse of terms, an eloquent preacher. That public speaker may, undoubtedly, be said to be eloquent, who habitually makes a deep impression on a popular assembly. It is vain to oppose theory to facts. The most impressive speaker is ever the most eloquent.

If it should be asked, then, Was Edwards an eloquent preacher? we answer, if by eloquence be meant the power of gratifying the taste, and pleasing the imagination, and moving the natural affections of an audience, and by these means exciting the highest admiration of the speaker, probably no man had ever less of eloquence, who had at the same time so great a power over the minds of his hearers. But, if eloquence is to be understood in its appropriate significance, as the *art or power of persuading;* if it is to be measured by its effects on the understanding, the conscience, and the will, or by the arguments and motives it addresses to men, as rational and moral agents, we certainly do not know the preacher who has a juster title to the appellation. Notwithstanding his manner of delivery, like that of his writing, was plain, and he stood almost motionless in the pulpit, and rarely raised his eyes from his notes, and did not affect the modulations of voice which aim at emotion, yet would he fix the eyes and attention of his audience by the weight of his matter, and the deep solemnity and earnestness of his manner, for an hour together, while his words pierced the soul, and left impressions which were not soon effaced, and which were often followed by the most salutary consequences.

THE SPIRIT OF WINTER.—But winter has its positively favorable side, and it is not to be passed off with merely negative compliments; as if it were like a toothache or a tiresome sermon,—something of which the only good word to be said is, that it cannot last forever. It is not to be charged as a defect upon cold weather that some people find it to disagree with them. We might as well chide the hill for putting a

sick man out of breath. It is with persons as with plants: some are hardy, others not. The date palm cannot be made to grow in Massachusetts; but is Massachusetts to blame for the palm tree's incapacity? All things of which the specific office is to promote strength (exercise, food, climate) presuppose a degree of strength sufficient for their use. So it is with cold weather. Its proper effect is to brace and invigorate the system; but there must be vigor to start with. The law is universal: "To him that hath shall be given."*

AN OLD SUPERSTITION.—The good people of Caprile were difficult to please in the matter of weather. The bells having rung all night, the population turned out next morning in solemn procession at five to implore the Virgin's protection against storms. The clouds cleared off accordingly, and a magnificent morning followed the tempest. At midday, however, the procession formed again.

"What is the procession for now?" I asked, turning to a respectable looking peasant who was washing down a cart under an archway. "They are going up to the church to pray for rain, Signora."

"But it rained last night," said I, "and this morning you were all praying for fine weather."

"Nay, Signora; we prayed this morning against the thunder and lightning—not against the rain," said my peasant gravely.

"Oh, I see—you want the rain; but you prefer it without the thunder."

"Yes, Signora. We want the rain badly. We have been praying against the drought these ten days past."

"But it seems to me," said I, "that you would waste less time if, instead of praying against the thunder, and the lightning, and the drought, you just ask the Madonna to put the wind round to the south-west and send forty-eight hours of steady rain immediately."

"It may be so, Signora," he said apologetically. "The Paroco settles all that for us—he knows best."

The poor fellow looked so humble and so serious that I turned away, quite ashamed of my own levity.

After this we had unsettled weather for several days, during which it was invariably fine in the mornings and tempestuous toward night. This being the case, the procession came round quite regularly twice a day, to protest against the storm or the sunshine, according as the skies were foul or fair.*

A DIALOGUE FROM PLATO.

I'd "read" three hours. Both notes and text
Were fast in mist becoming;
In bounced a vagrant bee, perplexed,
And filled the room with humming,

Then out. The casement's leafage sways,
And, parted light, discloses
Miss Di., with hat and book,—a maze
Of muslin mixed with roses.

"You're reading Greek?" "I am—and you?"
"O, mine's a mere romancer!"
"So Plato is." "Then read him do;
And I'll read mine in answer."

I read. "My Plato (Plato too,—
That wisdom thus should harden!)
Declares 'blue eyes look doubly blue
Beneath a Dolly Varden.'"

She smiled. "My book in turn avers
(No author's name is stated)
That sometimes those philosophers
Are sadly mistranslated."

"But hear,—the next's in stronger style:
The Cynic School asserted
That two red lips which part and smile
May not be controverted."

She smiled once more—"My book, I find,
Observes some model doctors
Would make the Cynics out a kind
Of album verse concoctors."

Then I—"Why not? 'Ephesian law,
No less than time's tradition,
Enjoined fair speech on all who saw
DIANA'S apparition.'"

She blushed—this time. "If Plato's page
No wiser precept teaches,
Then I'd renounce that doubtful sage,
And walk to Burnham-beeches."

"Agreed," I said. "For Socrates
(I find he too is talking)
Thinks Learning can't remain at ease
While Beauty goes a-walking."

She read no more. I leapt the sill:
The sequel's scarce essential—
Nay, more than this, I hold it still
Profoundly confidential.†

* A Rambler's Lease. By Bradford Torrey. Boston and New York: Houghton, Mifflin and Company.

* Untrodden' Peaks and Unfrequented Valleys. By Amelia B. Edwards. New York: George Routledge and Sons.

† Vignettes in Rhyme. By Austin Dobson. New York: White, Stokes and Allen.

TALK ABOUT BOOKS.

United States History and Government.

A complete, exhaustive, and philosophic work, covering only four years of time, 1801–1805, is Prof. Adams' "History of the United States" during the administration of Jefferson,* As an introduction to the political history of that eventful period, he gives a clear showing of the country in all its phases and relations. The physical and economical aspects and the popular characteristics, first of the country in general and then of the different natural districts into which it was divided, are closely studied; and in them is found the key for unlocking many difficulties surrounding later developments. It is pointed out how the American ideals, high set and indelibly outlined, which had an mated the breasts of the early settlers and colonists, had sunk from their former position and become blurred by avarice and selfishness, and that to restore them to their first glory was part of the task of the government if it was to be perpetuated. Then, beginning with the inauguration of Jefferson, the author examines in detail every significant act of his administration. He traces in a masterful manner that four years' history of the young republic through the possibilities of foreign war, and through the many and ever increasing perplexities of diplomacy, involving the peculiar trials of dealing with foreign potentates ruling over American empires larger than the United States. The history of the annexation of Louisiana, comprising so much of interest to so many nations, and demanding, according to the view of the Jeffersonian party, a violation of a strict construction of the Constitution, is unfolded, and is ranked by the author as equal in importance to the declaration of independence or the adoption of the Constitution. Among the most interesting parts of this most interesting work are the graphic character sketches of the leading persons in the government. We can recall no other so just, accurate, and impartial an estimate of the character of Aaron Burr. The book for both style and matter is worthy of the highest praise.——The process of evolution in any line has never been more clearly unfolded than in Dr. Wilson's general history of government.† Taking the stand that since the primitive days of human society all government has been but the development of germ ideas—one germ springing from a former one—he substantiates the claim by the conclusive evidence brought out in his investigations. The patriarchal family is taken as the original political unit of government, and from it is traced the union of families to form tribes, and the union of tribes to form nations; with the enlargement of the numbers comes the enlargement of the functions of government. After this order the author studies all the leading nations of the world, and at the same time emphatically calls attention to the national peculiarities stamping the development in each particular case. For instance, while claiming that the political institutions of the United States are "in their main features simply the political institutions of England," he shows that their method of growth when transplanted to the New World has worked out decidedly new forms. One-third of the whole work is devoted to the United States. Among the startling statements made is the one that in the only instance in which the field of experiment was wholly left and a completely new experiment devised, viz, the method by which the first presidential elections were carried on, the undertaking broke down almost immediately. The book is adapted as a text-book, and no better can be found to satisfy the fast increasing demand for instruction in this branch. It is provided with an excellent topical analysis, and a full index.—Prof. Johnston's history of the United States* is in marked contrast as to method of treatment with Prof. Adams' book. The former in one small volume presents an epitome of the whole political and constitutional history of the country. The words, though so few, are forcible and well chosen and convey distinct impressions of the important events. The book shows clearly and in an original way how the nation had to learn to be a republic, groping its way along with no guide to follow and coming safely through such blunders as an offer by the army to make Washington a king, and a proposition made in convention of presenting a crown to an English prince. A concise history and explanation of the system finally introduced by the constitution is given. The work is brought down to the year

* History of the United States. (1801–1805.) By Henry Adams. New York: Charles Scribner's Sons. Two vols. Price, $4.00.

† The State. By Woodrow Wilson, Ph.D., LL.D. Boston: D. C. Heath & Co.

* The United States. By Alexander Johnston. New York: Charles Scribner's Sons. Price, $1.00.

1887.——A series of lectures on "Constitutional History as seen in American Law,"* delivered in 1889 before the students of the University of Michigan have been put into book form. They embody the deepest and freshest thought on the subject by the masters of this science, who have sought to trace the development of constitutional law in the decisions of the Supreme Court of the United States. In the Introduction, the leading historical facts connected with the adoption of the Constitution are given, with other statements and explanations which pave the way for a more ready understanding of the work that follows. This book, deep, technical, critical, will be found valuable and interesting chiefly to specialists.——In connection with this book another asking and deserving the attention of the student of political science is a little work† on the British Constitution. In terse, clear language it sets before its readers vivid and accurate ideas of the past history and the present workings of this unwritten law of that land.

War Books.

The third volume in Charles Carleton Coffin's series of four books which are to form a narrative of the leading events in the war of the Rebellion, is entitled "Redeeming the Republic,"‡ and deals with the military operations of the six months following General Grant's appointment as lieutenant-general. It is not without prejudice, although it accords to the Confederates the bravery, endurance, and sincerity they deserve; but the intense loyalty of the author will not allow him to pass unnoticed that which he considers violation of moral principle. There are many maps, portraits, and other illustrations. ——An earlier period of this great struggle is described by W. J. Abbot in "Battle-Fields of '61,"‖ with a power no less graphic. Beginning with the first ill feeling between the North and South, he devotes the opening chapters to a review of the causes that led to the war, and the balance to the stirring scenes of the first year of open conflict. The style is vigorous and the treatment of the various details shows care and thoroughness.——The etchings in "Bullet and Shell"§ are what will first attract attention. They are a pleasant change from the wash-drawings so numerous nowadays, and often so dingy and unsatisfactory. The narrative is made up of scenes in the life of a soldier and is a panorama of vivid pictures free from partisan coloring.——The "Story of the American Soldier"* is an account of the growth and development of the American ranks from the Indian warriors of a thousand years ago to the well disciplined regular army of the present time. There is plenty of spirit and go, as in all of Mr. Brooks' writings.——The Rev. E. A. Rand never writes a book without a purpose, and that of his latest story, "The Drummer-Boy of the Rappahannock,"† is to encourage its readers to take part against the wrong in whatever form presented. It is a bright and animated story.

The Forces of Nature.

The geological phenomena described in Prof. Shaler's book, "Aspects of the Earth,"‡ and the scientific explanations offered have been given in such simple and pleasing language as to make it a decidedly popular work. We do not see how a general reader, however slightly versed in science he may be, can fail to be attracted by the problems of great human interest attaching to the questions discussed; and these will lead him more and more thoughtfully to continue the reading until he will find himself a very student of its pages. Earthquakes, volcanoes, caverns, and winds are among the topics to which chapters are assigned. Noted examples of each are described and the text is assisted by numerous fine illustrations made from photographs.

English Poetry.

It is a worthy work to open the way to students for the study of a poet of the quality of Wordsworth. Mr. A. J. George is doing much to make the younger generation appreciative of this poet's work. His editing of the "Prelude" was well done and well received; and his "Selections from Wordsworth,"‖ just recently published, are annotated clearly. In these he has adopted the poet's last revised text; they are arranged chronologically, and the sonnets grouped by themselves. The value of Mr. George's work is in the notes which are suggestive and judicious.——Professor Cor-

* Constitutional History of the United States. New York: G. P. Putnam's Sons.

† The British Constitution. By Amos Dean, LL.D., Rochester, N. Y.: Lawyers' Co-operative Publishing Co.

‡ Redeeming the Republic. By Charles Carleton Coffin. New York: Harper and Brothers. Price, $3.00.

‖ Battle-Fields of '61. By Willis J. Abbot. Illustrated by W. C. Jackson. New York: Dodd, Mead, and Co. Price, $3.00.

§ Bullet and Shell. By George F. Williams. New York: Fords, Howard, and Hulbert. Price, $2.50.

* The Story of the American Soldier. By Elbridge S. Brooks. Boston: D. Lothrop Co. Price, $2.50.

† The Drummer-Boy of the Rappahannock. By Rev. E. A. Rand. New York: Hunt and Eaton. Cincinnati: Cranston & Stowe.

‡ Aspects of the Earth. By N. S. Shaler. New York: Charles Scribner's Sons. Price, $4.00.

‖ Selections from Wordsworth with Notes. By A. J. George, M.A. Boston: D. C. Heath & Co.

son has given to the Shaksperean student a work* to introduce him to the study of the Plays as plays. Commentaries are presented on several dramas to show the attitude of Shakspere toward things in general, and his dramatic art as a result.——An excellent example of sympathetic and studious criticism is found in Mr. Van Dyke's "Poetry of Tennyson."† Mr. Van Dyke believes in Tennyson, places him indeed after Shakspere and Milton, and, as may be expected from this rating, admires him heartily in his essays. He criticises, discriminates, and points out failures freely, however, while he admires. His careful reading has gained him a mass of quotations to sustain his theories, one of which is that "Tennyson's next of kin to Milton." This parallel he traces in not a few particulars, several of them rather trivial though always carefully elaborated. A fine chapter is made by tracing the influence of the Bible in Tennyson. The book is a substantial addition to conscientious studies in the great English Laureate's work. ——An examination of Prof. Simonds' "Sir Thomas Wyatt and His Poems,"‡ shows work of the most painstaking character and close investigation of authorities. The biography of the poet, forming Part First of the book, is complete in detail. Part Second is the interpretation of the poems, comparing the various texts and offering plausible explanations of obscure lines. From the poems he gets additional light on the poet's history. This book will interest the exact student.

The Ancient Egyptians.

The recent edition of Sir Gardner Wilkinson's "Manners and Customs of the Ancient Egyptians"‖ is in a form worthy of that great work which for so many years has held so important a place in literature. It is here comprised in three substantial volumes in pleasing covers of dark green cloth. The pages are in large, clear type, and with their short paragraphs, copious footnotes, and many illustrations, present a most inviting appearance. The original work has been carefully revised by Dr. Birch, the keeper of the Egyptian and Oriental antiquities in the British Museum, himself a high authority on Egyptian as well as on Greek and Roman archæology. Considerable fresh matter has been added from his pen, and also some gathered from the MSS. and notes left by the author at his decease. Every thing has been done to make the work of such a popular character as would be in keeping with the general interest felt in that ancient nation with its intimate connection in many points with Bible history. From a description of the country and a history of the people, the reader is led on to a detailed account of their customs and manners as shown in every department of their life. The effects produced upon the character of the Egyptians by these observances is made evident, and to them is traced the origin of many of the customs and superstitions of later times. The knowledge of the author concerning all these points was gained during a twelve years' residence in Egypt, devoted to a tireless study of its antiquities, its history, and its present condition. ——Two kinds of work further removed from each other than that of an antiquary and a writer of stories for young people can scarcely be imagined, and yet a very successful attempt to blend the two has been made by Professor Rawlinson in his works on ancient Egypt* and Phœnicia,† written for the series of The Story of the Nations. The distinguishing marks of the archæologist are largely in predominance, and yet it is doubtful whether it would be possible in any other way to tell the story at once so truthfully and so well. The general plan followed in both of the volumes is to consider first the geography, then the ethnology, and last the rise, development, and fall of the governments. Considerable space is devoted to mythological accounts and to old legends, which furnish about the only opportunity for lightening the character of the work. The Bible events connected with both nations are woven into the narrative in their proper connection and form a most interesting part of it. The gigantic works of the Egyptians, such as the Pyramids and Sphinxes, the temples and tombs, undertaken it would seem as if from a desire to overcome the dullness and tameness of the land, are graphically described. The history of the "Shepherd Kings," and their long rule is made very clear. One is impressed from his description of Phœnicia, perhaps as never before when reading of the strong cities Tyre and Sidon, and the ruling place they held in the government, by the similarity in this respect between this land and Greece; it, too, was rather a league of cities than a nation.

---

*An Introduction to the Study of Shakspere. By Hiram Corson, LL.D. Boston: D. C. Heath & Co.

†The Poetry of Tennyson. By Henry Van Dyke. New York: Charles Scribner's Sons. 1889. Price, $1.50.

‡Sir Thomas Wyatt and His Poems. By William Edward Simonds. Boston: D. C. Heath and Company. Price, 90 cents.

‖The Ancient Egyptians. By Sir J. Gardner Wilkinson, D. C. L., F. R. S. Revised by Samuel Birch, LL.D. New York: Dodd, Mead, and Co. Price, $8 00.

*The Story of Ancient Egypt

†The Story of Phœnicia. By George Rawlinson, M. A New York: G. P. Putnam's Sons. Price, per volume $1.50.

Good Things.

"The Chautauqua Calendar" * for 1890 is the work of a different compiler, but follows the plan of former years,—giving for each day a Bible verse and on the same line of thought a few words from some popular author. The calendar is arranged in two styles. The Chautauqua Booklet form with its white and gold cover, and the text printed in gold-brown ink is as pretty as need be. The selections are excellent but it is to be regretted that some of the quotations are miscredited.——There is a cheeriness about one of Kate Sanborn's calendars that helps and a new one is always welcome. It is not surprising that many new friends as well as old have asked her for another, and that she has responded with "The Rainbow Calendar," † of the same style as the previous one, and full of good sense and spicy quotations.——It is an easy matter to satisfy an artistic taste when selecting from the publications of L. Prang & Co. (Boston) They send out this season as charming a variety as ever. All sorts of Christmas and New Year cards, novel calendars, and books and booklets in colors. They especially emphasize the American character of the work this year. The designs are painted by Americans and also the reproduction is done in this country.——The six hundred questions in "A Game of Cities" ‡ show excellent judgment in their selection. Much information as well as recreation can be had from a frequent use of this game. Interest and rivalry can be kept up by playing the game the different ways suggested by the author,—a good use to put the long winter evenings to.——No. 17 of "The Elocutionist's Annual" ‖ contains many good things, though not many new selections.——A really valuable arrangement for this season of entertainments is "Tableaux, Charades, and Pantomimes." ⁋ There is a large number of them and explained so carefully in detail that they can be easily carried out.——The six booklets that form the Literary Gems are very attractive in appearance. They are bound in dark blue leather ornamented with gold trimmings; the print is clear, with long primer type; and the selections * are just what one would like to have in this form. Each one is in a separate box.——The Knickerbocker Nuggets have a patriotic addition in two volumes of "American War Ballads and Lyrics." * They are edited, with notes, by Geo. Cary Eggleston.——Miss Ward has compiled an unusually good work of prose quotations. † The extracts are pointed and fresh. It is capitally arranged and indexed and will be easy of reference.

Miscellaneous.

Few novels offer a more attractive field for the artist than does "Lorna Doone," ‡ with its wild coast and mountain scenery, its picturesque seventeenth century costumes, and its spirited action. The new holiday edition is a worthy setting for this ever popular romance. It is profusely illustrated by such artists as Henry Sandham, Harry Fenn, W. Hamilton Gibson, George Wharton Edwards, and others equally well and favorably known. Their portrayal of the various characters satisfies the reader's ideal and their landscape drawings are fitting accompaniments for the charming descriptions in the text. The initials adorning the opening of each chapter show equally careful and conscientious work. Heavy paper, wide margins, and handsome binding make a most harmonious whole.

The strong points in Myers' "General History," ‖ are the clearness with which all the events are described, and the remarkable presentation of them in such a way that the relations of each to the others are at once plainly seen. This happy arrangement together with distinct outlining prevents that obscure impression so often made by works of universal history, to lighten which the student must use much of his time in setting in order the events. The work is condensed and arranged from the author's larger works on ancient, mediæval, and modern history.

"English Lands, Letters, and Kings" ⁋ is like an illustrated lecture. Bright, clear, life-like pen

* The Chautauqua Calendar. Compiled by Miss May E. Duncan. Syracuse, N. Y.: Mosher & Co. Price, 50 cts. The Chautauqua Booklet. Price, 35 cts.

† The Rainbow Calendar. A Companion to "A Year of Sunshine." Compiled by Kate Sanborn. Boston and New York: Houghton, Mifflin & Company. Price, $1.25.

‡ A Game of Cities. Geographical, Historical. Chicago: L. J. Colby, 3226 Forest Avenue. Price, 75 cts.

‖ The Elocutionist's Annual. Compiled by Mrs. J. W. Shoemaker. Philadelphia: The Penn Publishing Company. Price, paper binding, 30 cts. ⁋ Tableaux, Charades, Pantomimes. Price, paper, 30 cts.

* The Gold Bug, Rab and his Friends and Majorie Fleming, The Good-Natured Man, The Culprit Fay, The Best Society, Sweetness and Light. New York: G. P. Putnam's Sons. Price, in set, $4.50. American War Ballads and Lyrics. Price, $1.00 each.

† A Dictionary of Quotations in Prose from American and Foreign Authors, including Translations from Ancient Sources. Edited by Anna L. Ward. New York: Thomas Y. Crowell & Co. Price, $2.00.

‡ Lorna Doone. By R. D. Blackmore. Cleveland: The Burrows Brothers Company. Price, cloth, $5.00.

‖ General History. By P. V. M. Myers, A. M. Boston: Ginn & Company.

⁋ English Lands, Letters, and Kings. By Donald G. Mitchell. New York: Charles Scribner's Sons. Price, $1 50.

pictures of renowned persons and places correspond to the stereoptican views, and they are deftly woven together by explanations of the events which threw them into prominence. But the movement is too rapid and too crowded to make the attempt a success. Though each scene as it appears in outline is graphic and impressive in itself, there results from the whole a feeling of confusion and an impression that the work in its details was hurried and slighted in many parts. The ending is most unsatisfactory. One is surprised occasionally by the use of an incorrect expression or of a *parvenu* word in bad taste as in the Preface,—"I feel somewhat *awkwardly*" etc., and the word *verselet* on p. 160. Such marrings could never have appeared in a carefully prepared work of this gifted author.

The study of metaphysics is largely relieved of its heavy and perplexing character under the treatment of Dr. McCosh.* He claims that under one aspect it is the most certain of all departments of knowledge, and with his clear insight and simple and definite analysis he substantiates his claim. His own concise and forcible exposition of each branch of the subject is followed by a critical study of the opinions held on the same point by other philosophers, and in this way the development of the science is also traced. Its style and method are well adapted to class-room work.

---

* First and Fundamental Truths. By James McCosh, D.D., LL.D., Lit.D. New York: Charles Scribner's Sons. Price, $2.00.

SUMMARY OF IMPORTANT NEWS FOR NOVEMBER, 1889.

HOME NEWS.—November 2. Proclamations issued by the President admitting North and South Dakota to the Union.

November 4. Opening of the International Maritime Conference in Boston.

November 7. Thousands of sheep and cattle perish in a snow storm in New Mexico.

November 8. Opening in Chicago of the national congress of the Woman's Christian Temperance Union.

November 10. Roman Catholics celebrate their centennial at Baltimore.

November 12. The National Academy of Science in session at Philadelphia.

November 13. Annual convention of Knights of Labor in Atlanta.

November 14. F. Marion Crawford, the novelist, receives a prize from the French Academy.

November 16. National Prison Congress in session at Nashville.

November 19. The china works at East Liverpool, Ohio, are burned.

November 20. North Carolina celebrates the centennial of her ratification of the Constitution of the United States.

November 25. Brazilian delegates are admitted to seats in the Pan-American Congress.

November 26. National Silver Convention meets in St. Louis.——Lynn, Mass., sustains a $10,000,000 fire.

November 28. General observance of Thanksgiving Day.——Boston suffers a loss by fire of $10,000,000 worth of property.

November 30. Ten lives lost in a fire at Minneapolis.

FOREIGN NEWS. — November 2. Emperor William and his party reach Constantinople.—Count Kalnoky is the guest of Prince Bismarck at Friedrichsruhe.

November 6. Closing of the Paris Exposition.

November 7. Death of Princess Marie, wife of Prince Alexander of Battenberg.

November 9. The Prince of Wales arrives at India.

November 12. The Emperor and Empress of Germany visit Venice.

November 14. The Emperors of Austria and Germany meet at Innspruck.

November 15. A revolution takes place in Brazil, a republic succeeding the empire

November 16. A statue of William III. unveiled at Belfast in the presence of 30,000 Orangemen.

November 19. Anti-slavery Conference opens at Brussels.

November 20. The Porte grants an amnesty in Crete.

November 21. The provisional government of Brazil issues a decree establishing universal suffrage in the republic.

November 28. Strike of 7,500 dockmen and lightermen of Bristol.

November 30. The Austrian Government breaks the Bismarck-Kalnoky compact.

THE CHAUTAUQUAN.

VOL. X. FEBRUARY, 1890. No. 5.

OFFICERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JOHN H. VINCENT, *Chancellor*. LEWIS MILLER, *President*. JESSE L. HURLBUT, *Principal*. *Counselors:* LYMAN ABBOTT, D. D.; BISHOP H. W. WARREN, D. D.; J. M. GIBSON, D. D.; W. C. WILKINSON, D. D.; EDWARD EVERETT HALE, D. D.; JAMES H. CARLISLE, LL. D. MISS K. F. KIMBALL, *Office Secretary* A. M. MARTIN, *General Secretary*. The REV. A. H GILLET, *Field Secretary*.

REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE POLITICS WHICH MADE AND UNMADE ROME.

BY C. K. ADAMS, LL. D.

President of Cornell University.

FIFTH PAPER.

FROM what was said in the last paper it must have been inferred that the fate of Rome did not turn on any such incidental question as whether the dominant man was to be Lucullus, or Pompey, or Cæsar, or indeed any other. The end of the republic had come; and there had to be death before there could be even a temporary resurrection into new life. The events of the last hundred years had made it only too plain that the old constitution was utterly unable to cope with the evils that prevailed. What was called for was not a minister but a master. In the chaotic condition of affairs the weaker men perished and Cæsar prevailed by means which, with many differences, present striking analogies with the course of events under Napoleon the First. Neither of these great soldiers undertook to reign by any inherent right; both claimed to be representatives of the people; both put themselves forward as the conservators of society; and both built up their power on the general faith of the people that their new masters would rescue society from the general anarchy that prevailed. It must not be supposed, therefore, that the battles at Pharsalus, Philippi, and Actium had anything to do with the destruction of the commonwealth. They were simply battles fought over a dead body. After we have traced very briefly in a very general way the course of the empire, we shall be in a condition to take a retrospective survey of the whole.

The imperialism which took shape under the organizing hand of Augustus consisted essentially in a concentration of the important offices of the state in a single person. As we shall see more fully a little later, the most fundamental error of the republican constitution was the system of checks and blocks which always made it possible for somebody to thwart every thing. The result was that times of intense political excitement were always times of personal violence. The emperor, by getting the senate to confer all these protesting and objecting offices upon himself, swept away what was really the most characteristic feature of the republic.

The problems that most deeply perplexed the empire, like those which had perplexed the republic, were financial ones. The poor that had swarmed into the city had to be fed and amused at the expense of the state. Every emperor knew that the cry for bread and games was one that he could not afford to disregard. The Coliseum, which, according to the best ancient authority, had seats for eighty-seven thousand spectators, was built in answer to one of these cries. In response to the other, wars were carried on and new territories were conquered in all parts of the known world. It was in obedience to this necessity that the Roman eagles were carried to the Grampian Hills and to the valley of the Euphrates.

The constitution of the empire was devised and administered with consummate skill; but the end in view was, at bottom, always the

same. Taxes were levied for the purpose of producing the largest amount of revenue with the least possible friction. The government of the provinces was arranged to make concerted revolt next to impossible; and suppression of revolt rapid and easy. For a time the success of the effort even more than satisfied the demand. The genius of the Romans for organization never showed itself to better advantage than in the government and development of the provinces. Roads were constructed that have never since been surpassed in excellence; and cities were built, the ruins of which even at the present day fill the beholder with surprise and admiration. But all this had but one end in view. The provinces became the prey of adventurers who went out poor and returned with fabulous wealth. Thus, while the dependent classes were fed and amused, the rich amassed enormous fortunes, and filled the cities with an architectural splendor that has probably never been equaled in the history of the world.*

But underneath all this temporary success there were elements of injustice that could not fail to bring evil results. The basis of government must ever be the loyalty, if not the love, of its people; and neither loyalty nor love can be very long maintained if there is a prevalent sense of injustice. Government then degenerates into a mere exercise of force, and sooner or later the time comes when force is resisted and power is gone. In the last analysis it is found that the heart of the empire was eaten out by the same disease that had eaten out the heart of the republic.

It is not possible here to dwell upon details. At best only the general current of affairs can be briefly indicated. As the empire pushed out its frontiers, great skill was required to keep the several parts harmoniously adjusted. The emperor's headquarters were now at Rome; now at Constantinople; now at Treves; and now at London, or York, in Britain. At each of these capitals the imperial residence was established with the purpose of impressing upon the people a sense of the value and majesty of the imperial power. The standing army was distributed with a single end in view. Troops had to be recruited from all quarters of the globe. The consequence was that while Roman discipline did all that was possible to keep the army well in hand, there was no sense of patriotic obligation on the part of the soldiery. The military spirit degenerated into a mere mercenary enterprise. At the same time the army had to be relied upon to control everything. It determined the succession in the imperial office; at one time the throne was even formally put up at auction and sold to the highest bidder. Generally, however, the emperor at the head of his army was able to ingratiate some favorite into the good graces of the troops; and thus the succession was determined by favoritism, bribery, and intrigue.

The provinces were now impoverished, much as the Italian state had been under the republic. Streams of wealth flowed into the cities, there to swell the larger currents that were ever moving toward the imperial treasury. The tendency of the whole system was to weaken loyalty, and to beget a latent, though a helpless, longing for relief. Nothing but the opportunity was wanting to cause a general revolt and a throwing off of the imperial yoke. At length the opportunity came.

One of the important factors of Roman politics was the horde of people at the North. In the early days of the republic the Gauls had been strong enough to prosecute a successful invasion that resulted in the capture and burning of the city. Ever after that time the frontiers had to be carefully guarded. But even in spite of the most watchful circumspection, difficulties were constantly arising all along the frontiers. These were not always, if, indeed, generally, the result of hostile incursions. The prolific and nomadic habits of the Northern peoples often drove them quite up to the frontiers in quest of the means of living. Sometimes in sheer desperation they threw themselves over the border and in a perfectly friendly spirit begged to be received on any terms. Some of these men were taken into the army as soldiers; some took service in Roman families; some lived in more or less distinct communities within the territories that had recently been wrested from their kinsmen by the Roman army; and some lost themselves by a general process of infiltration throughout the

* The reader who desires to learn something of the magnificence of Rome under the empire, would do well to read chapters XL. and XLI. of Merivale's "History of the Romans under the Empire," and Lanciani's recently published volume entitled "Ancient Rome in the Light of Modern Discoveries."—*C. K. A.*

provinces under Roman control. It would be easy to show that in these various ways in the course of the first three centuries of the Roman Empire a very large German element had infused itself into nearly, or quite all, the lands subjected to Roman sway. Germans were to be found in the army, in the fields, in the shops, in the households; in short, in nearly all of the vocations that had not been surrendered exclusively to slaves. This process, going on as it did for centuries, resulted in the establishment of an all-important element within the Roman Empire. Though Rome made itself master of very little of the territory that is properly called Germany, it must not be supposed from this fact that the German factor in Roman politics was small or unimportant.

Another element that had to be accounted for was the relation of the Roman government to the cities. It had always been the Roman policy to leave the municipalities with a considerable measure of independence, provided they were prompt in the payment of all taxes. The consequence was that in all parts of the empire, municipal methods developed a very unexpected self-reliance. This spirit gradually undermined all sense of dependence upon the imperial government. It was followed, moreover, in some cases by indifference; in others by friction. All efforts to overcome this spirit were unavailing. At one time an attempt was made by the imperial government to bring together for consultation at a city conveniently located, representatives from the great municipalities. Though special inducements were offered, so few cities responded that the attempt was a complete failure. The simple fact was that the habit of self-government, on the one hand, and the oppression of the cities (by the imperial government), on the other, had completely obliterated all spirit of loyalty.

Another fact often noted by historians must not be overlooked. When it is said that the cities had lost their loyalty to the central government, it must be remembered that the cities in a very large sense constituted the country. In ancient times the people lived in cities exclusively. There was almost absolutely no country population, in our sense of the term. Prudence made it necessary that the people should be in a condition to protect themselves against their enemies, and this could only be done by aggregations of people who could surround themselves with fortifications. As in the Orient at the present time, isolated estates, unless large enough to protect themselves, were unknown. When, therefore, it is said that the cities had lost their fidelity to the central government, the declaration is the same as affirming that the loyalty of the people was gone; and when that can truthfully be said of any government, ruin is not very far away.

Rome was in this condition when those great movements began which are commonly known as the barbarian invasions. The impulse, beginning in farther Asia, extended over the vast tracts which constitute modern Russia, and finally resulted in a general southwestern movement over the whole of northeastern and central Europe. It is unnecessary to inquire into the cause of this general movement. It is enough for our purpose to know that when the various tribes in their onward course came to the frontier of the Roman Empire, the imperial army was unable to keep them back. The simple fact that they overran Gaul, Spain, and Italy, and encountered what must now be regarded as a very feeble resistance can be accounted for only in the light of the facts which we have just tried to explain. On the part of the cities, and, to some extent, on the part of the army even, there was so mild a resistance that we are forced into the suspicion that the invasions were not an unwelcome relief. Thousands of mercenaries were obliged to fight against their own friends and brothers at a time when they had no interest whatever in defending the government they were sworn to support. As for the cities, they often welcomed the invaders, evidently thinking that their chances under a new government would be better than they had been under the old.

The attempts of the imperial government to recover what it had lost were only partially successful. Here and there for some centuries a bit of territory was occasionally recovered; but the government itself, driven to bay at Constantinople, was but a shadow of its former self. The result was no less inevitable because the process of decline and fall was protracted till the arrival of the Turk, in the fifteenth century. The empire, no less than the republic, fell a victim to no outward force, but to its own inherent weakness. To the one as well to the other may be applied the Roman phrase, *mole ruat sua*.*

---

*It is crushed by its own weight.

Having now traversed the entire history of Rome for the purpose of pointing out the elements of strength and the elements of weakness, it remains only to take a hurried review of the results.

1. We saw that, in the beginning, the government of Rome was in the hands of a restricted class that soon came to be recognized as a limited and exclusive nobility. This organization of society gave it great power so long as it was able to control all the affairs of the state. But the time soon came when complaints were so numerous and so vehement that the nobility found itself obliged to abandon a part of its constitutional privileges, or a part of its military authority. As the power of successful warfare, both offensive and defensive, was absolutely necessary, the change that had to be made was in the direction of constitutional concessions. The result was shown in the organization of the centuriate assembly.

2. While the new organization gave voice to all the members of the military forces, it still left the dominant influence and the final authority in the hands of the richer classes. To this at first there appears to have been no very strenuous objection. But as time went on, the hardships of the masses bore upon them so heavily that new demands were made. At a time when secession of the plebs, and even the formation of a new state, seemed imminent, the senate consented to the organization of a new legislative body with powers co-ordinate with those of the old assembly. The new tribal organization and the institution of the office of tribune was a check upon the government analogous to that which had formerly been provided for in the establishment of a second consul.

3. From this time on, what may be called the check system, was the most remarkable peculiarity of the Roman government. It seemed to consist in giving to some officer supreme authority, and then appointing another officer to prevent his exercising that authority. Thus there was no certainty that any given policy would be consistently carried out. There was always a second consul or a tribune who could block the government, but there was nobody that could override the veto and cause it to move forward. In times of desperate necessity, the state sought relief from this impotency by throwing itself without reserve into the power of a dictator; but in ordinary times, or rather, let us say, in times that fell short of desperation it was in the power of a tribune to stop every thing. This system was even carried into the army. Before the disastrous battle of Cannæ one general was appointed to fight and another to abstain from fighting; both having alternately supreme command. But this provision, absurd and disastrous as it was, accorded entirely with the general plan of organization. The tribune could at any time stop the machine, but he could not make it go. He was a clog, never a propelling power. As a means of relief, the tribunate was a disastrous failure; and as this system was a fundamental characteristic of the Roman constitution, we are forced to the conclusion that the constitution was irretrievably defective. It was because constitutional government could not be made to go, that the people so often resorted to the reign of individuals. As against this constitutional weakness of the government, moreover, there was no power in the commonwealth that was able and willing to regenerate and save it. At the end of the civil wars it had no outlook save in the direction of a Cæsar.

4. The internal, as well as the external, circumstances of the state tended to aggravate rather than to arrest the disease. The social relations of the nobles and the people kept alive the discontents. The lands, in spite of all efforts to arrest the tendency, gravitated into the hands of those who were already rich. Slavery made it possible for the nobility at once to gratify their luxurious tastes and to provide the successful administration of their vast estates. To the poor, on the other hand, slavery was a cause at once of suffering and of irritation. Thus it was that the antipathies between classes which even under the most favoring circumstances were a cause of greater or less anxiety were at Rome a menace to the peace of the state. It was to thwart this menace that much of the foreign policy of Rome was shaped. The masses of the people could be kept down only by being fed and amused. This necessity entailed an obligation on the state which it could satisfy only by an aggressive foreign policy. For generations the regions beyond the frontiers were ransacked for the means of feeding the insatiable appetites of the Roman populace.

5. Why, then, was the disaster so long postponed? This is equivalent to asking, What, then, were the elements of power? The answer is not difficult; and yet it cannot

be given in a word. In the first place there was unquestionably great power in the organization of the Roman senate. It contained a very large part of the ablest and most experienced men in the country. Besides this prodigious element of strength, the senate, too, had leisure. It was in constant session, or subject to call at any time. Its members were there for life; and consequently had all the advantage that comes from long observation and experience. Their own personal interests were largely bound up with the general interests of the state; and hence it was that they had the general interests of the country at heart. Thus it happened that in the most trying times they were the main stay of the republic. In the contest with Carthage it was nothing but the senate that kept the nation steadily to the purpose of fighting the great battle through to a victorious end; and even when there was a wavering, it was the senatorial policy that was justified by the results. Attention has been called to the fact that the popular favorites, as Flaminius, at Thrasymene, and Varro, at Cannæ, showed an incapacity that seemed to imperil every thing; while it was to the old aristocratic houses, the Fabii and the Scipios, that the state had to look for that leadership which finally broke the Carthaginian power.

Another element of power was in the great system of jurisprudence known as the body of the Roman law. Of this important subject there is here no opportunity to speak at length. It is enough, perhaps, to call attention to the fact that quite apart from those constitutional characteristics which we have discussed, there was built up a system of law which has been the admiration of all subsequent legal scholars, and which is now the basis of the legal systems of a large part of enlightened mankind. Any one who cares to trace the history and significance of that most extraordinary evidence of Roman capacity will find it given briefly but in a masterly way in the forty-fourth chapter of Gibbon's history of "The Decline and Fall of The Roman Empire."

In the third place, decay was necessarily postponed by every struggle with foes without. Nothing binds a state together so firmly as a foreign war. During all the centuries of Roman history the years were few when there was not on hand a war with some foreign power. This constant state of struggle kept the forces of the nation occupied and made it difficult for the elements of discontent to gain the ascendency.

But though these various elements were sufficient to postpone the end, they were not able to prevent it. The end came because it deserved to come; and when the end of a nation is deserved, there is no earthly power that can prevent it.

THE POLITICS OF MEDIÆVAL ITALY.

BY PROFESSOR PHILIP VAN NESS MYERS, A. M.

INTRODUCTORY: THE FOUR CONSTITUENT ELEMENTS.

THE most essential of the three unities of the ancient drama—time, place and action—was unity of action. History, if it shall possess any dramatic or human interest, must exhibit unity of movement and aim. Now of all the peoples that arose from the mingling of barbarians of the North with the inhabitants of the old Roman Empire, the history of none presents seemingly such an entire absence of unity as that of the Italians. From the fifth century of our era to the nineteenth, Italian events appear an unfathomable chaos. And yet there must be unity here; some great stream of tendency must traverse this period; for at the end of this cycle of centuries, we find the Italians, who at the beginning of the era were in a state of profound personal debasement and of political disunion, forming a great, free, and united people. This is the outcome of fourteen centuries of turmoil, struggle, division, servitude. Hence, a clear insight into the events of Italian history during this period ought to reveal a movement, a tendency, toward this end. And we think it does.

Difficult as it may be to express in a single formula the essence of Italian history from the fall of Rome to our own day, still we believe that it may be gathered up in this way. The march of events in Italy, as everywhere else, has been toward freedom and unity. The divisions, the contentions, the struggles

of the crowd of petty, independent states into which Italy was divided through the break-up of the Roman Empire, trained the people of the local centers in the exercise of political liberty. The Italian republics became the nursery of European municipal freedom; and out of municipal freedom grew national liberty.

But the aim is not simply liberty, but unity. Like the free yet disunited and quarreling cities of ancient Greece, which only through more than two thousand years of hard and shameful servitude to foreigners—Macedonian, Roman, Turkish—have learned that unity is not simply compatible with freedom, but is the necessary concomitant of it, so the contentious city-republics of Italy must learn through long centuries of subjection to foreign domination—French, Spanish and German—that unity, instead of being incompatible with local freedom, is its only ground and defense. Having learned this lesson, the Italians become a free and united people. They take their place in the great family of self-governing nations that have been formed out of the mingled elements of the old Roman and the new barbarian world.

But this formula for the entire sweep of mediæval and modern Italian history is too general to serve as our guide in the short study that we purpose to make of the mediæval portion of the story. We can, for this period, simply trace separately the history of the several elements from whose action and interaction was eventually developed Italian nationality. These four constituent factors may be enumerated as follows: the Northern Invaders, the Papacy, the Empire, the Municipalities. The present paper will be devoted to characterizing these four elements and to indicating their mutual relations. In two following papers we shall trace their separate or mingled histories from about the eleventh century to the end of the mediæval period.

THE NORTHERN INVADERS.

In one of his orations Cicero declared that the gods had raised the Alps to shelter Italy from the Northern barbarians. But the Alps at no time have proved an effectual barrier against the daring warriors of the North. The Gauls climbed them in early times and not only took possession of the northern part of the peninsula, but even penetrated to the city of Rome and laid it in ruins. The Teutones, companions of the Cimbri, the *avant-couriers* of the great German migration, crossed them just one century before our era and reproduced among the Romans the panic of the day of the battle of Allia.* Exactly eight hundred years after the Gallic invasion, the inhabitants of the Eternal City were "awakened by the tremendous sound of the Gothic trumpet," and Rome was once more sacked by barbarian hordes from beyond the Alps. These last two incursions of the Teutones and the Visigoths of Alaric † were but the beginning of a series of barbarian invasions which lasted during and even beyond the period of the Wandering of the Nations and which made Italy the theater of more bloodshed and of a greater number of political mutations than perhaps any other part of the old Empire, although apparently lying much less exposed to the barbarian inundation.

The first great wave of the barbarian inundation that overpassed the Alps after the fall of Rome was the Ostrogothic. The Ostrogoths came from Mœsia, and were led by their great chieftain The-od'o-ric. He had received permission from the Greek Emperor Zeno to reconquer Italy from the usurper O-dō'a-cer, who while nominally recognizing the sovereignty of the Eastern emperor, really ruled in Italy like an independent prince. Theodoric promised to hold the country, when reconquered, as a part of the empire. The Ostrogoths came into Italy as a great nation, 250,000 in number, it is said. Odoacer was overpowered, and was treacherously murdered at a banquet (493). It is said that when he realized the treachery of which he was the helpless victim, and saw the sword of Theodoric lifted to give the fatal blow, he exclaimed, "Where is God?" At many a fateful juncture of Italian history during mediæval times, the student recalls this cry, and wonders where is the Providence that directs in human affairs.

The kingdom established in Italy by Theodoric embraced all of the peninsula as well as large territories beyond its limits. His rule was beneficent, and the era is likened to that of the good Antoninus of the early empire. But differences in creed, for the Ostrogoths were Arians, while the native inhabitants were orthodox Roman Catholics, as well as political and race animosities prevented a fu-

*See "Outline History of Rome," p. 72.

†See "Outline History of Rome," p. 228.

sion of the conquerors and the conquered. Moreover, the attitude of the Gothic kings toward the Greek emperors was rather that of independent princes than of delegated agents of the imperial government. Italy must be wrested from their hands and be made not simply in name, but in reality, a part of the empire. The conquest of the country was effected by Belisarius and Narses, the great generals of Justinian, Emperor of the East. It was a long and bloody struggle of twenty years (535–555), and Italy at its close presented a woful picture of devastation and misery.

Italy was now ruled as a province of the Eastern Empire, the government being administered by officers of the Eastern court, called exarchs. Their residence was at Ravenna. But the peninsula as a whole remained attached to the empire only a few years. In the year 568 the Lombards, one of the most untamed of all the Teutonic tribes, crossed the Alps, under the lead of their king, Alboin, and conquering a considerable part of the peninsula, set up the Kingdom of the Lombards. The parts of the country which they were not able to conquer were in general the maritime cities as well as Rome and the southern portion of the peninsula. One important result of the Lombard conquest was the breaking up of the country into a great number of petty states. In the first place, the Lombard Kingdom itself was divided into a great number of dukedoms, the vassal heads of which became practically independent of the royal power. Thus petty principalities arose. The unconquered cities of the seashore, separated from one another, also became independent states. This was the case with Venice, Pisa, Genoa. Rome remained free under a sort of protectorate of the pope. The Greek cities of the South, Naples, Amalfi, Salerno, and so on, while, like Rome and Venice, owning the suzerainty of the Eastern emperor, were virtually independent. Thus was the old Roman unity broken up, and the peninsula parceled out among a multitude of independent or semi-independent city-republics and feudal principalities. This work of disintegration, as we shall see, went on under subsequent barbarian invaders.

After the Lombards had maintained their feudal kingdom for about two hundred years (568–774), it was conquered by the Franks. In 774 Charlemagne dethroned the last Lombard king, De-si-de'ri-us, and put upon his own head the celebrated iron crown of the Lombards. Under the feeble successors of Charlemagne, the lands embraced within the limits of the old Lombard Kingdom became, as we have intimated, still more minutely subdivided among feudal vassals of the Carolingian* kings.

The legitimate descendants of Charlemagne ruled in Italy until 887. Then followed for about three-fourths of a century a line of so-called Italian kings, mere shadow-kings. The kingdom of Italy was but a name, and the peninsula, divided among a multitude of feeble states, became the prey of those Hungarian and Saracen marauders that during the ninth century were the scourge of Europe. The Hungarians, kinsmen of the terrible Huns of the fifth century, overran in small bands all northern and central Italy. The Saracens, who were now in possession of Sicily, distressed all of the southern portions of the peninsula. There being nowhere any central authority to repel and chastise these insolent bandits and marauders, they raided at will through the country. As we shall see when we come to speak of the rise of the Italian cities, these forays of the Hungarians and Saracens had a great influence upon the development of Italian municipal institutions. To protect themselves against these roving plunderers, the cities surrounded themselves with walls and organized their militia. They thus took an important step in their career of independence and self-government.

Distressed by the invasions of Northern and Southern barbarians, distracted by internal quarrels, and oppressed by the tyranny of King Ber'en-ger II., a party among the Italians sought to put a period to these troublous times by giving the royal crown to the German king. Berenger was deposed, and Otto I., king of Germany, was crowned king of Italy (962). By this act the kingdom of Italy was virtually merged into the kingdom of Germany, and the peninsula was given over into the hands of another Northern people.

Having now spoken of the various intruders—Ostrogoths, Lombards, Franks, Hungarians, Saracens, and Germans—that appeared upon the confused scene of Italian history previous to the eleventh century, we have yet, in order to complete the list of invaders, to mention the Normans, who, in the eleventh

* (Car-o-lin'gi-an.) The word is more commonly written Car-lo-vin'gi-an, and is applied to the descendants of Charlemagne (shar-le-mane).

century, set up a state in southern Italy. No episode of Italian mediæval history has in it a larger element of romance than that of the conquests and settlement of the Normans in these lands of the South. True to the old viking spirit of their ancestors, the Christian knights of Normandy delighted in pilgrimages and adventure. They were often seen at the shrines of the saints in remote lands, and especially at the holy places of Palestine. In the spring of the eleventh century, a company of these pilgrim knights returning from the Holy Sepulcher, chanced to land at Salerno in Italy, just at the time when the inhabitants were being distressed by an incursion of the Saracens. They lent their swords, with which as good knights they were always girded, to the city, and easily put the invaders to flight. Their reputation as redoubtable fighters led to their being invited to make their home in the Southern land. Other adventurous knights came from Normandy. From the position of guests and hired defenders of the country they soon rose to that of masters and rulers.

Under the celebrated Robert Guiscard, (ghēs-kar) his brother Count Roger, and others, all of the old Magna Græcia and Sicily were conquered, and became in time the important kingdom of Naples and Sicily, which, although with many changes of dynasties, lasted until the political unification of Italy in our own day. The popes confirmed the Normans in the possession of their conquests, and the Norman rulers in return acknowledged the overlordship of the papal see—an important transaction, as we shall see hereafter, in its bearing on the growth of the papal power.

With this invasion of the Normans and the establishment of the Norman state in the South, we may bring to an end our review of the barbarian invaders of Italy. We must, however, here note the general consequences of the mixture of these hardy, vigorous, energetic, liberty-loving peoples of the North with the debased and enervated population of the Italian peninsula.

The mission of the Teutonic invaders was the rejuvenation of the corrupt and enfeebled inhabitants of the old empire. As we shall see, one outcome of the intermingling in Italy of the two races was the re-birth of that vigorous life which characterized the Italians under the earlier Roman Republic.

THE PAPACY.

"The two great ideas," says Dr. James Bryce,* "which expiring antiquity bequeathed to the ages that followed, were those of a world-monarchy and a world-religion." Out of these ideas arose the two great institutions of the mediæval centuries, the Empire and the Papacy. The influence of these two institutions, particularly of the papacy, was profoundly felt in the politics of almost every country in Europe; but in no country had they such a determining force upon political affairs as in Italy. We must say something of each; and first, of the papacy.

Nothing is more worthy of note by the student of history than the influence of race in religion. While the reception of a new faith always modifies greatly the character of the people receiving it, still the genius of the receiving people inevitably reacts upon the religion and impresses upon it a form expressive of the race genius. This truth receives a remarkable illustration in the history of Christianity among the Orientals, the Greeks, the Germans, and the Romans. The mystic, contemplative genius of the Oriental impresses upon Christianity a monastic form. Monasticism arises in the East. The disputatious Greeks must necessarily exercise themselves in framing creeds, and in making of Christianity a series of subtle, metaphysical propositions. The Greek world is the hot-bed of heresies. The freedom-loving German barbarians must resist absolutism in the church as well as in the state. The outcome of their genius is Protestantism, that is, individualism in the sphere of religion. The Romans also must be true to their genius for unity and domination. In the hands of Roman prelates Christianity becomes a world-empire. The papacy is the creation of the Roman genius, acting upon certain germs in the Christian religion. It is the result of the blending of the Hebrew idea of a universal spiritual kingdom with the idea and the memories of the old Roman Empire. "Remarkable thing!" exclaims Laurent,† "It is a Latin Father (Augustine) who formulated the doctrine of the absolute unity of the church; he bequeathed the instrument of domination to Rome at the moment when Alaric made an end to the secular reign of the

*(1838 ——.) A British historian, author of "The Holy Roman Empire" and of "The American Commonwealth." (See THE CHAUTAUQUAN for January, p. 433.)

†François. (1810—1887.) A Belgian historian.

Eternal City. A new empire raised itself upon the ruins of the old."

To trace step by step the rise of the papal power would carry us quite beyond the limits of our present study. We simply can indicate briefly the part which the papacy played in the politics of Italy during the period under review. The popes assumed a sort of protectorate over the city of Rome, and from early times had more or less to do with its temporal as well as spiritual concerns. They acknowledged, of course, the sovereignty of the Eastern emperors, and from them, time and again, besought aid against the barbarian invaders of the peninsula. But causes of alienation and jealousy arose between Rome and Constantinople, and when Leo the Isaurian (718–741) issued a decree to the effect that the Italian churches should no longer use images in their worship, the popes withstood him, and after a time threw off entirely their allegiance to the weak, schismatic, heretical Byzantine court, and transferred it to the rising, strong, orthodox Frankish princes of Gaul.

It was in response to the urgent appeals of the Roman bishop, distressed now by the Lombards, that the Frankish kings led their armies over the Alps and interfered in Italian affairs. The result was not only the substitution of the Frankish for the Lombard rule, but also the laying of the basis of the temporal power of the popes, through the well-known gifts to them of lands,* or rather the usufruct of these, by Pepin and Charlemagne. The so-called Papal States may be regarded as having their origin in these donations. From this time the Roman bishops began to take a prominent place among the temporal princes of the peninsula. This had a determining influence upon Italian politics. The popes became the determined foes of Italian unity; they did not wish to see an Italian kingdom formed, for that meant the absorption of the papal dominion in Italian nationality. They foresaw in the case of Italian nationalization that termination of their temporal rule which has been the accompaniment of the unification of the Italian peoples in our own day.

One thing that greatly enhanced the political power of the popes was their alliance with the Norman kingdom of Naples, as already noticed. Through this alliance the popes virtually held in their hands the balance of political power in the peninsula. Even more fruitful in sad consequences to Italy were the relations of the popes to the German emperors. This brings us to say a word about the mediæval empire.

* These lands comprised the greater part of Ravenna, the island of Corsica, the provinces of Parma, Mantua, Venice, and Istria, and the duchies of Spoleto and Benevento.

THE EMPIRE.

Second only to the idea of the papacy in its political influence on the rising states of Europe, and particularly on the destiny of Italy, was that of the universal monarchy. When in the year 800, on Christmas day at Rome, Pope Leo III. crowned Charlemagne as Roman emperor, successor to Augustus and Constantine, of course it was the idea of the world-empire, the necessary concomitant of the world-church, that was dominating the thoughts of the principal actors in that memorable transaction. The mutual relations, duties, and rights of pope and emperor were unfortunately left very vaguely defined. Probably it would have been impossible to define them, and to reconcile the idea of a universal, spiritual dominion with that of a universal, temporal sovereignty.

After the death of Charlemagne his great empire fell to pieces, and the imperial authority, although the name of emperor was in general borne by the kings of Italy, was practically in abeyance until the tenth century, when in 962 Otto the Great, king of Germany, having, as we have told already, been made king of Italy, was also at the same time crowned by the pope, as head of the Holy Roman Empire. These coronations were of great moment in Italian history; for they became precedents, so that after Otto's time he whom the German electors chose as their king was regarded as having a right both to the crown of the kingdom of Italy and to that of the empire. These rights thus acquired by the German kings were, as we shall see later, the source of infinite political complications and the fruitful cause of the most lamentable consequences not only to Italy but also to Germany.

THE MUNICIPALITIES.

It remains for us to speak of the fourth and most important of the elements which we named at the outset as making up the four constituent factors of mediæval Italian history, the municipalities, or free cities. These were a legacy from Roman times. The

Roman Empire was made up of cities. Before their incorporation in the Roman Republic, the cities of the Italian peninsula, like Rome herself, constituted independent, self-governing states. When conquered, they lost their independence, sovereignty being taken away from them; but they in general retained the management of their local affairs. Under the despotism of the later empire, however, municipal freedom was in a great measure lost, and municipal institutions were everywhere depressed. Such was the state of things when the imperial government in the West was brought to an end by the barbarian invasion.

Now the northern barbarians, accustomed to the freedom of their forests, had no love for city life. To live inside city-walls seemed to them like living inside a prison. Hence the conquerors avoided the cities and built their castles in the open country. It was in Italy as everywhere else. The barbarians appropriated to their use an ample proportion of the estates of the rich natives, and as a rule took up their residence upon these confiscated lands. The cities were in the main left to the natives, and thus became the rallying points of the old Roman population. For several centuries their history is wrapped in great obscurity. Gradually, however, under the rule of weak kings or of far-away emperors, they resumed the functions of self-government. If the machinery of the municipal system was not in actual existence, memories of the old-time liberties had not yet become entirely obliterated. At least there was the Roman model; for the people of Rome probably never ceased to exercise the functions of self-government,—to elect consuls and tribunes and keep up the show of an independent local life.

A marked revival of the old communal life began with the inroads of the Hungarians and Saracens in the ninth century. There being no efficient central authority to protect the country against these marauders, the cities, as we have seen, forced to care for themselves, raised again their walls, which had fallen into decay or had been thrown down by the barbarian conquerors, trained themselves in the use of arms, and organized more perfectly the communal government.

Thus throughout northern and central Italy the cities of the old Lombard Kingdom became accustomed to independent and vigorous action, and their history as virtually sovereign, self-governing communities takes its start from this period. Already Venice, Pisa, Genoa, and other coast cities, having never been included within the limits of the Lombard conquests, were becoming great, practically independent, maritime republics.

Otto the Great did much to confirm the rising liberties of the Italian cities in the North. As a sort of counterpoise to the counts and the bishops, who bore him no love, he encouraged the people to perfect their republican institutions and to curtail the power of these governors and prelates. His policy in this respect was pursued by his successors, and thus under the encouragement of their foreign kings, the cities grew in strength and influence.

Another circumstance contributed to their importance and their energy of action. As soon as the cities began to frame their republican constitutions and to extend their power beyond their walls, they came in conflict with the feudal nobility, whose castles dominated all the open country. A long contest followed between the cities and these feudal barons. The issue of the struggle was a triumph for the cities. During the eleventh century the feudal lords were overcome, and, either through choice or by compulsion, became citizens of the little republics. In some cases they were required to build castles within the city walls and to live there for several months during each year. The absorption of the feudal nobility into the citizenship of the towns greatly strengthened them, and contributed largely to the development of that diversity of life and that extraordinary energy of character which distinguished the inhabitants of the Italian city-republics. On the other hand, these new aristocratic citizens formed a separate order in the little communities, and introduced within the city walls those endless contentions and feuds which in the other countries of feudal Europe were fought out in the open country.

While the cities of northern and central Italy were thus developing into virtually independent republics, the maritime towns of the South, Naples, Amalfi, Gaeta, and the others, which during the early mediæval centuries were the leading cities of the peninsula, and were exhibiting each a communal life of great activity, had their rising splendor quenched by the incoming of the Normans, and the consolidation by them of the great Norman state.

THE ARCHÆOLOGICAL CLUB AT ROME.

BY JAMES A. HARRISON, LL. D., LIT. D.
Of Washington and Lee University.

III.—PUBLIC AND DOMESTIC ARCHITECTURE; ARCHES, BASILICAS, FORUMS; DOMESTIC ARCHITECTURE; ROMAN SCULPTURE.

FROM monumental column and commemorative mausoleum to triumphal arch is but a step,—a step that leads from the triumph of Death to the triumph of Life. Death and its hospitalities are amply shown in the multifarious Roman tomb, which sometimes could entertain 5,000 silent guests. Life and its gay triumphs are reflected in the glorious arches that sprang up over the Forum, the Sacra Via, and the public squares of Rome, chariot-crowned or surmounted by equestrian statues in bronze. The Romans delighted in them—in their massive masonry, their columns and entablatures, the throng of decorative figures, reliefs, and statues, with which they were adorned, the exultant inscriptions in the attic above the arches, and the noble crowning group for which all this was the pedestal,—the far-blazing *quadriga*, or the prancing charger mounted by a consul, etc. Augustus, Trajan, and Hadrian affected arches like these which remain in whole or in part in many localities of Italy, Spain, France, and Africa. Four of these memorial creations still stand in Rome, two with a single passage (the Arches of Drusus and Titus), and two opening also on each side (the Arches of Septimius Severus and of Constantine). The latter is the richest and largest of all, and its beautiful proportions and composition are due to its being an imitation of the Arch of Trajan as well as to its being built with the same materials. These arches commemorated triumphs and victories, and their charming ruins throw a pensive glamour over the neighborhoods where they rise.

Many of the streets and squares were accentuated, so to speak, with Janus-portals,—four-fronted arches presenting, at street-crossings, etc., the same face on all four sides. The streets, though too narrow and tortuous for any thing but a sedan-chair, constantly debouched on extensive market-places, called *fora*, or ran alongside of vast pillared arcades peopled with innumerable statues and busts in marble and bronze erected in honor of great men and great deeds, of deities, and mythological personages, even of horses and animals.

An archæological ramble about Rome and its memories soon brings the rambler, however, in contact with something more than temples, aqueducts, palaces, baths, amphitheaters, mausoleums, sepulchral columns, and triumphal arches. Buildings and structures of this sort abounded with a lavish magnificence in and out of the city in its gradual evolution from royal through republican and consular to imperial times, speaking a more and more splendid architectural tongue as they emerged from rude Etruscan and Hellenistic forms into the great and artistic creations of Augustan and later times.

Altars, statues, dedicatory columns, triumphal arches were but items of a *tout ensemble** increased to a hundredfold degree when the Romans awoke to find that they loved fresh air and sunshine, and crowned their hills and valleys with public squares, forums, pleasaunces, and broad colonnades lined with shops, interspersed with temples, courts of justice, or *curias*, and, more important than any other public buildings, the basilicas, derived in name, purpose, and plan from Greece, the *monte di pietà*† whence as from a loan-bank, architecturally poverty-stricken Rome borrowed at will whatever it needed.

The oldest of the *basilicas*, or court-houses, was the Basilica Porcia built by Cato two centuries before Christ. It was an oblong structure surrounding a central space with two-storied aisles running around it, the center being open to the light,—a form of singular importance, for out of it as its seed-germ grew the plan of the early Christian Church which developed afterward into the sumptuous basilica-churches of Rome and the whole civilized world. It had a portico with a flat roof above the entrance.

* The whole taken together.
† The mount of piety.

Naturally when the exuberant imperial epoch set in, this arrangement was looked upon as far too plain and rustic, and nothing remained of it but the central hall surrounded by a double passage of arcades upon piers, without columns or apse. The numerous basilicas of later times all differed in their details from one another, the most remarkable of them all being that of Maxentius* and Constantine. This was entirely vaulted and had two apses upon adjoining sides opposite to the two chief entrances. These great forensic halls glittered and twinkled with animate and inanimate life—with chattering attorneys and speechless statuary, with all the quarrelsome, litigious, law-making and law-breaking life of the place which surged and thundered round another population of marble, bronze, and terra-cotta happily incapable of contributing to the din. The finest of them was the one built by Æmilius Paulus† and called the Basilica Æmilia, the ground alone for which cost $2,400,000. The last relics of this basilica disappeared in a fire in 1823 after a life of nearly two thousand years.

Basilicas very generally abutted on forums, or market-places, the lungs of Rome. These and the related parks, commons, and gardens grew in grace and number till the forums numbered 18, the commons 8, and the parks and gardens a round 30.

One can easily reconstruct a vision of the gradual growth of these *fora*. At first, it may be a swampy tract with perpendicular cliffs stooping over it, used for the sale of geese and grain and chickens and fish. Then temples began to rise; a prison; a curia; a basilica; a colonnade. An artist's hand like that of Tarquinius Priscus snatches the tract from its chaotic shape and imprints on it the figure of a parallelogram. And so the place grows and grows until it is one kindling and shimmering mass of temples, triumphal arches, porticoes, court-houses, senate-chambers, sky-y-pointing columns, and altars of the eternal gods: in one word the Forum Romanum Magnum, type and triumph of them all.

Later on, Trajan paid over $12,000,000 for the ground on which Apollodorus the architect built his forum, which could not be done at all until 24,000,000 cubic feet of earth and rock had been carted away. And when it was finished, the square with its equestrian statue, the basilica, the public library, the inclosing hemicycles, the monumental column of Trajan, and the temple of Trajan, it was considered one of the wonders of the world.

Rome, however, was rich in wonders. Between the Capitol, the Quirinal Hill, and the Tiber no less than twenty porticoes were erected; the Campus Martius was covered with colonnades; and prime ministers and emperors vied with each other in planning and executing them, sometimes a mile in length.

"The extent of the twelve large porticoes of the Campus Martius," says Lanciani ("Rome," p. 99), "amounts to 4,600 yards; the surface protected from the sun and rain to 28,000 square yards; the total area of the porticoes, central gardens included, to 100,000 square yards; the number of columns to 2,000, or thereabouts. These columns were cut of the rarest kinds of breccias and marbles; their capitols were sometimes of Corinthian gilt brass; their pavements were inlaid with jasper and porphyry. Every portico contained a museum of sculpture and a gallery of pictures; and the space inclosed by them was decorated with lovely gardens, and with thickets of box, myrtle, laurel, and plane-trees, bordering lakes, fountains, and waterfalls."

And then came miles on miles of parks and gardens interspersed at one time with huge public cemeteries that were virtually parks. In later times the Golden House of Nero covered a mile square of ground, of inestimable value.

Out of the fiery furnace of Nero's conflagration emerged this golden vision of architecture glittering with gilt and metal, a world in itself, whose lakes and waterfalls were supplied by an aqueduct 50 miles long, whose *thermæ* drew a tepid torrent from the Mediterranean 16 miles distant; whose structures were upheld by thousands of columns flashing with gilt, and whose walks and halls overflowed with scores and hundreds of

---

*The son of Maximian. (See "Outline History of Rome," p. 222.) He was passed over by his father in the division of the empire which followed his abdication and that of Diocletian. But the son did not submit to this arrangement, and asserted his own rights. He was one of the six who claimed the title of Augustus at this time, and was crowned emperor in 306. He was conquered by Constantine in 312, at Saxa Rubra near Rome, and while trying to escape was drowned in the Tiber.

†(About 230-160 B. C.) A Roman noble and consul. For his great defeat of Perseus, the Macedonian monarch, he was granted the honor of a triumph.

statues stolen from Greece and Asia Minor. Many of the walls were incrusted with gems and mother-of-pearl; ivory ceilings were so arranged that they could drop rare flowers and rarer perfumes on the reclining guests; zoölogical and botanical gardens stretched far and wide; and a bronze colossus 120 feet high, towered over the palace. All this Nero juggled and "fiddled" into existence in a few years, and for all this he was miserably murdered, and much of his fairy palace was swept from the earth by Vespasian and Titus. The great Coliseum (so called from the neighboring colossus) rose on the site of Nero's artificial lake.

But we should have a grotesquely false idea of ancient Rome, if we supposed its 2,000,000 inhabitants housed in such grandiose structures as we have been describing. It required a thousand years to transform the swampy, ill-drained, zigzag Rome of Romulus, into the Rome of the Twelve Cæsars, of art loving antiquaries like Augustus, of princes like Nero who "Haussmannized"* Rome, or of engineer-emperors like Trajan. The Roman millions lived in houses of their own, planned in the earliest ages identically with those of Etruria and Central Italy.

These houses had a Hellenic accent, as they seem to have had Hellenic prototypes. The usual plan appears to have been a central *atrium*, or hall, without columnar supports for the roof, fashionable even after the introduction of the Greek peristyle, or series of columns running around the hall. The Pompeiian style combined the Italian *atrium* with the Greek, one behind the other, each inclosure being surrounded by chambers. Beautiful mosaic pavements and printed walls adorned the *atria* of the richer houses. The sleeping chambers were diminutive, and light fell into them usually only through open doors. The more luxurious and unrepublican Rome became, the more vivid became the transformation of these simple chambers, till from plain citizens' houses they expanded into great dining halls and *palazzi* (palaces) stored with books and statuary often wrung from reluctant Greeks or passive Egyptians. Small rooms thus grew into immense chambers; art pillars multiplied; vaulted roofs were thrown over them; ceilings were made resplendent with bronze and gilding; shafts of many-colored marble shot up into these as gigantic monoliths, and enrichments of every sort that effeminate art could offer were lavished on interiors and exteriors.

The excellent genius of the Roman artists, however, exhausted itself on architectural problems. These they solved with wondrous intelligence, mastery of technicalities, and knowledge of the practical utility of things. But when it came to sculpture and fine art, the Romans preferred to steal rather than to originate. Greece, Asia Minor, Egypt, Sicily, were their principal plundering grounds, and they stole indiscriminately—whole temples were shipped over—obelisks, columns, figures, bronzes, every thing that the cunning chisels and exhaustless quarries of the East had produced. Parian and Pentelic marbles were beloved of Rome. No captured Greek city escaped her artistic cupidity. An infinity of ready-made objects found in these opulent plunder-grounds were pounced upon by the covetous conquerors, and the villas of the Roman grandees, the squares and porticoes and basilicas of the city shone with the spoils of Corinth and Olympia, of Alexandria and Athens. Rome thus became—what it still is—an immeasurable museum, a Louvre and Glyptothek* in one—of Greek art.

To an Etruscan, Volcanius, or Volca, from Veii, was due the first work in statuary, the colossal terra-cotta statue of Jupiter enthroned, ordered by Tarquinius the Elder for the Capitoline Temple. In 493 B. C. two Greeks of Lower Italy decorated the temple of Ceres with paintings and terra-cotta figures. The first bronze statues were those of Ceres,† Liber, and Libera; eight years later the first portrait-statues of heroes were those of Her-mo-do'rus, Ahalo, L. Minucius, and the ambassadors murdered by the Fidenates‡ (450–438 B. C.).

The extension of Roman arms to the Greek

---

* A term applied to pulling down and building up anew streets and cities. It is derived from the name of Baron Georges Haussmann (1809 ——), who by a lavish expenditure of money adorned Paris with new boulevards and magnificent public works. It is said that he saddled that city with a debt of $28,000,000.

* (Glip'-to-tek.) A large sculpture gallery of Munich, Germany.

† Ceres (se'rēs) was the goddess of agriculture and of the fruits of the earth. Liber and Libera were an ancient Italian god and goddess who presided over the cultivation of the vine and the fertility of the fields.

‡ The inhabitants of Fidenæ, a city closely allied with Veii, and which helped to involve Rome in war many times. At one time they seized and slew the ambassadors which the latter city sent. The three heroes mentioned above, belonged to prehistoric times and distinguished themselves by the personal service rendered to Rome.

towns of the South, toward 288 B. C., was followed by an immediate fructification of such art-germs as lay in the artistically torpid soil of Roman life. Then originated the sculptural ornaments of the Forum, probably the portraits of the sibyls, the honorary statues of Pythagoras, Alcibiades, Camillus, Horatius Cocles, M. Scævola, and Porsena. The Seven Kings were commemorated by bronze statues on the Capitol, and an equestrian statue of Clœlia* adorned the Via Sacra. The celebrated Wolf now in the Capitol probably dates from this time (295 B. C.).

Roman sculpture showed eventually two characteristics: imitation of life in vast series of portrait-statues,—the photography of Ancient Rome; and a tendency to symbolic allegorical groups in which virtues and vices, towns and cities, etc., were personified and sculpturally represented. The portrait tendency runs with singular directness back to the Etruscans who had a passion and gift for portraiture in terra-cotta and bronze. To this tendency we owe invaluable specimens of similitudes in marble and bronze of most of the celebrated men of later Rome.

This species of art is believed to have received a stimulus from the manufacture and use of waxen masks of dead persons, borne in procession on memorial days at Rome. Persons put on these waxen images, and dressed in their ancestors' clothes on these occasions. The great master of Greek portrait-sculpture was Lysippus, and he showed the Romans how to liberate their works from the rude, primitive characteristics of their earlier endeavors. Personal, human character was made to come out of the dead stone; individualization came into play; robes and togas were given detailed significance; the vague generations of Hellenic idealism in busts and statues gave way to warm, living, pulsating characteristics. It thus became possible to distinguish emperors or presidents of the senate from high-priests or field-officers by the individualization of draperies, the treatment of coats of mail, and the like. A famous instance of the *statua thoracata*, or statue in coat of mail, is the statue of Augustus found in Rome in 1863, which represents him as a field-officer apparently just haranguing his soldiers, and uttering the well-known *Commilitones*.*

The noble equestrian statue of Marcus Aurelius still to be seen upon the Capitoline Hill shows what the Romans could do in this direction, and has become the suggester of and standard for innumerable modern statues of a similar kind. Triumphal arches were often crowned with grand-looking bronze-figures in togas or with chariots-and-four or chariots and-six, in which elephants sometimes took the place of horses.

No one can walk through the galleries of Rome and the Vatican without being struck by the number of so-called "iconic" female statues,—portraits of noble ladies, distinguished looking Roman matrons, empresses in unique and towering head-dresses, and women reposing majestically in arm-chairs, looking every inch like queens. These are fine specimens of the later style of Roman portrait-sculpture.

The other extreme of Roman plastic art is represented by the icy figures of abstractions,—Pudicitia, Concordia, Fides, Constantia or Flora,—icily carved in marble or cast in bronze. These illustrate the marble allegories in which Roman religion delighted. From representing concrete definite figures Roman religious sculpture widened into this waste of abstractions in which metaphysics in marble dallied with allegorical mythology, and Roman monuments grew a rank vegetation of Victories bearing trophies, Geniuses of Immortality, Seasons, etc. This luxuriance of weak symbolism was only redeemed from utter inanity by skillful treatment of the marble, and by an ultimate transition to the system of historical reliefs in which Trajan and Aurelius compiled marble memoirs of their campaigns and wrapped them round great commemorative pillars in an endless series of spirals. Trajan's Column contains 2,500 figures crowded into about a score of marble panels illustrating his Dacian campaigns in a wonderfully vivid manner. The two columns together contained over 5,000 figures and a gallery of 200 historic scenes.

Reliefs of the same sort were often set, in plastic parallelograms, in the triumphal arches. The most famous of these are the oblong reliefs of the Arch of Titus, which cele-

*(Klē'li-a.) A Roman virgin, one of the hostages given to Porsena. She made her escape, swam the Tiber, and reached Rome. When the Romans sent her back, Porsena gave her her liberty for her brave deed and made her a present of a horse adorned with splendid trappings, and sent to the Romans a statue of a female on horseback, which was placed in the Sacred Way.

*Comrades.

brated his conquest of Jerusalem and reproduced in relief the seven hundred candlesticks and the sacred utensils stolen from the temple. Artistically these works betray ignorance, but historically they are of great importance. Hadrian's reign showed Roman sculpture in its heyday. Men nicknamed Trajan the "Lichen" because he covered every thing, lichen-like, with inscriptions commemorating his own achievements and restorations. He left a mausoleum and a villa that were wonders of the ancient world.

After Hadrian, Roman art goes down the alphabet of decline with ever accelerating rapidity. Formalism, negligence, shallow sentimentalism, opened their flood-gates and inundated the studios.

Art had reached a garrulous old age in which it chattered about everything and about nothing in particular. Prosy realism set in; the hair, the wrinkles, a thousand inartistic and accidental details occupied the anxious artist who strove for absurd life-likeness in such things and has handed down to us such oddities as the spongy-looking head of Verus and the perky, expressionless physiognomies of members of the prolific imperial families. One emperor frequently had knocked off the head of another emperor's bronze colossus, and crowned the headless monster with his own image. Now, figures stood ready-made in hundreds, and all the "artist" had to do was to "clap on" a head which might or might not suit the shoulders and legs beneath it, and the happy possessor became then and there owner of himself in stone.

It became curiously fashionable to make the statue, in imitation of life, of vari-colored marbles, dark for the hair, white for the face, red, green, or gray for the robes; and in ladies' busts the head-piece was made removable so an empress with raven tresses might if the fashion changed, speedily have herself "blondined" in marble by means of this obliging invention of the sculptor; for blond, red, and black marbles abounded in his atelier.

Just as idealism departed from sculptural portraits with the Antonines, so carving in relief underwent a similar decline at the same time. A comparison of Trajan's Column with that of Aurelius shows the great degeneracy of the times, the loss of cunning in the workmanship of the latter, the absence of creative power, energy, versatility, and technical skill. So with the reliefs (now in the Capitol) from the Arch of Aurelius as compared with the illustrations from the life of Trajan on the Arch of Constantine. And worse still is the crowded, barbaric, tasteless throng of scenes and figures that cover the Arch of Septimius Severus, vigorous in certain parts and details of battle-scenes and sieges, capitulations, and weapons, but as a whole, chaotic, inharmonious, and awkward in composition.

After Septimius Severus, Roman art is almost a desert; it becomes stone cutting instead of sculpture; portraits hardly can be recognized; reliefs overflow at once with accessories and with vacuity; and Greek works are imitated by blunderers and *dilettanti* till all the genius is washed out of them, and they become simpering inanities fit only for the boudoirs of the Subura.* All that Roman ingenuity now could compass or accomplish was to appropriate what already had been done, and draw material from the work of dead emperors. Thus the Arch of Constantine is at once a triumphal memorial of him and a triumphal piece of monumental mendacity, in that its builders stole reliefs unmistakably connected with the deeds of Trajan on the Danube and inserted them in the arch as if they stood for the deeds of Constantine. The "original" part of the arch is a mass of sculptural decrepitude and allegory in its dotage. The later Romans must have been singularly deficient in humor not to have seen the grotesqueness of this monument, graceful and beautiful in spite of its untruthfulness—an imperial jay flaunting in the plumage of its predecessors.

* A low quarter in Rome between the Esquiline, Viminal, and Quirinal Hills, where provisions were sold.

LIFE IN MEDIÆVAL ITALY.

BY THE REV. ALFRED J. CHURCH, M. A.
Of University College, London.

II.—ROME.

IN writing about Italy I must needs, however narrow the limits within which I am confined, say something about Rome. Rome suggests of course the thought of the papacy, and yet, having to choose a period out of the ages which are called Mediæval, I find it convenient to select a century during the greater part of which the headquarters of the papacy were established elsewhere. For the Pope, while bishop of Rome, was also the great spiritual potentate of Christendom, and what may be called the general interests of his dominion often overwhelmed the local. And indeed at home the Pope was often of less account than almost anywhere else in Europe. The city never forgot that it had once been the sovereign ruler of the world, and rose in fierce revolt against the prelate whose spiritual weapons were dreaded, it would almost seem, by all the world except his immediate subjects. It need not surprise us therefore that Rome was never so Italian as during the seventy* years which its bishops spent at Avignon (ă-vēn-yon′).

To tell the story of those sixty-two years in detail would be to weary my readers. I will hasten on to the story of the man who brings into the tedious story of faction, fight, and intrigue the vivid charm of a fresh and living personality. Cola di Rienzo† was born in 1312. He was educated by a kinsman who was a priest at Anagni, and became a proficient not only in theology but in the Latin classics.

It was a time full of movement, religious and political, and nowhere was it more lively than at Rome. The city was a strange mixture of the old and the new. The palace of its civic chief, the *senator*, as he was called, fronted the ruins of the temple of Jupiter the Thunderer. The Forum, from which the sovereign people had once ruled the world, had been turned into a fortress by a race of brigand nobles, the Frangipani (fran-je-pan′e) and was now a waste of ruins. Paganism and Christianity were curiously mingled. A temple dedicated by Aurelius to Modesty was now a Church of the Virgin. "Our Lady of Pity" * was honored in the place which still contained the ruins of the old Mamertine prison; "Our Lady of the Fever"* was honored in the place of the goddess Mephites, or Malaria;† and the triumphal columns of Trajan and Antoninus served as the bell towers of two convents. This visible confusion had that which answered to it in the thoughts of men. Ask a Roman who was the first of the popes, and he would answer "Romulus"; and it was a sober fact that as supreme pontiff the pope was the lineal descendant of the emperor.

It was this Rome, so strangely made up of the old and the new, so mindful of its old glories and yet so barbarous, that was to renew for a brief space its national life, when the removal of the papacy to Avignon gave the ferment that was so common in men's mind a space wherein to work. The city belonged to no one; the pope was gone; the emperor was far away. It seemed exactly the time to restore the republic. Many things had combined in the first and greatest of Italian cities to repress these liberties which had elsewhere grown into such fair fabrics of freedom. The nobles who had been expelled from the Tuscan and Lombard towns were still masters of Rome. The Colonni had turned the mausoleum of Augustus into a fortress, the Orsini‡ had their headquarters

* The number is not exact, Clement V. transferred his seat to Avignon in 1305 and Urban V. returned to Rome in 1367. But the period was spoken of as the French Captivity, and the number seventy seemed to carry out the resemblance to the Babylonish Captivity of the Jewish people. But here also seventy was a round number.—*A. J. C.*

† His true name was Nicolas Gabrini. Rienzo is a diminutive of Lorenzo. Rienzi is a wrong form and is a sort of spurious family name.—*A. J. C.*

* Titles of the Virgin Mary.

† See THE CHAUTAUQUAN for January, top of p. 56. The English word, mephitic, is derived directly from the Latin name of this goddess who averted pestilential disorders.

‡ The Co-lon′ni and Or-si(see)ni were distinguished families of Italy. The former received its name from the claim made by its founder that he brought from Jerusalem a part of the column (*colonna*) to which Christ was bound when he was scourged.

in the theater of Pompey. There were other smaller families, which it is needless to enumerate, and each had its stronghold either in the city or in the adjoining country. The tyranny which they exercised was monstrous.

The poet Petrarch gave the impulse to the movement for the deliverance of Rome. In 1340 he was crowned on the Capitol as the Laureate of Italy, amidst a scene of indescribable enthusiasm, which, however, might easily have passed away without result, as such enthusiasm often does, had it not found an exponent in Rienzo. The young man was a prosperous citizen, well married, and doing an excellent business as a notary, in no wise distinguishable, in fact, from his fellows, except for a sympathetic temper which earned for him the title of "The Consul for widows and orphans." But he cherished thoughts of which others knew nothing. The glories of ancient Rome did not suffer him to sleep* and his ambition was accentuated by a sense of personal injury, for his brother had been slain in a brawl by one of the lawless Roman nobles.

In 1343 he was one of the embassy sent to entreat the Pope of the time (Clement VI.) to return to Rome. Clement preferred the pleasantness and peace of Avignon; but he yielded to the request that he would proclaim a jubilee for the year 1350, and he appointed Rienzo his vicar. It was an empty honor; the vicar had a seat in the Council of State; but he was overborne and insulted by the nobles. One day a Colonna struck him to the ground, and he never entered the Chamber again. He was determined to appeal to the people.†

After three years, without shedding a drop of blood, Rienzo triumphed. On Whitsunday 1347 he proclaimed to the people a new constitution which was to be called the "Good Estate of Rome." All homicide was to be punished with death; the nobles were to give up possession of all bridges and castles; public granaries were to be built; the taxes were to be paid to the Roman assembly; the state would provide for widows and orphans. Such were some of the provisions of the "Good Estate." Its administrator was to be Rienzo himself under the title of tribune. At one stroke both the pope and the nobles were dispossessed of their power. The latter at least would not yield without a struggle. Their chief, Stephen Colonna, a sturdy veteran of more than fourscore years, hastened to Rome. Rienzo ordered him to depart, and terrified by the threatening aspect of the people, he fled to his stronghold at Palestrina.

Political change did not satisfy the new ruler. He would add to it moral reform. He assembled the Romans of the Capitol, and implored them to forget their old feuds and hatreds. His eloquence was irresistible. Every man forgave his enemies; more than this he foreswore murder, adultery, false witness; he vowed to love God and his neighbor. Thenceforward Rome was to be a heaven upon earth.

Such a city would be a worthy capital of an united Italy, and such an Italy was now Rienzo's dream. He invited the cities of the peninsula to send envoys to a congress which was to arrange first for the pacification and then for the union of Italy. The republics received these overtures with favor. Some of the tyrants were, at least, courteous; the emperor begged his good offices to procure a reconciliation with the Pope. The deputies of some of the Italian cities presented themselves at Rome, and on August 1 the Tribune addressed them. The purport of his speech was this: Rome was a free and sovereign city; its citizenship included all Italy. She had the right of choosing the emperor. Accordingly the rival princes Louis of Bavaria and Charles of Moravia were summoned to appear and submit their claims to the judgment of the Roman people. According to some accounts the speaker went on to sum-

*The phrase is borrowed from an anecdote told of Themistocles. Found wandering about at night and asked the reason, he replied, "The glories of Miltiades do not suffer me to sleep."—*A. J. C.* The-mis'to-clēs and Mil-tī'a-dēs were Grecian heroes who won undying fame, the former at the battle of Salamis, the latter at Marathon.

†This appeal he made in a singular fashion. He was an eloquent orator, but he had learnt from one of the poets with whom he was familiar that the eye is more potent than the ear in making impressions on the mind, and he used pictures to interpret his thoughts. One of them, for all need not be described, represented a vessel without mast or sail carrying over a stormy sea a woman clad in mourning, with disheveled hair and hands outstretched to heaven. The woman was Rome. Close by were four shipwrecked barks, each bearing a corpse, with the names of Babylon, Carthage, Troy, and Jerusalem. On one island stood Italy, complaining that Rome would not call her sister, on another were the Cardinal Virtues lamenting that they had been exiled from the Capital of Christendom. Below were nobles, pictured in various unclean shapes, raising with their breath the waves that threatened to ingulf the Roman bark; above was the Almighty Father, the sword of judgment coming forth from His mouth, and the Apostles Peter and Paul by His side.—*A. J. C.*

mon the Pope to account for his absence from his see. Finally pointing his sword to each of the points of the compass in succession he exclaimed, "*This*, too, is mine!"

He won a victory indeed over the nobles, in which Stephen Colonna lost his son and his grandson, but he used it without moderation, and it weakened rather than strengthened his cause. Little more than four months after his first appearance at the Capitol, Rienzo was an exile. The Pope excommunicated him, and he fled from Rome to take refuge with the King of Hungary.

When the king left Italy, he sought shelter in the solitudes of the Abruzzi,* where his visionary temper found nutriment in the society of the Frat-i-cel'li, the Little Brethren,† preachers both of religious mysticism and of social change. In 1350 he came back for a brief space to Rome; flying again, this time to the protection of Charles of Moravia, he was handed over to the Pope at Avignon. The Pope threw him into a prison, where he lay, chained to the dungeon wall. The trial followed, and ended, as might be supposed, in his condemnation. It seemed as if nothing could save him, when the people of Avignon insisted on his life being spared. The Pope gave way, and Rienzo was kept in an honorable captivity, allowed the use of books (we are told that the history of Livy was one of them) and fed from the Pope's own table.

He had better have died by the hand of the papal executioner than as he did a few years later. In 1352 Pope Innocent VI., sent him back to Italy in company of a newly appointed legate, Cardinal Albornoz, with the promise that he should be made senator of Rome. The promise was not kept, perhaps was not meant to be kept. Rienzo in his disappointment turned to the brothers of a veteran soldier of fortune, Montreal by name. By their help he raised a troop of mercenaries, and reestablished himself in the Capitol. But it was but for a few weeks. He seems to have thought that the clemency of his former tenure of power had been a mistake and that a different policy must be pursued. He sent Montreal himself to the scaffold, a fate richly deserved, but that should not have come from Rienzo's hand. A more fatal fault was the new taxation, which to satisfy the demand of the Pope he levied on the people. On October 8, 1354, he was besieged in the Capitol by an insurgent mob, attempted to escape in disguise, and was slain. With him fell the Roman republic, not to rise again for nearly five centuries, and then only to have an existence as troubled and as brief.*

But the Romans were to have their compensation. The dream of a free and sovereign city had vanished forever; but Italy was to have thenceforth the monopoly of a throne which claimed to be mightier than all the thrones of the world. Eleven years after Rienzo's death the popes came back to the Eternal City, and in twelve years more began that succession of Italian popes which has occupied without interruption the Chair of St. Peter.

Any account of Rome without the story of a papal conclave† would be manifestly incomplete, and the conclave which, so to speak, Italianized the papacy, was one of transcendent importance.

In 1378 died Pope Gregory XI. The conclave which assembled to choose his successor had a momentous question to decide—Was the pope to have his seat for the future at Rome or at Avignon? The Romans were urgent on the electors, the College of Cardinals, that they should choose one of their countrymen, a native of the city, or at least of Italy, for the papacy was now an Italian power, holding in sovereignty a fourth part of the peninsula, and the disorders in its dominions had become unbearable during the reigns of absentee pontiffs. The desire seemed at first unlikely to be fulfilled. Of the sixteen cardinals who were in Rome and who would be the actual electors, seven were absent and could not return in time to vote, no less than eleven were Frenchmen.‡ All these were agreed in the desire to return to Avignon, a delightful abode, which they preferred to what they called the squalor and barbarianism of Rome. But they were divided by irreconcilable differences, and the four Italians had good hopes of success.

*(A-broot'si.) The three provinces into which Abruzzo, in central eastern part of Italy, was divided.

†"A sect of the Middle Ages who claimed to be the only true Church, and threw off all subjection to the pope whom they denounced as apostate. They wholly disappeared in the fifteenth century."

*In 1849 when the republic after an existence of a few months was crushed by the French army of occupation.—*A. J. C.*

†The conclave is the technical name given to the assembly of cardinals which is convened for the election of a pope.—*A. J. C.*

‡A curious contrast to the present state of things, when *fifty* out of seventy cardinals are Italians.—*A. J. C.*

On April 7, the Cardinals entered the conclave, a crowd pressing in with them, and jealously searching the chamber to see that no unauthorized person remained in it. It was dark before the conclave was closed, and all the night the crowd outside the palace shouted, "Give us a Roman, or at least an Italian." Next morning the aspect of the people ouside became still more threatening, and the cardinals saw that they must act without delay. Their choice fell on a prelate who was not a member of the College, Bartolomeo Prignano (prin-yan'o), a rough, savage-tempered Neapolitan, who was Archbishop of Bari. But having made the choice, they dared not announce it to the people.* They sent for the new Pope, and endeavored to escape from the building. The crowd grew suspicious. They had seen that a party of ecclesiastics had been admitted, and that the belongings of the cardinals were being sent away. They rushed in, partly to ascertain the truth, partly to exercise the immemorial privilege of sacking the conclave chamber.

The danger was urgent, and to divert the mob some one exclaimed, "The Cardinal of St. Peter's is Pope." The cardinal of St. Peter s was an infirm old man, who had been proposed, indeed, but thought too feeble for the post. The Romans seized his hands and covered them with kisses. When at last he succeeded in convincing them that he had not been elected, their rage broke out again. They searched the palace, and if the hiding-place of the newly elected Pope had been discovered, it might have gone hard with him. Next day, however, the popular agitation calmed down. The Romans remembered that, if they had not secured a fellow-citizen, they had at least a fellow-countryman, and Prignano, who had taken the name of Urban VI., was received without any further opposition.

In gaining their wish, or something like their wish, the Romans, as they were to find out before five-and-twenty years had passed, had put upon their own necks a yoke which was not to be broken for more than four centuries. Italian popes were able to do what would not, perhaps, have been possible to foreigners, and destroyed one by one the liberties of what still called itself the republic of Rome. Sometimes it seemed as if they had failed altogether. It was still the weakness of the papacy that, while kings and peoples at the other end of Europe trembled at its decrees, it was always in danger of the mobs that gathered at the gates of its own palace. Boniface IX., who succeeded Urban in 1389,* was driven out of Rome by a riot, but the people found or fancied that they could not do without him, and he came back before a year was over, stronger than ever. It was this Pope, who thanks to his ability, and to his unusually long tenure† of the Chair of St. Peter, chiefly consolidated the temporal power of the papacy. And he had the advantage of having in his pontificate a year of jubilee. A jubilee attracted enormous numbers of pilgrims to Rome, and the city could no more afford to quarrel with the spiritual prince who thus helped to enrich it, than Paris could have afforded last year (1889) to upset the government and frighten away the visitors that were crowding to her great exhibition.

In 1398 Boniface appointed as captain general of the church one of the Malatestas‡ of Rimini, a race of soldiers who had always ranged themselves on the side of the pope in the great quarrel of Guelf and Ghibelline‖ or Pope V. Emperor. The papal throne was

* Commonly, as soon as the conclave has made its choice, a cardinal comes out on the balcony, and says to the waiting multitude, "I announce to you a great joy, we have a Lord Pope, who has taken to himself the name of Urban, or Innocent" (as the case may be).—*A. J. C.*

* Something must be said about the famous Roman institution of Pasquin. He belongs to a time later than that which I have chosen, but he was probably the last and most famous of a race of satirists. Despotism at Rome has been tempered by epigrams, ever since the days when Catullus wrote his savage lampoons against the first of the Cæsars. The original Pasquin was a tailor of Rome who had a certain gift for saying pointed things. In the street opposite his shop stood an old fragment of ancient sculpture. In course of time Pasquin died; then some wit suggested that the mutilated statue should be taken as his successor. Any lampoon which a writer wished to give to the world but was too prudent to own was affixed to this stone, and was known by the name of a *Pasquinata*. Among the most brilliant and savage was one aimed at Alexander VI. One of his sons had murdered the other, and thrown the body into the Tiber. Pasquin's comment may thus be Englished:

"Fisher of men! O title rightly won!
You fish the Tiber, and you catch your son."

—*A. J. C.*

† Fifteen years, a period only five times exceeded between 1000 and 1600 years.—*A. J. C.*

‡ The founder of this family was a Count Carpegna (carpen'ya) who lived in the eleventh century, and who on account of his violent disposition was called *mala testa* (bad head).

‖ The Guelfs, or Guelphs (gwelfs), and Ghibellines (ghe'bel-lines) were the two great parties whose strifes make up the history of Germany and Italy from the eleventh to the fourteenth centuries.

not, for some time to come, an easy seat, for now the people, now the nobles, asserted themselves against its claims. And it was weakened by a schism which grew to its height in 1409 when there were no less than three pretenders to the primacy of the church. In 1414 the Council of Courtame deposed all the three, and two years later one of the great family of Colonna, the oldest and richest, and most powerful of the Roman nobility, succeeded by an unanimous choice under the title of Martin V. Martin completed the work which his predecessors had begun, and was the first of a line of pope-kings which lasted till in our own time, Pius IX. had to yield up his temporal power to the new kingdom of Italy

THE STORY OF RIENZI.*

BY GEORGE PARSONS LATHROP.

COLA DI RIENZI was the son of an innkeeper in Rome, and was born about 1310. His father's name was Lorenzo Gabrini; but Gabrini was believed to be really a natural son of the Emperor Henry VII. of Germany. At that period the German emperors still claimed and received dominion over Rome. The innkeeper's son, Nicolas (of which "Cola" is an abbreviation), instead of bearing the family name of Gabrini, came to be known by that of Rienzi; this being a corruption from his father's first name, Lorenzo.

During the period of Cola's boyhood and youth, Roman affairs were in a state of appalling disorder. For, although the German emperor had nominal dominion over the city, the local nobles—of whom the houses of Colonna and Orsini headed the main factions—really held control there; and the nobles were so divided by mutual jealousies that no genuine government was possible. They plundered the citizens, right and left, and perpetrated outrages upon their wives and daughters. Dead to all considerations of patriotism or equity, they maintained their power by means of half savage mercenaries whom they imported from beyond the Alps. Moreover, they were in league with hordes of robbers known as "The Great Company," and with smaller groups of banditti who roamed through Italy, imposing heavy tributes of money on the cities, and infesting the highways. So great was the insecurity caused by these freebooters, and so violent were the faction fights and crimes of the nobles, that Pope Clement V. fled with his court from Rome to Avignon, leaving the barons in sole possession.

The Romans still retained a form of popular government; but it was not enforced. They had regarded the popes as advocates of popular freedom, against all exactions of the imperial power. But, deserted now by the papal court and left to their fate by the emperor, they were alike impoverished by the decline of trade, and subjected to intolerable exactions by the barons and the bandits. Although an ignorant populace and constantly retrograding, while the more northern cities of Italy were advancing in civilization, they were still full of inordinate pride in their dignity as Romans, and of desire for freedom. Therefore they were ripe for revolt against the nobles, when Rienzi appeared on the scene.

He, nominally a plebeian, yet proud of his imperial descent, had been educated as a notary, and came into frequent association with the aristocrats, who treated him with disdainful tolerance and, on account of his ready wit and sarcastic humor, regarded him as an amusing buffoon. But Rienzi had uncommon mental powers and already was dreaming of the time when he should be able to organize the people and re-assert their supremacy. One day, when he was walking with his younger brother beside the Tiber, a sudden clash between two parties of Colonna and Orsini took place; and the lad was killed, through a misapprehension, by a Colonna. From this hour, Rienzi vowed vengeance on the aristocrats, and planned unceasingly to restore the sovereignty of the people. But, dissembling his purpose, he continued to cultivate the society of the nobles; thus disarming their suspicions and gaining their confidence, while he also took every occasion to mingle with the people and stir their minds with memories of the great

*According to Bulwer's "Rienzi, the Last of the Tribunes."

past and hopes of an equally great future.

One circumstance greatly favored his design. This was, that Pope Clement VI. proclaimed a Holy Year, or "Mosaic Jubilee" for 1350, when pilgrims should receive indulgence for going to Rome and depositing money offerings on the altars of St. Peter and St. Paul. The Pope, still at Avignon, feared that the obstruction of the roads by banditti would discourage the pilgrims and deprive the church of a rich harvest. Hence his vicar Raimond, bishop of Orvietto, came to Rienzi, whose remarkable gift of eloquence had gained uncommon influence with the people, to see whether means could be devised for restraining the barons and stopping highway robbery. This was in 1347, three years before the appointed jubilee, when Rienzi was twenty-seven years old. The young leader already had formed a conspiracy for the overthrow of baronial misrule; and now, by taking the Pope's vicar into his confidence, he was able to secure for his new movement the apparent sanction of the church; a potent aid, for it encouraged the people and overawed the patricians.

Five years before, he had been sent with a deputation of which Petrarch was the head, to Avignon, to ask the Pope to return to Rome, and had made a fine impression, winning the friendship of Petrarch, who addressed to him a famous ode.* He also gained the support of Pandulfo di Guido, a citizen of good birth and great repute; and a romantic incident drew to him the sympathy of the best member of the Colonna family, Adrian di Castello. Adrian fell in love with Rienzi's beautiful sister, Irene, whom he rescued from an attempted abduction by an Orsini; and he was also struck by the young notary's power of oratory. "I do not wish to play the part of a mere demagogue," said Rienzi to Adrian. "I have coined my whole soul into one master passion; and its end is the restoration of Rome." And when Adrian asked him by what means he would do this, he replied, "There is but one way to restore the greatness of a people—it is an appeal to the people themselves." Eventually, Adrian resolved to lend his aid to the popular reform; but circumstances prevented his doing so. Lastly, among the allies of the young revolutionist was Cecco del Vecchio, a brawny smith of giant frame, who had much influence with the common folk, but was ignorant and fickle.

Rienzi was a man of striking personal appearance; tall and commanding in stature, with an aquiline nose, strong, firm jaw; cheeks slightly sunken; and thick auburn hair (unusual in a Roman, and supposed to indicate the imperial Teutonic element in him). His features bore an expression of concentrated and tranquil power, which was heightened by the superstitious and mystical belief in his high destiny that always marked his character.

It is not strange that, with his striking presence, his charm of speech and manner, his mixture of gentleness with strength, he should have won the love of Nina di Raselli, daughter of one of the lesser nobles. But, although she returned his love, they were obliged to meet in secret, because Rienzi's plebeian standing was a bar to his union with the child of an aristocrat. At length the moment came when he was able to bring about both his union with Nina and the uprising of the people. Having prepared their minds by causing a symbolic picture representing the condition of Rome to be shown in a public place, and having it expounded to them, he invited the nobles to attend a meeting at the church of St. John Lateran, in order to hear him explain an ancient inscription relating to Roman affairs; and there boldly proclaimed the principle that all power must be derived from the people. The indignation which this excited among the nobles was checked by the Bishop of Orvietto.

All was now ready, and it came to be understood among the people that what was called "The Good Estate" of Rome would soon be established. But one danger still stood in Rienzi's way. That was, the ambition of Walter de Montreal, a Frenchman who, although a holy knight of St. John, was the chief leader of the banditti and had evilly distinguished himself by a career of robbery, murder, and arson, in which, however, he had shown great skill and prowess as a military leader. Montreal (commonly known as Moreale) fancied that, with the aid of his hardy troops, he could make himself master of Rome, by means of an alliance with Stephen Colonna and other nobles. They rejected the offer, because they feared his strength; and thereupon he turned to Rienzi, who craftily pretended to treat with him, but decoyed him away from the city on the date

* *Spirito gentil.*

fixed for the signal of rising. The signal was to be the sound of a single trumpet. On May 19, 1347, a solitary horseman rode through the streets, blowing a blast from his trumpet, and summoned all citizens to meet unarmed at dawn before the church of St. Angelo, to provide for the good state of Rome.

The multitude gathered, as directed; from the church Rienzi issued in complete armor but with bare head; the bishop walking at his side, preceded by allegorical standards and followed by a hundred men-at-arms. Accompanied by the crowd, this procession moved in complete silence to the great staircase ascending to the square of the Capitol, where a constitution was proposed and ratified, abolishing the fortifications and garrisons of the nobles, establishing order, and providing that the citizens should form an armed militia in each quarter of the city, which, at the tolling of the Capitol bell, should assemble for the common defense.

The revolution was effected without violence or bloodshed; and Rienzi, refusing the title of king, which the populace wanted to give him, declining, also, that of senator, suggested reviving the dignity of tribune, the people's officer. This dignity he accepted at their hands. And, as the sun descended on the scene of his installation, Adrian di Castello, who stood in the crowd, fascinated by the sight of his lady-love Irene whom he beheld beside Rienzi on a lofty scaffolding in front of the Capitol, was called by the Bishop of Orvietto to take his place with them. Adrian yielded; and thus added to the Tribune's triumph the submission of a conspicuous representative of the Colonna.

But, as we shall see, Adrian was not destined to co-operate with Rienzi's revolution, long. The nobles were allowed to remain in the city after their fortresses had been dismantled and their foreign retainers disbanded; and for a time matters went well, the Tribune introducing many wholesome changes in administration. Life was made secure; violence was punished; the surrounding country and its highways were cleared of robbers. Within two or three months, commerce and agriculture began to revive, and trade was brisk in the Roman shops. The Tribune meted out justice evenly to all; holding court daily for six hours in the justice-hall of the Capitol, which was guarded by a single sentinel only. For as the historian Gibbon (though doing great injustice to Rienzi in other respects) has said, "Patient to hear, swift to redress, inexorable to punish, his tribunal was always accessible to the poor and the stranger."

So great was the success of the new government, that its head formed a scheme to unite all Italy into a league of Free States. Whether he could have carried out this far-reaching plan, in the face of the strong interests which would have opposed it, may be doubted. One of the most active and formidable of his enemies was Walter de Montreal, whom he had outlawed; though Montreal for the present was well out of the way in his strong castle at Terracina. By a singular coincidence, the son of Montreal now came under the protection of Rienzi, without either of them knowing his identity. The predatory knight of St. John, being vowed to celibacy, had taken to himself unlawfully a noble maiden, Adeline, by whom he had one son, Angelo. Adeline's mother, in revenge stole the boy, and pretended to Montreal that he had died. She now put him under the special care of Rienzi, as a page.

Meanwhile, sources of weakness began to develop in the Tribune himself, which were perhaps as likely as any cause from without to bring disaster. "In him lay, in conflicting prodigality, the richest and most opposite elements of character: strong sense, visionary superstition, and eloquence and energy that mastered all he approached, a blind enthusiasm that mastered himself; luxury and abstinence, sternness and susceptibility; pride to the great, humility to the low; the most devoted patriotism, and the most avid desire of personal power." He delighted in pageantry and display, which were to some extent necessary in order to please and impress the people, and dazzle other potentates with a sense of his grandeur. But there was no sound excuse for the wild mirth with which he sometimes chose to exult over the humbled barons, whom he forced to attend his feasts. His wife Nina, too, made the ladies of these chieftains pay court to her, and subjected them to galling snubs and sarcasms.

Rienzi's next important step was, to claim from the Romans that distinction of knighthood which they had long assumed, even when most ground down, to bestow on eminent citizens. Going to the Lateran to pass the night watching his armor, as was the custom preceding this ceremony, he there har-

rowly escaped death by the dagger of an assassin, Rodolf of Saxony (a servitor of Montreal), whom the barons had hired to kill him. Rienzi, giving Rodolf his freedom, extracted from him the names of the conspirators. Those same men were in attendance upon him, in an adjoining chapel, and in the morning were surprised and terrified to find him still alive but slightly wounded. He said nothing to them about the attempt, but proceeded with the most daring action which he had yet undertaken. All foreign embassadors, all the nobility, and the people generally had been called at the church that morning. Rienzi thereupon, surrounded by his brilliant court, declared in the name of the people and the sovereign pontiff that the whole of Italy was henceforth free; and, by virtue of that freedom, he issued a "citation,"* which became famous in history, to the various German princes who claimed the imperial throne of Rome, and to all imperial electors, that they should appear before the people by a certain date, in order to show by what right they arrogated the privileges which belonged only to Romans and Italians. Intoxicated by the dream of liberty and dominion, he ended by pointing his sword to the North, South, and East (then the whole known world), and saying, "In the right of the Roman people, *this*, too, is mine!"

These last ambitious words sounded his doom. But he did not then know it. A gorgeous festival followed, which Rienzi closed by inviting to sup with him at the Capitol the leaders of the aristocracy who had sought his life,—Savelli, Orsini, Frangipani, and the rest. There, during the supper, a door at the end of the room was flung open, disclosing the council-hall, hung with blood-red silk relieved by white—"the emblems of death and crime"—and the robed councilors in session. The conspirators were condemned to die the next day. But finally, when the dawn broke, Rienzi, through the intercession of his wife and his sister, pardoned them, in words of gracious magnanimity, and loaded them with gifts. But his mercy was ill-requited. Almost at once the barons fled, and, rallying forces, began to burn and pillage in the surrounding country. Then they advanced to attack the city. The people, stunned at first by the defection of the barons, rallied and repulsed them. Stephen Colonna's son and grandson were slain in the fight; and thus a barrier of blood was put between Rienzi and Adrian, separating them; so that Adrian also forsook the city. A reaction followed. The populace were appalled by their great loss of life in the battle, and refused to move further against the barons.

A freebooter count, Minorbino, entered the city with one hundred fifty men and occupied the Colonna fortresses, offering a reward for the Tribune's head. Even then, Rienzi could not rouse the people. Still worse, the Pope, alarmed at his challenge to the German claimants of the empire and his assertion of Italian freedom, accused him of sacrilege in having bathed in a porphyry vase consecrated to Constantine the Great,* before receiving knighthood, and excommunicated him. Completely frightened, Rienzi's supporters stood aloof, and declined to raise money by a tax for the payment of the Tribune's soldiers. Thus, deserted on all sides, Rienzi resigned his tribuneship; fled to the castle of St. Angelo with his wife; and, after a time, escaped in disguise.

For some years he remained a wanderer; going first to Naples, where he was sheltered by Louis of Hungary, who refused to deliver him to the Pope. Then he took refuge with the hermits of Monte Maiella;† and in 1350, the jubilee year, returned to Rome disguised as a pilgrim and tried to begin a new conspiracy. Excommunicated a second time, he again fled; but, raising his hands toward

* The full citation as given by Bulwer in his novel, reads as follows: "We cite, then, and summon personally the illustrious princes, Louis Duke of Bavaria and Charles King of Bohemia, who would style themselves Emperors of Italy, to appear before us or other magistrates of Rome, to plead and to prove their claim between this day and the Day of Pentecost. We cite also, and within the same term, the Duke of Saxony, the Prince of Brandenburg, and whoever else, potentate, prince, or prelate, asserts the right of Elector to the imperial throne—a right that, we find it chronicled from ancient and immemorial time appertaineth only to the Roman people—and this in vindication of our civil liberties, without derogation of the spiritual power of the Church, the Pontiff, and the Sacred College." Gibbon with one or two other historians declares that the Tribune also cited the Pope and the Cardinals to reside at Rome.

* Gibbon says of this act: "In no step of his life did Rienzi excite such scandal and censure as by the profane use of the porphyry vase, in which Constantine (a foolish legend) had been healed of his leprosy by Pope Sylvester." In a foot note he also says: "All parties believed in the leprosy and bath of Constantine, and Rienzi justified his own conduct by observing to the court of Avignon, that a vase which had been used by a pagan could not be profaned by a pious Christian. Yet this crime is specified in the bull of excommunication."

† A peak, or rather a detached group, of the Apennines.

the city walls, cried aloud, "Honored as thy prince—persecuted as thy victim—Rome, Rome, thou shalt yet receive me as thy conqueror!" Next he sought the Emperor Charles of Bohemia, who perhaps (though the point is not settled) betrayed him to the Pope. He refused many offers of aid, and passed from place to place as a recognized hero; finally arriving at Avignon, where he had persuaded himself he would at last be understood and absolved, but where—instead—he was cast into prison. At length, Innocent VI. gave him trial and released him; partly induced by Cardinal Albornoz, whom Bulwer represents to have been influenced by Rienzi's wife Nina, who had gone to Avignon and, without letting the cardinal know who she was, had gained ascendency over him. Innocent also wished to quell Montreal, who, gathering an army of free lances,* threatened to overcome Italy.

Rienzi was named Senator of Rome, and sent with Albornoz to crush Montreal. In the campaign that followed he did such brilliant service as a general, in combating the free lances at Viterbo, that the cardinal grew jealous, and tried to prevent Rienzi's entrance into Rome. Seeing this, Rienzi boldly applied to the two brothers of Montreal, Brettone and Arimbaldo, from whom he obtained money and men, and was thus able to re-establish himself in the Eternal City, during the summer of 1354.

Now, at last, Adrian de Castello gave in his adhesion to the senator-tribune, saying to him, "You have conquered me, strange and commanding spirit; and whatever the conduct of my kindred, I am yours and Rome's." Adrian was sent as a mediator to the barons who had withdrawn to the apparently impregnable town of Palestrina (the ancient Præneste), for Rienzi still wished to conciliate all parties and found an harmonious commonwealth. But Adrian's own kinsman at Palestrina threw him into a dungeon. Then Rienzi led his troops against the place and besieged it with the aid of Montreal's brothers. Meanwhile Montreal, counting on the obligation of the loan which those brothers had made to the senator, thought Rienzi was in his power, and came to Rome, where he began to organize disaffected elements including Rienzi's old friend Pandulfo di Guido to overthrow the senator. Hearing rumors Rienzi sent Angelo, his faithful attendant, (as to whose parentage he was still ignorant) to spy upon Montreal. Angelo gained the confidence of that schemer, and sent news to Rienzi which caused him to appear at Rome in the nick of time and arrest Montreal, Pandulfo, and the other conspirators. Remembering that his former clemency to the barons had been futile, Rienzi now caused Montreal to be beheaded, and imprisoned his brothers in the Capitol. Pandulfo, too, paid the forfeit of life; and Rienzi once more stood triumphant in Rome. Almost at the same time, his army captured Palestrina and freed Adrian. His success appeared complete, and he said to his wife, "To-day, the seventh of October, my foes have yielded. Seven, my fated number! Seven months did I reign as Tribune, seven years was I an exile. To-morrow, that sees me without an enemy, completes my seventh week of return!"

But Angelo, the captain of the palace guard, had just discovered that he was the son of Montreal, whom he had betrayed to Rienzi; and, horrified, resolved to betray the senator. Working on the fact that Rienzi had proposed to tax the people to support a Roman army, he incited popular discontent, and then withdrew the palace guard. On the morrow, the mob came to the Capitol, stoned Rienzi as he stood in the balcony, and set fire to the palace. He escaped, but was caught, dragged back to the Capitol steps—the scene of so many of his triumphs—and stabbed to death by his old ally Cecco del Vecchio. So died the Last of the Tribunes, at the hands of the people, because he tried to tax the people in order to secure their safety and welfare.

*These were roving companies of knights and other orders who wandered from place to place after the Crusades, selling their services to any one who would hire them. The bold adventurers who were the leaders of such bands were called in Italy, con-dot'ti-e-ri. When war threatened, they acted the rôle of contractors and made their bids. It was not a rare thing for them to change sides, even during a siege or battle if "the enemy" offered them a higher sum of money then that for which they were fighting. Bulwer in "Rienzi" thus describes these troops: "At that time Italy was the India of all those well-born and penniless adventurers who, like Montreal, had inflamed their imagination by the ballads and legends of the Roberts and the Godfreys of old; who had trained themselves from youth to manage the barb, and bear through the heat of summer the weight of arms; and who, passing into an effeminate and distracted land, had only to exhibit bravery in order to command wealth. It was considered no disgrace for some powerful chieftain to collect together a band of these hardy aliens,—to subsist amidst the mountains on booty and pillage,—to make war upon tyrant or republic, as interest suggested, and to sell at enormous stipends the immunities of peace."

MAP QUIZ.

1. What part of the western division of the Roman Empire did the Caledonians and English take early in the fifth century?
2. Who took Gaul from the western division?
3. In what part of the western division did the successors of Alaric form the Visigothic kingdom?
4. What kingdom was formed between the Rhone and the Alps?
5. In what portion of the Western Empire did Genseric found a new kingdom?
6. Where was Attila the Hun defeated, 451 A. D?
7. Of what city was Attila indirectly the founder and from what point did the people come?
8. What city became the imperial residence of the Western Empire in 402?
9. From what country did Odoacer who removed (476) the last Roman emperor come?
10. What part of the map did Theodoric include in the Ostrogothic kingdom?
11. When did Lombardy come on the map?
12. What was the name of the province in which Clovis founded the kingdom of the Franks in 486 A. D? of his capital?
13. How large was the Frankish kingdom in 507 A. D.?
14. What part of the map was included in the kingdom of the Franks in 687 under Pipin?
15. By what battle did the Mohammedans destroy the Visigothic kingdom and when did the Caliphate of Cordova come into the world?
16. Where was the battle fought in 732 by which Charles Martel kept the Arabs from further conquest in the kingdom of the Franks?
17. What was included in the gift of land made to the Pope by Pipin the Small in 753, which is considered the foundation of the Papal States?
18. How much of Italy did Charlemagne win by his defeat of the Lombards in 774?
19. What countries east of the Rhine did Charlemagne control?
20. Compare the extent of the Empire of the West revived by Charlemagne in 800, with that which Honorius controlled at the time of the division of the old empire in 395.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*February 2.*]

THEOLOGICAL science has for its end truth with respect to the spiritual world, but not this alone. It is a practical and not merely a speculative science. It is not so much an end to the intellect as it is a necessity to the heart. It includes a morality for the life as well as thought for the reason. It springs from and answers the demand of the religious nature of man. Were it merely a body of truth for the speculative reason, without serving any practical end, it must long ago have perished. But it is not more a truth for, than a necessity to, the nature of man. It meets not simply a need and demand of the inquisitive faculty in its search for truth, and unappeasable hunger for truth; this it does, but, more than this, it ministers to the sensibilities, satisfies the affections, and supplies moral needs in the practical struggles of life. In the region of the moral and spiritual nature it finds its stronghold. The truth it contains has not its highest value simply as truth: there could, indeed, be no value in it were it not true; but being true its greatest value consists in its practical relation to our welfare, in guiding us to right living, and in supporting us with its quickening and consoling helpfulness amid the emergencies, and many times sharp trials, of the life of to-day and the terrors of what seems impending in the life of to-morrow.

It is impossible to divest mind of theological thought without utterly defacing, and in fact obliterating, its faculties. Its nature necessitates it. Consciousness itself might sooner be extinguished than these uneradicable and inevitable cravings. The religious nature, as much as reason itself, bears down and overcomes all attempts at eradication. There in the center of the soul, in the inappeasable cry of its affections, in the very laws of its existence, it makes its home, and maintains its seat, growing stronger amid the very ruin of death, which seems to whelm all. The atheist finds no refuge from it; the bold offender against law, who, hardened by crime, has wrecked his moral nature and debauched all his nobler sensibilities, escapes not its avenging presence; closer than our shadow, like an appealing angel or some restless Nemesis, it presses us all and always. If at any time we imagine it has been laid, at an unexpected turn it confronts us again. The universe, in all its extent, furnishes no spot in which to hide from its presence. We cannot escape it but by escape from being itself, and even that door is closed against us. We might in sheer madness plunge into nonexistence, but we cannot; an unseen hand holds us, and death refuses a shelter. We must live, and we must encounter the thought of God wherever we fly. He darts upon us from behind each atom. If we go forward we meet Him, if we go backward He confronts us; if we turn to the right hand or the left—ascend or go into the fathomless abyss—there is no escape from Him.

No man is a sufficiency for himself. All humanity combined is not a sufficiency for the human soul. The entire universe of things is not sufficient. His own assured immortality is not sufficient. The assured immortality, if that were possible, of all other souls is not sufficient. The highest conceivable bliss, endlessly extended, but excluding God, is not sufficient. He must have God. Being, however invested, is a desert without him. He can construct no ideal destiny that includes not despair, if God be left out. The vast splendor is a mockery. He roams amid its magnificence, gnawed with unappeased hunger, driven about from rim to rim of its empty grandeur in quest of that which it is not, and which it cannot give. Empty of God, it is no palace for him. His very sin demands an altar of confession. His woe will have an Ear into which it must pour its anguish. His helplessness creates an Omnipotence for its refuge. His incommunicable secrets are a burden he cannot bear until he finds One who reads them. He will have God. It is the deepest necessity his soul experiences. He might endure exile from the society of his fellowmen, might subsist in a dungeon, might even cling to life though banished to some lonely and desolate

spot, where neither man nor beast would afford him companionship—a gloom of solitude where he should hear no voice—a very desert of death—alone, helpless, friendless, joyless—he might endure all this, and yet live; but he must have God In that desert he will build an altar. Out of that awful silence he will send up a prayer. The necessity is in the nature of man. Does it mean nothing? Suppose we should so reason, can we escape it? Our arguments will be impotent. They cannot drown the cry!

[*February* 9.]

What, then, is wisdom? Is it not rather to seek to know him, whose being haunts us, as the necessity of our thought? Shall we not essay to find out what this mysterious presence is? There are two ways open to us: one is to attempt to construct doubt, or, if this may not be, to ignore the inevitable instinct as a matter of thought—leave it out of our rational investigations, and leave ourselves to the unsatisfying influences of the half-formed idea; the other is, to take it up and endeavor to ascertain its meaning. Which is the better? To a rational being there can be but one answer to the question. We must follow the instinct. Have we ever known an instinct that points not to a good? Does all nature furnish a single example of an indiscreet original impulse? Does it mislead the stork or the young lion or the infant when it nestles for the mother's breast? Why, then, shall it mislead us? This mighty Presence which ever draws us, why shall we not follow? Our greatest inevitability, why shall it not prove our greatest good? This all-embracing current, which sweeps on from the cradle to the grave, why shall it not bear us to the sea, the limitless ocean, of our desires? Why shall not our souls, wise as irrational things, with the sagacity of the day-old infant, go straight to the breast where its nourishment lies? The panting roe hunts the water-brook; even the sunflower turns to the sun. Are they deceived? A deeper impulse draws us. Shall we alone, of all things living, follow to find but a phantom—a fountain without water, a breast without nourishment, a sun without beams, a mirage of illusive promise! Or, following the matchless instinct, shall we not rather find the inexhaustible, perennial, infinite Fountain of all good at its end? that that which is our necessity is also our sufficiency? that the God whom we cannot escape is also the God who will satisfy all our longings, and fill the boundless measure of our desires? Coming at last to him, and laying our weary souls upon his breast, as the hungry infant puts its lips to the maternal fountains, shall we not find appeasement of the thirst which drives us thither, and rest in the enfolding arm which mysteriously attracts us? If the needle no more certainly points to the magnet than the magnet attracts the needle, the latter discovering itself by the invisible action of the former, may we not affirm, with equal show of reason, that the invariable and inevitable turning of the soul in its affections and thoughts to the Unseen proclaims the power and reality of the mysterious magnet which draws it? The tendency is inexplicable without this end.

These yearnings proclaim the essential and ineradicable religious nature of man. Religion is not an invention or cunning device artificially imposed, and theology a framework wrought for its support; it is native to the soul of man, and theology, as truth and practice, is its expression and fruit. As subjective, it is an immanent power in the soul, which invests God with such attributes and relations as to inspire reverence and worship, love, and fear. Objectively, it consists in those acts and forms which are invented to express the subjective states. Its essence is an aspiration after communion with and the favor of God. If viewed as having its source in God, it descends upon the soul as a law. It commands an inward and outward life as condition of favor. If viewed as having its origin in the soul, it is a recognition of dependence, and an effort to propitiate.

It must be obvious that it will be variable in its expression, and that its character must depend on the concept of God which the soul may have. If a false concept, the expression will be false; if true, the expression will be true; but in both cases the root-principle in the soul is identical. It is the soul aspiring to its God. It is the same principle, whether it sends the Mohammedan to his mosque, the Brahman to his temple, the Jew to his altar, the Christian to his cross, or the coarse heathen or pagan to his idol shrine or meaningless fetish. But, while springing from the same root-principle, it would be a most disastrous mistake to imagine that there is no difference of value in the multiform expression. As from the root of the affections

there springs either a pure and holy love or a base and corrupt passion, so from this root of religion in the nature of man may spring a beautiful and sublime faith, full of all holy and divine fruits, or a corrupt and corrupting superstition, full of impurities and sins. There is a true and false expression possible in the affections and in the life, and which will be determined by the idea of the object of worship. See "Philosophy of the Plan of Salvation."

Religion, founded on the nature and corporate in the very essence of mankind, occupies a place quite peculiar in the inner life of man. The seat of the religious principle is not either exclusively the reason, or the will, or the feelings, or the conscience. In the inmost sanctuary of the soul, where these are still originally one and undivided, is found the fountain-head of the spiritual life, and especially the God-life, of mankind. Starting from this center, religion embraces, penetrates, and directs in the truly religious man his entire internal and external existence. It is in this central position which religion occupies that the secret of its power, the cause of its conflict, the warrant of its imperishable stability and future triumph lies.

[*February 16.*]

The infinite and glorious Founder of the universe made man a rational being—that is, endowed him with power to discern truth when brought into right relation to it, and so constituted him as to feel obligation to the proper use of his faculties and to be constrained to respect and accept the decisions of his reason. He also made him a free being, self-determining, so that failing to act according to his rational nature he should incur a sense of guilt and unworthiness and should be held to answer. He also instituted definite laws for the government of his life, regulating his relations to his fellow-creatures and his Maker, and imposing duties upon him. These laws were, a part of them, indicated by invariable natural impulses, which were so plain and explicit as to be impossible to escape observation; parts were more obscure and dim, requiring thought and reflection; parts, and the most important of all, were too obscure for his unaided reason, and for his most perfect development required more explicit expression and publication in an added revelation. The general law under which he held his existence was, and is forever: that under whatever circumstances he might be providentially placed he should sincerely desire to find out what was truth and duty, and should use all possible diligence to that end, and then should obey implicitly the last dictate of his highest reason in view of all the light given. That is the constitutional law of the moral universe, never revoked and never to be changed—the very foundation of the divine government, the eternal compact between God and his moral creation, perennial in the divine nature, and forever voiced in the conscience of man; the one perpetual ray that lighteth every man that cometh into the world, and the one law by which every man shall finally be judged, and which must continue to prevail over all moral beings in all possible exigencies and in all worlds from eternity to eternity.

Now, it will be observed that under this divine constitution God is the infinite source of all truth, whether in nature or revelation. Man makes no truth; his function is to discern and obey, not to originate. Religious faith is the belief of the truth with respect to man's moral and spiritual relations to his Maker. That truth is contained in nature and revelation; God is its author and source. It is man's duty to find out what it is and obey it. His reason is the God-given power by which he is to make the discovery. Its dictate as to what is truth and what not is final for him. His responsibility is to be sincere, honest, and diligent. This met, whatever his mistakes may be, he stands acquitted; this violated, whatever his right opinions, he stands condemned.

Thus, in the final analysis, we find the source of truth is God; the judge of truth for man is human reason; that which gives authority to truth is its author; that which is required to give sanction to truth so as to make it obligatory on faith and practice is the discernment of reason.

The relation of reason to a revelation, if our position is well taken, is, then,

First: It needs a revelation; because of the fact that it is inadequate without a revelation to the complete demands of a moral and spiritual being in that it cannot, of itself—by the mere light which nature furnishes—come to the knowledge of facts and principles which are required to be known in order to the completest perfection of such a being; revelation is as needful to these higher wants as nature is to the common and lower wants of

existence; it is necessary that it should furnish the data on which reason is to act with respect to some things.

Second: The truths of revelation, to be of any value to man, must, as in every other case, come with appropriate signs and tokens that it is a revelation. The revelation is of no value without these. Its voice is impotent and its authority *nil* in their absence. The function of reason is to discern them, and give its sanction to faith.

Third: Without this discernment and sanction it is impossible that the so-called revelation should be known to be such, or that it should be rationally received or virtuously obeyed.

Fourth: The duty of the reason is to honestly aim at truth, to be diligent in its pursuit, to use its utmost vigilance not to be misled, to examine impartially all the known or knowable facts bearing on the case.

Fifth: The duty of reason, having accepted the revelation on what it deems adequate proof, is to interpret the revelation and find its meanings; that is, it must determine what it teaches.

Sixth: It is the duty of reason to receive whatever it finds to be the meaning of the revelation, however mysterious or inexplicable, always with the provision, first, that that interpretation shall always have the preference which is least objectionable to reason if the text and general tenor of the revelation will permit it, even though some other interpretation of the words might be possible or even more natural; second, provided nothing shall be obligatory which is absurd, or, according to the best judgment of the reason, a contradiction, or for any reason impossible or even so highly improbable as to appear to be absolutely irrational.

If any part of these functions of reason be neglected, a strict accountability will be demanded. It will serve no purpose of excuse or exculpation that the disbeliever and disobedient plead that they did not know, or that their reason was not convinced, unless they are able also to show that they were sincere lovers of truth, sincere and diligent seekers of truth, that they were not indisposed to receive the truth, and that their unbelief was not self-superinduced by disinclination to its demands.

[*February 23.*]

Whether man has a revelation or not, man must decide. Whether man will accept what purports to be a revelation, man must decide. For his decision he will be required to answer to the author of his reason, and of the revelation. He will not be condemned because he did not believe and obey a revelation of which he had no knowledge, but for disobeying a revelation of which, had it not been for some criminal neglect, he might have had knowledge; or, for rejecting and disobeying a revelation of which he either had knowledge, or of which there was ample means of knowledge in his reach, and which, if he had acted rationally, he would have found abundant and adequate reason for accepting and obeying. His condemnation will be because in rejecting and disobeying he acted in unreason. All sin is in its essence abuse or misuse of reason; and all willful or voluntary misuse of reason is of the nature of sin, and when it leads to immoral practices is of the essence of sin—is itself a violation of the moral law which imposes obligation to the right exercise of reason for the determination of the beliefs of the mind and practices of the life. To this law man is strictly amenable, and for its neglect, as much as for its direct violation, he is responsible. That this is a just law no one can doubt with reason. The duty it imposes is for adequate reasons, and it is neither unduly rigorous nor capricious. It exalts reason to the function for which it was created, and it holds it to equitable obligations and accountability.

The only possible ground in opposition to this is to assume that reason is to be ignored entirely in matters of religious faith. Either it is to apprehend and pass judgment or it can have no function. But if it is to be ignored, that is, denied any function, see into what a dilemma we are plunged. If we ignore reason, how are ideas to be apprehended? If it might be possible that we should be able to receive commands or become aware of propositions, how can we come at the meanings of either? But if it is the reason which supplies the meanings we are to put in the terms, and which we are to accept as true, is it not the reason that determines what the contents of our faith shall be—the very things we are to accept and believe? That is, does not faith become faith by the sanction of reason?

From the nature of the case all questions remain open, and must so remain. Each mind has its own individual and indefeasible rights. No rational being can, as rational,

accept any creed except on some supposed adequate ground. What that adequate ground is, it must decide for itself. There can be no authority until the authority has been established in the individual reason. The only service one generation can do to another is to hand over its best thought to its successor, to be reintegrated by being the best thought the new generation can attain, or to be refuted or modified as the discovered need may be.

It is thus that all progress has been attained in the past along lines of human endeavor. It is thus that all progress will be made in the future in every department of thought. There are no breaks in the ladder which lays its top against the highest sky. It must be ascended rung by rung, and there is no rung reachable by man that has not another above it.

It has been necessary in times past, often to return upon the rungs up which we had labored long and hard; finding ourselves on the wrong track, we had to begin again. Motion is necessary to progress, but motion is not always progress. Better go wrong in the honest endeavor to go right than stand still in error. There is hope in effort. There are only stagnation and death in unaspiring ignorance. It will be in the future as in the past. It may be we will find backward motion necessary to advanced position. If true to reason the outcome will be, after all returns and changes and struggles, onward movement and final elevation.

Is nothing, then, established? Are all beliefs to be looked upon with suspicion and doubt, liable to be reversed and changed by each new age, or each individual mind? Must the assault and defense be perpetual? Can there be no finality reached? These anxious misgivings spontaneously arise in every mind. We weary of debate. We have the feeling that some things ought to be considered settled beyond further questioning. A little reflection will be helpful and quieting.

Truth is settled. It is not uncertain. Nothing ever changes it. "The eternal years of God are hers": the unrest is ours. In the nature of the case it must be perpetual for the race, however it may be otherwise with the individual. We are not born into truth: it must be acquired. Each mind must make the acquisition for itself. It is impossible that it should be otherwise. The questions, What must I believe, and why must I believe? meet each new mind at the threshold of life; and the same process must be repeated as long as the world stands and men are born into it. The same old questions will emerge in some form determined by the age every time, and the same answer and counter answer will have to be wrought out. New elements will constantly be coming into the controversy, which may be either disturbing or relieving. The struggle implies nothing of uncertainty in truth, and nothing necessarily of the invalidity of conclusions reached, but simply denotes the normal want of finite mind in the pursuit of truth.—*From Bishop Randolph S. Foster's "Prolegomena."*

ECONOMIC INTERNATIONALISM.

BY RICHARD T. ELY, Ph. D.
Of Johns Hopkins University.

ECONOMIC internationalism is one aspect of a broader social internationalism and social internationalism is but one phase of social solidarity.

Social solidarity means the oneness of social interests; it means that the body cannot thrive while members of the body suffer. Social solidarity means, on the one hand, the dependence of man upon man; and on the other, it means that man can thrive only through association with his fellow-men. Social solidarity is a fact which is a logical deduction from human brotherhood. Hawthorne writes some wonderful words in his "Marble Faun," which reveal a clear perception of social solidarity on its moral side: "While there is a single guilty person in the universe," says Hilda to the guilty Miriam, "each innocent one must feel his innocence tortured by that guilt."

Social internationalism is an expression which may be employed to denote the interrelations of men of various nations and in its broadest sense the dependence of nation upon nation. It is seen in international travel and in the increasing number of marriages between

people of different nationalities. Social bonds are extending and the highest social circles are to a considerable extent purely cosmopolitan. The caricature of this cosmopolitanism is seen in silly youth who affect foreign fashions and always in their extreme manifestations. One of the purest and most pleasing features of social internationalism is seen in science, which is strictly cosmopolitan. Science moves forward evenly in all lands and can scarcely be said to know national boundaries. Every great scholar is familiar with the work of all others in his own specialty all over the world and in every good university library scientific periodicals in all civilized languages are found. Any one who attempts to do scientific work without a knowledge of two or three foreign languages is laboring under a serious if not insuperable disadvantage. One of the first conditions imposed on all candidates for the degree of doctor of philosophy in the institution with which the writer is connected, is the ability to read French and German at sight.

Economic internationalism is social internationalism on its business side, when we take the word business in its broadest signification. It means internationalism in all those respects which we may call economic.

Let us first consider the voluntary movements of those whom we call business men, then dwell for a short time on internationalism in the world of labor, and finally pass on to a brief examination of economic internationalism as it proceeds from governments.

A quotation of some length will best present to the reader the international character of business. It is taken from a daily newspaper of March, 1889, and is as follows: "The collapse of the copper syndicate and the losses of the *Comptoir d'Escompte*.* following close upon the loss of hundreds of millions in the Panama Canal, must affect the French people seriously by restricting confidence and impairing their ability to buy of the world's products. Europe and South America, it is thought, will be affected more or less, and the tide of prosperity which has now extended all around the globe, it is feared, may be checked. Whether the United States will be touched remains to be seen. Boston has lost heavily by the syndicate's failure and our copper mines will for some time to come cease, probably, to produce the usual output of copper. These interests are comparatively small, and of themselves could not disturb American industry to any great extent. The whole world, however, is now so closely connected in matters of money and business that we cannot expect to have as plain sailing, in view of events at Paris, as we had three months ago. The situation is clearly such as to arrest the attention of the prudent."

Every modern crisis in business is international and that to a continually increasing extent. There was a time when one part of the country might be comparatively prosperous while other parts were in deep distress. One hundred years ago, people starved in one province of France on account of famine while the harvests in another province were unusually abundant. Now all that has ceased in the civilized world. Disaster and prosperity both extend gradually over all modern nations like a great wave. Sometimes one of our terribly devastating crises has originated in one land, sometimes in another, but sooner or later the whole civilized world is included in its dread but irresistible progress. If you are doing business in New York City, the failure of bankers in Vienna whom you never saw, with whom you never had any direct business connection, whose names even are perhaps unknown to you, may bankrupt you and sweep away the savings of a lifetime.

Events which occurred during our late Civil War serve as a good illustration. Manchester and northern England drew the raw material for their cotton factories from our South. The war cut off this supply and produced a cotton famine. This caused dire distress approaching starvation, on the part of thousands upon thousands of English workingmen who had never seen our country and had never taken the slightest part directly or indirectly in American dissensions, many of them not understanding the nature of these dissensions. Yet the suffering was theirs all the same! But this is not all. The cessation of the American supply stimulated production in India and thus produced important results on the other side of the globe.

Active and progressive business men watch carefully the movements of foreign business and every time one crosses the ocean, one encounters representatives of large business concerns, traveling from land to land to guard and advance their international interests.

* Bank of discount, one of the departments of the Bank of France, at Paris, the other two being a bank of deposit and a bank of circulation.

Raw material or half-manufactured articles are bought in one land, manufactured in a second, and sold in a third. Prices are international, and moved by international forces, fall and rise together in regions five thousand miles apart. We begin to hear of world-trusts, or combinations of capitalists extending their operations over the globe, and controlling a certain branch of industry for their own profit.

We may draw two conclusions from what has been said: the one is that of all madmen, there is no one so mad as the individualist who would have each man stand alone in the business world; the second conclusion is that in the long run one nation gains as another nation prospers and likewise in the long run must participate in the losses of another nation. The apparent temporary prosperity caused by foreign wars is generally more than counterbalanced by a subsequent reaction and it is at any time in considerable part illusory.

Still more interesting is the international character of the labor movement and the conscious recognition of international fraternity on the part of labor leaders, and to a growing extent on the part of the masses. Very early in its history the labor movement began to show international tendencies. Fourierism* which is one of its phases, was cosmopolitan in character. Manifestly the improvements in the means of communication and transportation, the chief factor in all modern economic internationalism, have been most potent in the field of labor. The great historical event—and the writer thinks he is guilty of no exaggeration in thus speaking of it—which gave clear expression to the idea of the internationalism of labor and first made it a matter of universal discussion, so that it soon began to become a real force in the consciousness of the common man, was the founding of the International Workingmen's Association in London, September 1864. Among the resolutions adopted these words may be found: "The economic emancipation of the laboring classes is the great end to which every political movement must be subordinated as a simple auxiliary; all exertions which up to this time, have been directed toward the attainment of this end, have failed on account of the want of solidarity between the various branches of labor in every land, and by reason of the absence of a brotherly bond of unity between the laboring classes of different countries. The emancipation of labor is neither a local nor a national, but a social problem, which embraces all countries in which modern society exists, and whose solution depends upon the practical and theoretical co-operation of the most advanced lands."

This International Workingmen's Association was the product of the brain of Carl Marx and propagated socialism of a revolutionary and sometimes also of a violent type. It separated into two parts and one of these became the Anarchistic International which finally gained a foothold in this country and did immense damage to the cause of labor. Nevertheless, there was a true thought in its internationalism and it brought into the world something which, so far as can be seen, will never leave it.

Socialism may be said to be an international movement. Quite generally socialism has gone so far in its cosmopolitanism as to reject the just claims of nationality and to sneer at patriotism as a weakness or worse than a weakness. Patriotism has often been described as an invention of kings and rulers, the design of which is to induce the masses to cut one another's throats for the greater glory of their sovereigns. The progress of cosmopolitanism in socialism can well be traced in Germany. Ferdinand Lassalle, the first leader of German social democracy, was a nationalist and a patriot but after his death the followers of Marx, extreme internationalists, gradually gained in influence and finally secured complete control of the party. This fact is at least a partial explanation of the opposition of the German government to social democracy. Socialism as such is not the movement which Bismarck is fighting, but it is a party of anti-nationalistic republicans; not the socialism, so much as the cosmopolitan democracy, is regarded as the enemy.

International congresses of socialists, held from time to time, reveal still this phase of economic internationalism. All socialistic periodicals also disclose this same characteristic. Correspondence from every modern

*A communistic system so called from Charles Fourier (1772–1837) of Besançon, France. According to his scheme all the world was to be cantoned into groups, called phalansteries, consisting each of 400 families who were to live in a common edifice, furnished with workshops, studios, and all sources of amusement. The several groups were to be associated under a unitary government. Only one language was to be spoken; the gains were to belong to a common purse; talent and industry were to be rewarded; and no one was to be allowed to remain indigent.

land is printed and every socialist finds a brother in every other socialist wherever he may live.

The latest development of socialism is an American product and is called nationalism. Edward Bellamy's book "Looking Backward," gave the impulse which led to the formation of the first Nationalist Club in Boston in December 1888. No socialism of a higher character or supported by better men than nationalism has ever appeared; and when a person reflects on the standing and attainments of many of its most influential leaders, he may watch its progress with complacency even if unable to accept all its doctrines. The designation, nationalism, is noteworthy. It was no doubt chosen in part to avoid the odium which attaches to the word socialism. It may, however, also be taken to mean what it is certain that many, if not all, the nationalists believe, namely, that progress must be along national lines and that the nation has its part to play in the development of mankind. Nationalism may be regarded as a justifiable protest against an unpatriotic cosmopolitanism.

But socialism is only one phase of the labor movement and every phase of it is international. English trades-unions early began to establish branches in other countries to which Englishmen emigrated, and two important English labor organizations, namely, the Amalgamated Society of Engineers, and the Amalgamated Society of Carpenters and Joiners, have branches in our country and elsewhere. This movement was, however, an unconscious, rather than a conscious, internationalism. The American "National Labor Union" which was a powerful body some twenty years ago, although, as the name implies, distinctly a national organization with national aims, recognized the international character of the labor movement in its attitude toward the International Workingmen's Association, for it sent a delegate, Cameron by name, to one of its congresses. This action of the National Labor Union did not mean that it accepted socialism, but, as pointed out, a recognition of the internationalism of labor interests. The National Labor Union strove to bring about international cooperation for common ends.

The order of the Knights of Labor was founded twenty years ago on Thanksgiving Day in 1869 and was a purely American organization, but gradually we find it extending its field of operation and founding local societies in Great Britain, Belgium, and Australia.

English trades-unions, the most conservative of labor organizations, have at last fairly begun to take part in the international movements of labor. National meetings of labor organizations have for some time been held in England, but it is only recently that English trades-unions have begun to participate in the international meetings of labor organizations which have several times been held in Europe during the past decade.

Two interesting illustrations of the internationalism of labor may be mentioned. In July 1885 representatives of six nations met at Pittsburgh, Pa., to form the Universal Federation of Glass Workers. Their purpose was stated thus: "To extend their Federation to all sections of the globe, until its membership shall embrace every man engaged in our trades."

The second illustration is furnished by the London Dock Laborers' strike of 1889. On the one hand, Belgian workingmen refused to take the place of the strikers; on the other, of £48,000 contributed to their relief, £31,000 came from Australia. A remarkable article on this subject appeared in the *Pall Mall Gazette* of London. It was entitled "The Imperial Side of the Dockers' Strike" and stated that the strike had done more "to strengthen the British Empire than any other incident of recent times." The principle of social solidarity was made clear to hundreds of thousands of workingmen.

The Henry George movement was American in origin, but Henry George extends his personal agitation to Great Britain, Canada, and Australia and his adherents take it up in Germany and elsewhere. His extreme free trade doctrine is one feature of his cosmopolitanism.

All this shows how absurd those are, perhaps rather how ignorant those are, who talk about the labor movement as essentially foreign. It is international and one phase of it springs up in one land, and another in another land, and America has certainly contributed her full share to it.

Less space has been left for a discussion of governmental internationalism than could be desired. The post-office will first occur to the reader. We now have a World Postal Union, the beginning of a world empire, with its seat or capital at Berne, Switzerland. Still older than this union, is the International Telegraph Union, which, as the writer has else-

where pointed out, is prevented from becoming a world union by the fact that the United States has no public telegraphic service.

International railway treaties are another phase of governmental internationalism, well-known in Europe. International regulation of trade-marks and patents and, where it exists, international copyright may be mentioned as features of economic internationalism. World fairs are a feature of internationalism and, beginning some forty years ago, they already have become a power in international development in many ways; influencing and promoting especially the internationalism of the labor movement.

The establishment of international weights and measures is a noteworthy triumph of internationalism, although its triumph is still incomplete. The metric system is generally used in Western Europe outside of England and, if the writer is not mistaken, it has a legal standing in all civilized countries and is used everywhere for scientific purposes. Its more extended use in this country is much to be desired and it is to be hoped that our railways may see their way to its adoption.

A universal money has been proposed but not yet established. Two international monetary unions, however, already exist, namely, the Latin Monetary Union, embracing France, Switzerland, Italy, Greece, and other countries; and the Scandinavian Monetary Union, embracing Norway, Sweden, and Denmark. In the former, francs and centimes circulate, in the latter, kroner and oere.*

Criminal laws have their economic side; international extradition treaties may be mentioned in this connection.

The English free trade movement is one phase of internationalism and *zollvereins* or customs unions, are another phase. We hear now a great deal of commercial union with Canada and of a pan-American *zollverein*. A *zollverein*, or Commercial Union, although it begins with internationalism, is likely to terminate in an extension of nationalism. The German *zollverein* was the forerunner of the German unity of the empire and commercial union and is likely to lead to political union sooner or later.

Switzerland, some years ago, proposed to the other civilized nations of the earth the establishment of an international factory code, including common regulations for the amelioration of the condition of the working classes. The official communication met with comparatively little favor on the part of other governments, and it was probably received with as little sympathy on the part of our government as anywhere. More recently the proposal has been renewed and it seems to have elicited more approval. Whatever may be the outcome of projected international factory legislation, we have in these proposals themselves significant facts.

A praiseworthy agitation for the establishment of perpetual peace has long been conducted, but in this article, in the opinion of the writer, have been sketched the germinating forces which will bind the nations together in peace and good-will and will put an end to war.

* A franc is equal to about 19 cents, and a krone to about 27 cents. Centimes and oere correspond to the fractional parts of these coins, as the cent corresponds to the dollar.

MORAL TEACHINGS OF SCIENCE.

BY ARABELLA B. BUCKLEY.

I.

Can the stars' motions give me peace,
Or the herbs' virtues mine increase?
—*Coventry Patmore.**

Our understanding cannot in this body found itself but in sensible things, nor arrive so clearly to the knowledge of God and things invisible as by the orderly conning over visible and inferior creation.—*Milton.*

LET me beg of the reader not to pass lightly over the two quotations at the head of this article, for he will find in the second a noble and earnest answer to the first, though written two hundred years before it, and upon this answer will be grounded the arguments of our Science Teachings, in which we propose to consider how far science, or the study of the world outside ourselves, can help and guide us in the conduct of our life. That we want help, no one can doubt who looks around upon the turmoil of opinions in our day, the breaking down of old barriers, the rebellion against authority, and the confusion of men's notions of right and wrong. The very fundamental principles of religion

* Coventry Patmore. (1823——.) An English poet, known best by his "Angel in the House."

and morality are often called in question—whether there be a God, and if there be one whether He is omnipotent and benevolent; whether this life is all, or a preparation for a better one; whether it is best to be just and merciful, self-sacrificing and loving, or whether self-interest and selfish enjoyment are the end and aim of existence.

Nor are these questions mooted only by men who wish to make them an excuse for self-indulgence and vice. We live in an age of earnest scepticism, when thoughtful people of every class are filled with a passionate desire for truth at all costs; they imperatively demand a reason for the doctrines that are presented to them, and will act only upon sincere personal convictions, however crude these may be. The very leaders of knowledge are sharply divided in opinion, theology is now studied as a science, and points are disputed, which in the age of our forefathers were accepted without discussion, while the rapid spread of scientific discovery has discredited many dogmas of earlier days, under which, nevertheless, deep truths are hidden. Those who are gradually tracing out, step by step, unvarying law and order in the universe, cannot accept much which was readily believed before continuity of action was either known or suspected; while those who have not made natural laws their special study, are pained and shocked at being called upon to reconsider deeply-rooted and cherished beliefs.

Now all this would not in itself be hurtful, if belief was not wanted for every-day conduct. So long as both sides are seeking truth they are certain in the end to rise above the clouds of confusion into the higher regions where all broken lights merge into one. But life consists in action, and for right action men need steady principles. All people are not earnest, and even many who are, cannot think out their own standpoint, but accept the prevailing thought of the day; and to these people a conflict of opinions concerning the higher questions of religion and morality becomes actually harmful. Perplexed, and weary of the constant discussions upon the most fundamental truths, they throw aside all belief in disgust; the better minds sink into perplexity and doubt, the meaner ones follow their selfish instincts without restraint. A correspondent from one of our colonies wrote the following sentence a short time ago in connection with a sad crime which had been committed: "The great danger in our day is that young men have no fixed principles to guide them; religion has lost its hold, and with it have gone the religious sanctions of morality. Right and wrong are becoming with them mere matters of expediency, a calculation as to what will best serve their ends."

Surely this is a very serious state of things and one which cannot be cured by an appeal to doctrinal teaching, for the very root of the difficulty lies in the fact that the religions of the present day have ceased to influence many minds. In this dilemma it may be well to remember that there are two ways of approaching every question, from within outward, or from without inward. The first of these, the study of man's inner nature, has been from the earliest times the groundwork of religion and philosophy. The second, the study of the outside world and of man's physical nature, has been the acknowledged domain of science. Yet these are not really two, but only different methods of arriving at one result, namely, the knowledge of the laws by which we and all the rest of nature are governed. If then the first seems to fail us, why should we not inquire whether the second will not afford us a firmer standpoint.

No doubt the higher questions of theology always must remain matters of inference and faith rather than of direct proof, though even these may be made more clear by "orderly conning over the visible and inferior creation." But our relations toward our fellowmen belong to this world and to our present daily life, and are intimately bound up with the whole history of living beings upon the earth. On this point, at least, science has a right to speak, and if we only desire to arrive at the truth we shall inquire fearlessly.

What we want is a clear and intelligible basis on which we can take our stand in the work of life. If it were true that selfishness is the universal law of progress, then the sooner we learn the truth the better. But if this is not so, we need have no fear that the study of natural laws will mislead us into believing it. With our limited knowledge we may often be perplexed, but so long as we do not overstrain the facts we shall not be confounded. If it be true that the instincts which lead us to be just and merciful, honest and unselfish, pure and affectionate, to fear moral degradation and to aspire to nobleness of character, are inherent in the very laws of

our being, then we shall find the gradual development of these qualities in the groundwork of living nature. In a word, we shall find evidence that high moral duties are not merely true because all religions have taught them, but that all religions have taught them because they are true. If we can establish this conclusion, though much must remain uncertain, so long as our view is so limited, yet we shall have found firm ground upon which the scientific and religious sanctions of morality meet, affording a bulwark against the flood of scepticism as to all things noble and good which threatens to overwhelm us.

The first and most important lesson which science has been gradually teaching us during the last four hundred years is that the laws governing the universe are constant and unvarying so far as we can trace them. In the childhood of the world when every event from the rising of the sun to an eclipse or an earthquake, was a miracle unconnected with other events, it was impossible for men to learn any thing of the true workings of nature; and even long after nations became civilized and advanced in culture, science lagged behind. The field of accurate knowledge could only be conquered inch by inch by patient observers, and many scattered conclusions had to be formed and registered before they could be united into one system.

Even as late as the beginning of the seventeenth century men still believed that our little world was the center of all things, and the sun, moon, and stars created simply for our use to give light by day and night; and those who care to examine carefully many beliefs of the present day will be surprised to find how much they are influenced by the survival of this ancient error. Science, however, was slowly but surely dispelling this illusion. Ptolemy* in the time of the Greeks had accurately worked out the movements of the sun and planets on the theory that they moved round our earth. Copernicus† in the middle of the sixteenth was able, exactly because Ptolemy had worked conscientiously, to show he was mistaken and that our earth, together with the planets, moves round the sun.

Then followed the discoveries of Galileo,* the observations of Tycho Brahe,† and the labors of Kepler,‡ reducing the movements of the planets to definite laws; and finally, by the middle of the seventeenth century, Newton‖ by the discovery of gravitation explained why the planets follow these laws, and established a theory of mutual attraction which holds true throughout the whole of the heavenly bodies.

This discovery, which seems at first sight to have little or nothing to do with our inner nature, really gives us the standpoint upon which the lever of moral action must be placed to move mankind; for it was the thin end of the wedge which has slowly but surely driven out the idea of caprice, chance, and special interference from the universe.

The law of gravitation once established gave a strong impetus to astronomy. Laplace§ proved that it accounted for all the intricate movements of the solar system: and the mathematical calculations by which Adams¶ and Leverrier** discovered the unknown planet Neptune were founded entirely on the fact that the motion of Uranus was inconsistent with the law, unless caused by the attraction of some unseen body. So firm had become the conviction that this law is constant and unvarying in its action.

Meanwhile the stars, too, began to yield up their secrets. Halley†† and others showed that some stars had shifted their places since the days of Ptolemy, and that they are separated from us by such enormous distances

*(Tol'-e-my.) (125–160 A. D.) A celebrated astronomer and geographer, a native of Egypt. He maintained that the earth is a sphere fixed in the center of the universe, and the sun and stars revolve about it.

†Nicholas. (About 1473–1543.) A Polish or German astronomer.

*(Gal-i-lē'o.) (1564–1642.) An Italian philosopher and astronomer. He discovered the law of falling bodies; constructed (if he did not invent) the telescope and was the first to study the heavens with its aid. He established the theory of Copernicus. For his discoveries and his teachings he was denounced by the church and persecuted by the Inquisition. During his sufferings he recanted his assertions, but is said to have uttered in an undertone immediately, "It does move, nevertheless." He was kept in prison for a number of years.

†(Brä.) (1545–1601.) A Danish astronomer. He formed a catalogue of seven hundred seventy stars and discovered the true theory of comets.

‡See reference and foot-note on page 29 of the October issue of this magazine.

‖See note on page 350 of THE CHAUTAUQUAN for December.

§Pierre Simon de, Marquis. (1749–1827.) A French astronomer.

¶John Couch (1819——.) An English astronomer.

**(Leh-va-re-ā.) Urbain Jean Joseph. (1811–1877.) A French astronomer.

††Edmund. (1656–1742.) An English astronomer and mathematician.

that they must be mighty globes of light. It remained for Sir W. Herschel* to prove that many of them are immensely more bulky than our sun, which instead of being the center of the universe is one of the smaller stars carrying our solar system toward a spot in the constellation Hercules at the rate of about half a million of miles a day.

Here, again, we have to give up our pre-eminence. Not only is our earth not the center of the universe, but even our sun is but a small wandering star among the myriads of heavenly bodies. What we lose on the one hand, however, we gain on the other, for our mind travels out into the universe, and together with our own littleness we learn the greatness and the constancy of the hidden Power which holds us in its grasp. Yet one more conclusion remains to be noted. It was the elder Herschel, too, who discovered that the double binary stars, such as Castor in the constellation Gemini, are two separate suns revolving round each other.

The mathematicians took up the problem and proved that such stars perform their revolutions in a definite time round a common center exactly in accordance with the law of gravitation. "Thus," writes Sir Robert Ball,† "a whisper came across the vast abyss of space. That whisper told us that the law of gravitation is not peculiar to the solar system, but that we have grounds for believing that it is obeyed throughout the length, the breadth, the depth, and the height of the entire heavens."

So much then for the lessons of astronomy, and when we turn to other physical sciences the same truths meet us. In physics as in astronomy all discoveries and applications of the various forces rest upon the conviction, based upon experiment, that their action is constant and unvarying, and that apparent exceptions are only due to our ignorance.

Science has been bringing gradually all isolated facts under the reign of law, until at last all the physical forces, heat, light, electricity, and magnetism, chemical affinity, and cohesion have been proved to be but different forms of energy, or the power of doing work, so that when this energy disappears as light or heat, it re-appears as electricity or chemical affinity, or does work in building up the cells of plants or the tissues of animals. In like manner as we now know that the planets and stars revolve in regular and law-abiding order in the heavens, so we have proved by observation and experiment that the energy producing all physical activity is fixed and unvarying, disappearing in one form only to re-appear in another.

When next we turn to the material of which our earth and other bodies are composed, the same conclusion re-appears. For spectrum analysis has now shown that iron, sodium, calcium, hydrogen, and many other elements are common to our world, to the sun, and to the most distant stars and nebulæ; obeying there the same conditions and laws as obtain on our globe. Nay, more! the most recent experiments made upon the so-called elements, in our laboratories, tend to lead us to the conclusion that they may be but different forms of one original substance, as heat and electricity are but different forms of energy.

So we are led on all sides to unity and uniformity of action, and to this we must add one more inference which is becoming more clear and certain as science moves on—this is that the visible universe which we can examine, has not been always as it is now, but is the result of gradual evolution and development. Even now spectrum analysis shows nebulæ in which matter is still in a state of gas, others in which stars are apparently forming, while in our own solar system every thing points to the probable explanation that our earth and the other planets were once part of the sun and have been left behind, revolving around it and gradually cooling down to their present condition. In our world the history is still more marked, for we have the gradual development of living beings, the succession of higher and higher forms in the strata of the different geological periods, and the final crowning point in the appearance of man in later ages.

This will be the special subject of the remaining articles, but here let us pause and see the point we have reached, namely, that experience has invariably shown, as our knowledge has increased, that any thing apparently capricious, anomalous, and irregular in the working of the visible universe arises only from our infirmity of vision. The further we penetrate, the more orderly and regular is the sequence we discover, leading

*(1738-1822.) An English astronomer who was born in Germany; one of the greatest men in this science who has ever lived in any nation.

†(1840——.) The astronomer royal for Ireland.

us to a settled conviction that the Will working behind and in the universe is unwavering and constant. As Mr. Herbert Spencer* has well said, "The consciousness of an Inscrutable Power manifested to us through all phenomena has been growing ever clearer, and must eventually be freed from its imperfections"—and every step we take leads us more and more to conceive of this First Cause as being "without variableness or shadow of turning."

To allege, as some able men have done, that a conception of the nature of such a Cause is beyond our grasp, always has appeared to me to create a difficulty where none exists. No one for a moment supposes that we shall ever form an exact conception of the universe, since every increase in our powers of observation and analysis shows that more and more lies beyond, and that it is impossible to reach the end. Yet this does not prevent us from understanding in a large measure the laws governing the portion we do see, as astronomy, of all the sciences, especially proves to us.

By the same reasoning we never can form an exact conception of an Infinite First Cause. But those who for this reason would deny us a knowledge of God seem to forget that the very forces acting in nature emanate from God *and would be non-existent without Him*. On no hypothesis founded upon the facts of nature can we shut out His present action, nor shake the self-evident truth that in Him all existence "lives and moves and has its being."

If then we can understand the working of the laws of the universe even in their lowest and simplest stage, we have so far entered into the Will of which they form part. If we can guide our conduct by them, we must be moving in the line of least resistance and tending toward perfection. If by means of them we can arrive at a better understanding of our own infinitely more complex nature we shall in so far arrive nearer to a comprehension of His infinite and often inscrutable attributes among which must be those from which originated the laws of our being.

When the poet then asks, "Can the stars' motions give me peace?" we must surely answer, "Yes." For in these, the most mechanical and therefore the least complex of nature's problems, we invariably find that constancy and stability which are the foundation of all confidence. As a child in moments of terror looks into its parent's face and seeing there calm and courage, trusts confidently that all is well, so man in moments of depression and helplessness must surely find rest in the starry heavens, an earnest to him of the great truth that caprice and uncertainty have no place in the universe, but that *his* life, too, is part of a fixed and stable purpose, emanating from Infinite Knowledge and Power.

*See foot-note on page 14 of the October magazine.

THE WORK OF WAVES.

BY PROFESSOR N. S. SHALER.
Of Harvard University.

IF the student of nature is so fortunate as to dwell near the sea-shore or even have the chance of occasionally visiting the coast-line, he may readily secure a precious opportunity of seeing the earth-shaping work done by two agents which are not only extremely important in the effects they produce, but also afford some of the most picturesque features in nature. Even if this access to the sea is denied to the observer, he may help himself to understand how waves and tides operate by simple observations on the district to which he has access. Wherever his field is situated, he may be sure that at various times in the past it has been the seat of operation of both of these important geological agents. If the rocks were formed in recent stages in the earth's history, it is more likely to bear the imprint of the tide and wave work than if they are of ancient date. But old or young, it is almost certain that the sea has swung over their surface in the oscillations of the continent in its alternate uprisings and down-sinkings.

We already have seen that the force applied to the earth's surface through the action of the rain is mainly effected by the fluid waters of the rivers or by the solid water of the ice

streams. This force is really solar energy conveyed to the water by the process of evaporation, which lifts it above the level of the sea into the heights of the atmosphere, whence it descends upon the earth. If this rain-water fall again into the ocean, it produces no geologic effects; it is only because it comes upon the land at a height above the sea and thence moves over the surface until it attains the ocean level, that it effects important work. Something of the same limitation is seen in the action of the waves, though formed by solar heat, in the manner shortly to be described; they take effect not upon the ocean floor, but where they come in contact with the land. Any natural basin of water of a few acres in extent, even a mill-pond if a natural basin be not accessible, may show the student the way in which waves operate, but it is best to study them in the realm of the sea.

All waves except those produced by earthquake shocks uplifting the sea bottom are due to the movement of the winds. If the sun were to cease to shine for a few years, the earth's surface throughout would be reduced to a temperature some hundreds of degrees below the zero of Fahrenheit. The winds would cease to blow and the air become more unmoved than it is in any cavern. The sun's heat serves to produce the wind through the action of a simple feature in the mechanism of the atmosphere. The heat rays which come directly from the sun, pass through the air with a certain ease until they attain the earth's surface, where they are absorbed by the earth or water, which they quickly warm to a temperature above that of the enveloping air. No sooner do these vibrations which produce heat, attain the earth than they tend at once to flow away again into the starry spaces whence they came.

If there were no atmosphere the heat would so rapidly go away that it is doubtful if the surface would be warmed at all, even beneath the vertical sun of the tropics. Owing to the peculiar property of the air, the heat which radiates from the earth passes out with less ease than that which enters directly from the sun. The result is, the earth is warmed. The air next to the tropic lands is warmed; by its gain in temperature, it becomes lighter than it was before the increase of temperature and so is inclined to rise above the surface. The less warm air from the cooler parts of the earth presses in from every side and so a current is induced in which the heavy cold air moves along the earth to the heated space, replacing and driving upward the warmer parts of the atmosphere.

The student may help himself to a clear conception as to the atmospheric movements by watching what takes place about a heated stove. He readily perceives that the air tends upward, while along the floor it creeps in toward the fire, and so a great circling movement of all the atmosphere within the confines of the room is brought about. Any large fire in the open air will exhibit the same phenomena in an even more conspicuous manner, provided there is no movement at the time of the conflagration. There is a swift current of the atmosphere from all sides toward the fire, and an upward movement over its surface. Although the currents of the atmosphere are complicated by many other conditions, they mainly owe their movement to these differences in the temperature on different parts of the earth's surface. The disparity in the heat of the tropics and poles is the cause of those vast currents known as the trade winds; differences in temperature between the sea and land bring about more local winds; yet smaller variations in temperature of different parts of land or sea likewise express their effects in relatively slight atmospheric movements.

Let us suppose that our observer first began his studies of wave action with but a small sheet of water, say a pond, which is accessible in all countries. It is well to set about his observations by taking an ordinary basin of water and blowing on it with his breath. In an instant he finds the surface beginning to wrinkle, the wavelets running in the path of the stream of air until they come in contact with the sides of the vessel. As far as the principle is concerned, these tiny movements of the water are essentially like the surface of the sea. If the basin could be enlarged and the breath gradually increased in power, we should pass through an indefinite series of these waves until the greatest surges of the sea were attained. A moment's consideration will show the observer that these wavelets in the basin are formed by the force which he applies to the water by the power of his lungs. The more continued the blast of the air, the longer the waves run, the wider and higher they become.

In the open sea in a long continued gale, blowing steadfastly from one point of the

compass for many days, the waves may attain a height of about forty feet from crest to hollow, becoming at the same time so wide that there are not more than three or four of them in a mile of length. It is easy to see that these waves run forward through the water sometimes with a speed as great as that of an ordinary railway train. It is also not difficult to understand that in the formation of the waves the force which propelled the winds becomes stored up in the wave, so that when it finally attains a shore, it strikes a blow which it is enabled to administer because it has gathered in the energy derived, it may be, from a thousand miles of journey over the sea, during which it has been growing stronger under constant pressure of the winds.

We thus come to the important fact that when waves strike the shore of any water basin, be the basin large or small, they apply to that shore the energy which they have gathered from the winds over all the field in which they have grown. Thus many waves which strike the shores of the Atlantic may have accumulated the power which they administer as a blow upon the land, over a field which extends hundreds of miles from the coast-line.

It is not so easy to understand just what takes place in the movement of a wave. The impression conveyed to the eye is that the water actually journeys forward as the wave proceeds on its way. This impression, however, is an error. The wrinkle of the wave runs through the water but does not to any extent convey the water with it. It is true that on a surface over which the waves are running, the water, at least on the upper part, slips along in the direction the wind is blowing; but in the deep sea there is essentially no movement of the water except one of rising and falling as the wave goes by. To make the reality of this condition plain, it is well to take a strip of carpet and shake it so that the wave runs from the shaken end to the other extremity of the strip. We easily perceive the likeness between this wave and that produced in the water, and yet we clearly understand that the carpet does not move forward in the oscillation but merely rises and falls.

As long as the wave is in the open sea with an indefinite depth of water beneath it, the conditions of its movement are essentially like those of the swinging carpet. When, however, the wave comes into shallow water next the land, another kind of movement takes place. In deep water the wave is not resisted by the friction of the ocean floor, but when the water becomes shallow there is friction enough against the bottom to retard the movement. As the ocean waves are quite wide, sometimes having a width of a quarter of a mile from trough to trough, the front of the wave as it nears the land is generally in shallower water than the part which is away from the land. The result is that the advancing edge of the wave meets with more resistance on the bottom than the following part and so the wave heaps up and becomes shorter and higher in proportion to its width. Were it not that the wave is gradually reduced in size by the friction it encounters in the shallow water, worn out, indeed, to a great extent by this friction, it would strike so strong a blow against the continents that they would wear away much more rapidly than they now do from the beating of the ocean surges.

When waves start in deep sea they are often thirty or forty feet in height from valley to crest and have a width of a thousand feet or more. When they are come close to the shore, they almost always are reduced until they have a height of not more than fifteen or twenty feet and a width of a few score of feet. As the water becomes shallower the resistance to the onward-going of the wave is so great that the top portion of the surge travels so much faster than the bottom part that it finally tumbles over in the surf wall which is familiar to all who have stood on the sea-shore in times of storm.

Along the ocean-shore when the wind is blowing strongly against the coast, this overfall of the wave impelling thousands of tons of water from a height of ten or fifteen feet to the strand, strikes a powerful blow, one which often can be heard many miles inland from the coast.

Although for picturesque effect it is desirable to behold the action of these surges from the shores of the great deep, as before remarked, by acting in a smaller way, they can be seen at the margins of any pond. In its few hundred feet of journey over the surface of the water of the pool, the wind parts with a portion of its energy, which becomes stored in the waves. When these waves come against the shore, if that shore be somewhat shelving, they topple over as do the ocean's surges: they strike a blow. After any artificial pond

has existed for a little time we always can see where these repeated blows have cut the earth upon its shelving sides so as to form what is called a wave scarf. If we watch this action closely, we may see even with wavelets a few inches in height how the process of erosion goes on. When the wave topples over, it strikes a blow hard enough to be felt by the hand as a very sensible impulse. On ordinary soil, even upon rocks of moderate hardness, this wave action combined with the freezing which takes place in winter breaks up the earthy material and bears it out into the basin.

In part, this return of matter to the sea is accomplished by water taking the substances of the earth or rock into solution and so conveying them away. This solvent action may be complete so that the material does not appear in the water; more commonly it is incomplete and the material is evident in the form of mud. Looking closely we see how this mud is carried away to seaward. Because the tops of the waves move more rapidly than the bottoms, all wave-swept shores have an under-current movement of their waters which sets off from the coast-line toward the deeper waters. Wherever a wave rolls up on a shore it grinds up a certain amount of material. With the reflux of the surge this material is carried off to the edge of the deeper water, the margin of the surf belt, where the *under-tow*, or *sea push* as it is sometimes called, comes in to drag the débris still farther from the coast. On a small basin it requires close observation to perceive this under-tow, but along the ocean the movement outward next the bottom in most cases, is strong; it extends nearly to the top of the water, but practically in all cases there is a surface movement two or three feet in depth toward the shore and an under movement from the depth of two or three feet to the bottom, which sets outward.*

While the waves are scarfing back a bench against the shore upon which they beat, they are building out a shelf composed of all the material they have dragged from the land, except such as may have passed into the state of complete solution and so be borne away for an indefinite distance. Thus it is that along the coast-line of our continents there is always, where the ocean has remained for a long time at one level, a shelf extending far from the land composed of the detritus separated from its original position by wave action and borne by the under-tow and by the movement of tidal currents. The larger part of the sandstones and clay deposits found in our rocks have been formed in such positions, when the portions of the continents where they are now exposed lay beneath the level of the sea and near some ancient coast-line.

If the wider basin on which the observer is studying the action of waves be of considerable size, best of all if it be the sea-shore, he can trace in most cases a number of extremely interesting modifications in wave action. Glancing along a considerable extent of coast-line he will probably find that the shore varies very much in character. Here he has steep precipices at the foot of which the sea beats. There, particularly in embayed portions of the shore, long lines of beach where the waves fall upon pebbles, or sand, and do not attain the firm set land. Watching what goes on along a line of such a diversified coast in times of storm, he may perceive the following interesting series of actions. Where there are steep cliffs the waves striking against the solid rock appear at first sight quite ineffective in their assault. Water even when moving with the speed of ocean surge alone, can effect but little destruction on solid materials. Looking closely, however, the observer almost always will note a quantity of loose stones generally beaten into rounded fragments which are swung with the surf with the incoming of each strong surge. At times of storm he may if his ear be practiced, hear the sharp blows of these fragments of rock as they are hurled against the cliff, sounding above the dull roar of the wave. In fact these masses of stone are used as battering-rams in ancient sieges or as shot in

---

*It may be worth the reader's while to note that many lives are each year lost at our bathing places by incautious persons being swept to sea through the action of the under-tow, which may be apprehended along any shore where heavy surges roll upon the strand. It is best to avoid the risks which may be encountered from the existence of this peculiar current, but if the swimmer finds himself borne out to sea by this movement he should take pains in swimming back to the shore to keep as near the surface as possible. If he is skillful enough to swim in the upper two or three feet of the water, he will often be able to regain easily the shore, while if he allows his body to assume a more vertical position the powerful under-tow may bear him to his death. Great care should be taken to swim in the upper part of the water as near to the margin as possible before trying to set foot upon the bottom, for the under-tow is generally strongest close to the shore and a spent swimmer who tries to find the bottom with his feet may thereby return his body to the strong grip of the current and be again borne outward.—*N. S. S.*

modern assaults to wear away the base of the land ramparts. In time the successive blows of these rock fragments against the base of the cliffs cut a groove next the sea, causing the upper portions to overhang, so that from time to time they tumble in fragments upon the strand and are quickly made use of for further assaults on the shore.

Successive storms blowing now this way and now that, send waves from various points of the compass toward the shore, carrying away the worn fragments of rock from this mill beneath the cliffs, moving them along the shore until they find their way into some bay where they accumulate in the form of a pebbly beach. As soon as the bits of rock are reduced in size and somewhat rounded so that they deserve the name of pebbles and are gathered upon the beach, each wave, even if it be of moderate power, rolls the bits about, rubs them against each other; sharp sand is mixed with the pebbles and as they move to and fro aids to grind them to the state of mud, which is borne away by the under-tow or dissolved in the waters of the sea.

It requires but a glance to perceive that because the waves act within a narrow vertical space they tend to wear down the continents to the state of level surfaces and to distribute the most of the waste in the form of broad plains which constitute the shelf next the shore. Thus on the eastern coast of North America the waves are driving the shore inland to the westward, by cutting away the land and are building on the sea floor a plain which is constantly extending to the eastward. If the continents continuously remained at the same level above the sea, the wave and tidal action would gradually wear it away leaving a vast shoal in its place. At some points where the rocks are of a soft nature, as for instance on the southern coast of the island of Martha's Vineyard, Massachusetts, the sea by this moving action is gaining on the land at the rate of about three feet a year. At the same time the shelf corresponding to this bench made by the waves is rapidly extending off from the shore. But the continents are constantly rising upward: great portions of the submarine shelves from time to time are elevated into the domain of the atmosphere, forming either broad plains or becoming flexed by mountain folds. The great southern plain of the United States, which includes a large part of the Carolinas, Georgia, Alabama, Mississippi, and the whole of Florida, is a portion of such an emerged sea bottom composed of material worn from the older parts of the continent and recently elevated into the field of land. We thus perceive a beautiful contrast between the diverse operations of the solar energy involved in rain and waves. The rains act to cut the lands vertically downward; the waves of the oceans and of lakes, to plane them off in a horizontal manner. In a general way the solar forces fight against the existence of all continents and islands. Left to themselves these solar forces would reduce the earth in the course of time to the state of universal ocean; but here come in the internal forces of our sphere which are constantly at work wrinkling and bending the outer part of the earth in such a measure that the lands always stand above the sea and give a place for the higher forms of organic life.

TRAITS OF HUMAN NATURE.

BY J. M. BUCKLEY, LL. D.

IV.—THE MOLDING OF CHARACTER.

THE foundation of character is nature, the original endowment, or inheritance. In this, however, are various elements, memory, reason, will, imagination, perceptive faculties, senses, emotions, appetites and passions, and the moral nature. There is also a great difference in the amount of force in different persons, and the rule is general that the sexes differ greatly in this respect. Energy is chiefly, but not wholly, dependent upon physical condition and development: chiefly, because we see men of great original force become weak and inefficient on account of physical deterioration, whether the result of old age, accident, or disease; but not wholly, because the history of the world furnishes many instances of an amount of moral and mental force in a frail body, which, if not sufficient of itself to demonstrate the existence of an immortal spirit in man, confirms faith and affords striking

illustrations of the operation of that indestructible principle which makes human beings in a particular sense "the offspring of God."

Some maintain that there is no difference between the natural tendencies of different minds, while others strenuously defend the notion of man's irresponsibility on the ground that he begins life with an irresistible impulse, certain to determine his future conduct. Here, as in most instances, truth lies midway between the extremes. Every parent or teacher knows, indeed every observer of himself and others knows, that there is a great and early manifested difference among children, even of the same blood. One child of the same parents will be obstinate from birth, while another may be placid and acquiescent; one is prone to exaggeration and falsehood from the time he learns to talk, while his brother has so little imagination and so sensitive a conscience as never except by accident to depart a hair's breadth from mathematical exactness. One child, even in the nursery, is bold, and another timid; one prying, while his playmate is not at all inquisitive. Some children cannot understand the distinction between "mine and thine" until they have been severely dealt with. Some will soften at the spectacle of a tear in the eye of a mother, and others can be made to submit only by the application of brute force to the verge of cruelty. Some care neither for love nor force, but can be controlled by the hope of reward.

These constitutional tendencies often may be inherited from one parent or the other, or be totally unlike either; as in chemistry, combinations of qualities not infrequently result in the formation of substances that have but few points in common with the elements of which they are known to be composed.

Nevertheless, it is unphilosophical to say that inherent peculiarities exert in rational beings such power as to determine absolutely their future course. Were a child of the most highly refined family transported to the interior of China and brought up by a Chinese mother and father, knowing nothing of its origin, and entirely cut off from European civilization—if such a child survived—what does the history of the migrations and changes in the human race force us to expect? This: that the child when grown would in most mental and moral respects resemble the adult natives of China; but that close observation would reveal to any competent observer many peculiarities which would readily distinguish it from the inhabitants of that part of the world. In the second generation these peculiarities would be much less marked, in the third, discovered with great difficulty, and in the fourth, wholly obliterated. In Southern Africa, in India, and on the eastern coast of our own continent, where the Norwegians settled a thousand years ago, an abundance of evidence is given on this point. Therefore, considering how character is molded, the original endowments and amount of native force and predisposition must be kept continually in view.

As soon as the child is born, its *physical* wants absorb all the attention it is capable of giving, and that attention is *spontaneous*. Cold, heat, hunger, and thirst cause it to cry; and inward pain to moan or wail according to its intensity. So long as it is physically comfortable it is quiet, and spends a greater part of the time in sleep. After the lapse of a few months interesting changes are observed. The child begins to distinguish faces, to take delight in colors, in a stream of sunshine, in objects in the room, in words, and in gestures. Soon afterward, playthings are introduced, or if withheld, damage is done to furniture and to every thing within the child's reach movable and immovable. Very early the peculiarities of disposition begin to show themselves, and it is apparent whether the child will be ill-tempered or mild, obstinate or obedient.

To this time the natural impulses have had the principal part in the education of the child; it has been too helpless to require much punishment or serious restraint; but now it develops so much physical force prompted by curiosity, is capable of such paroxysms of passion, can be so disagreeable, and inflict such injury upon itself and others that systematic restraint becomes necessary, and punishment is demanded, both for the child's good and the protection of the household. This restraint and punishment may be irregular and capricious, accomplishing little good; or judicious and tempered with mercy, while not destitute, if essential, of severity, and thus become an educating influence of the first order.

The two primary elements in the formation of character are thus seen to be gratification, the result of impulse or instinct; and restraint, made necessary by the increasing ac-

tivity not yet guided by reason. During this time the child is accumulating *experience*. A multitude of sensations are being stored in his memory. He discovers that fire burns and "dreads the fire"; that a fall down the stairs is not safe; that some children are more powerful than himself, and cannot be crossed with impunity; that overeating and exposure cause sickness, and that sickness has many unpleasant accompaniments. He becomes a marvelous reader of human nature as embodied in the mother and the father; an amazing system of telegraphing through the eye and telephoning through the voice is established. Children learn to dissimulate and excuse; how to move their mothers; and where different courses are necessary to persuade fathers. This is, indeed, the formative period.

Companions now appear upon the scene, and the imitative principle comes into play. School instruction, both secular and religious, the influence of the character and personality of the teacher and the system of discipline employed, become powerful factors in the great problem of human character. Meanwhile the youth is considering the causes and effects of things, and sits in judgment on the actions of others, conscience meanwhile asserting the merit and demerit of personal conduct.

The development of *conscience* I believe to be more backward than many imagine. I mean by conscience that process of reflection and act of decision which, when a moral question is presented, spontaneously determines, without regard to the consequences or to the opinions of others, whether it be right or wrong. But, as the mother teaches the child to pray, and the father's example, if it be good, serious counsels, and the judgments pronounced in the family and by teachers of various words and actions that pass under review, fill the mind and recur under the laws of association, and a great change is wrought in the way of looking at things. Whereas before this, the child was governed either wholly by impulse, or by a comprehension of the consequences, good or bad, which might follow an action, there is something within, which speaks without being asked, saying, "Pause, this is wrong," or after a moment's thought approves and permits. If the youth acts in harmony with this voice, and this becomes the habit of his life, he is called a conscientious person. But if he gives no heed to the inward voice, he soon becomes reckless and hurries on in the downward path.

We may now suppose him to be old enough to attract attention as a distinct person; heretofore he has been lost or obscured in the family life, his parents standing between him and the public; but now he is recognized as a member of the community, and those who know him, form opinions of his *character*. What he has been doing, how he has felt, what he has thought, exhibit themselves in habits. If kind, industrious, attentive to school or business, loving home, hating dissipation, anxious to learn, disposed to seek the society of the good, interested in church life and work, these all strengthen with the daily repetition of the acts which make up such a life. But if he has gratified his appetites and become a glutton, already it shows itself in his thick lip, heavy, sleepy look, and general torpor. If fond of the society and haunts of the dissipated, he is recognized as the companion of riotous men and wine-bibbers. It is thus that the drunkard is evolved from the innocent boy.

If he has learned to treat with deference the opinions of others, only great excitement can cause him to assert himself; but if from earliest childhood he has loved to talk of himself and his achievements, and has been encouraged in it by his parents and teachers he renders himself odious by the incessant celebration of his own praises. If from the beginning he has yielded to his temper, and has been in the habit of resenting every thing with a sharp word or a blow, and has brute force sufficient to sustain himself, he becomes a bully; and if weak, crafty and revengeful.

Those who observe men have their opinions of them which no theorizing can change. They know that one man is not to be trusted; another is honest but so irascible that it is impossible to do business with him in peace; that this man is certain to become intoxicated, and his neighbor equally certain not to do so; that one will forgive and another never, while another will forgive but cannot forget. They are sure that one workman always does his best whether wages are high or low, and his next door neighbor is faithful only when watched; and so through the whole circle of possible manifestations of character.

Certain *modifications* of natural tendencies must be considered at this stage of the investigation Sickness often obstructs normal de-

velopment, and causes one who would have been a forceful character to become weak and even imbecile. Such results may occur in infancy, childhood, or youth. Disease principally affects the disposition, causing one who would have been frank, to become suspicious and treacherous; occasionally it produces a morbid tendency to steal; and so it happens that the recovery of children may be a much greater misfortune than their death would have been. Where such evil effects do not follow, the influence of sickness in diminishing the force of discipline, causing undue indulgence, leading parents to refrain from "crossing the child," is often very bad, and not infrequently ends in the ruin of the character.

Thus far we have proceeded as if the child were a mere animal operated upon by external influences, and to a very slight extent under its own control. This has been necessary for the sake of clearness; but we know that at a very early point, how early cannot be determined, will is exercised. The child thinks, reasons, decides. For a while, indeed, training proceeds with children just as it would with lower animals. It has been remarked by a philosopher, that "you cannot cure a dog of committing depredations in the *cellar* by punishing him in the *barn*"; and it would be useless to treat a little child in any other way than that which would prove efficacious in the lower animals. The connection must be established between the act and the punishment. Not until the power of reflection and choice has been attained, the mightiest though not the most violent of forces may be brought to bear upon it.

This gives importance to the next inquiry, which is, *Are sudden and radical changes possible in character?*

The first appeal must be to facts. Men who had been intemperate for years and sunk so low that the public had lost confidence in them, and cast them out, have suddenly reformed and afterward have not drunk a drop of liquor of an intoxicating kind. Some of them are filling important positions in the church, in the service of the state, and in the business world. Most of them reformed suddenly after trying in vain to break off gradually.

At the other extreme, men and women who had not been intemperate, but total abstainers, under the pressure of a great calamity have become in a short time actual drunkards. Dishonest men have reformed and afterward to the close of life been respected and trusted. Many good men have fallen into temptation, committed great sins, and then having lost hope, given themselves over to a corrupt life. Even misers have suddenly become liberal and remained so. This is infrequent, but such cases are known. Mr. Dickens expresses this truth in these striking words: "Men's courses foreshadow certain ends; but if the courses be departed from, the ends may be changed."

It is often the case that men lose interest in the things which at one time absorbed them; which putting an end to the causes of many actions which are no longer performed implies that the character had undergone an astonishing change.

Should it be said that such changes as these are not radical; that the character remains the same, though under the influence of certain motives the conduct differs, the reply is that this, if carried to a logical conclusion, would destroy the meaning of the word. Character is the sum of a man's habits, modified by the influence upon his thoughts and feelings of the principles which in the depths of his soul he believes.

A failure to recognize this, occasions much perplexity; for example, the character of the same man manifested in business and in society may seem a contradiction. In business he may be sharp and exacting; in social life, genial and kind. Yet there may not be so great a dissimilarity; for what makes a man sharp and driving in business? It may be the desire to surpass others, or his sense of the fitness of things, or his native energy. But in giving money the same elements may lead him to wish to surpass others; or he may think that in business it is better for all concerned that he should do exact justice, and then having a sense of responsibility to God he may give as systematically as he works. A man may be a tyrant at home but obsequious elsewhere. A heart-broken wife, driven nearly crazy by the misconduct of her husband, whom the outside world considered a model of gentlemanly character and deportment, thus expressed herself to a friend: "My husband is a street angel but a home devil." There is no real contradiction in these terms. Selfishness was the cause of both. At home he gratified his brutal propensities because too selfish to deny himself; abroad he was polite because he found it to

his advantage to be so. Richelieu * was polished and placid among diplomats and before his sovereign; among his servants he was a monster of injustice, and yet the character of his life reveals the fact that the contradiction was only seeming. Character may admit of great seeming discrepancies of every kind, as when a miser under the influence of a great appeal becomes liberal, but afterward regrets it and endeavors to avoid paying.

Character is being formed continually. It is for that reason that Solomon says, "A child left to himself bringeth his mother to shame"; and a writer whose name is unknown to me strongly says, "A father who allows himself to be utterly absorbed in worldly affairs; who makes manifest to the quick perception of childhood that the pursuit of gain is the best business of life; who indulges himself in vices that cannot long be hidden from the eyes of his sons; who is coarse in his speech and vulgar in his language, or who preserves an icy dignity which repels confidence; who speaks contemptuously if he speaks at all of the culture of the intellect; who does nothing to develop the taste and encourage the generous energies of his children,—such a father, when shame and anguish come of juvenile ill-doing, may then remember how widely different might have been the result if the highest of duties had been faithfully performed. If to this negligence has been added the evil of an over-indulgent mother, of a weak woman who will not believe that her beautiful boy can ever go wrong, of a silly and unfaithful wife, who secretly takes the side of her son against her husband should he make the feeblest effort to avert the impending ruin, you may be sure that the ruin of the child is predestined."

The foregoing is not an extract from a book of sermons, but from an editorial in an important periodical, written to point the moral of a terrible social fall which then absorbed public attention.

* Armand Jean, Cardinal and Duke de. (1585-1642.) A great French statesman.

End of Required Reading for February.

BROWNING.

BY OLIVER FARRAR EMERSON.

HUMAN at heart-core, Browning, thou dost know
The soul of man in all its various thought,—
To turmoil of its unbelief hast brought
The strong man's help, assurance; for below
The seeming roughness of thy verse doth show
A heart warm for humanity, and fraught
With burden for the present, bravely wrought
In scorn of flatterer's praise for high and low.

No morbid melancholy thine, no fear
Of death or ruin to aught true or good,
No trembling in despair, but firm throughout,
Courageous, resolute, with sight of seer,
The poet's fire, the hero's hardihood,
And manly faith unsullied by a doubt.

MODERN ENGLISH POLITICS AND SOCIETY.*

BY J. RANKEN TOWSE.

NUMBER IV.

NOW that some description has been given of the manner in which the two branches of the English legislature are organized, of the relations which they bear to each other, and of the functions of the chief executive officers. it is time to say something about the men who are most prominent in the discussion and conduct of British public affairs. It will not be possible, within the limits of this article, to enter at length into biographical or political detail, or even to mention many of the men who fight in the front ranks of party warfare, the sole object being to give rapid sketches of acknowledged leaders, sufficient to convey an intelligent idea of their personality, their views, and their influence. In the selection of them no particular order will be observed.

Although he is not now in office, the fame of William Ewart Gladstone overshadows his surviving contemporaries so completely that his name naturally suggests itself as the first for consideration. This much will be allowed, doubtless, even by his political enemies, of whom he has always had his full share. He was born in Liverpool on the 29th of December, 1809, and was the son of Sir John Gladstone, a rich corn merchant, whose wife was the daughter of Andrew Robertson, of Stornoway. He was educated at the famous school of Eton and at Christ Church College, Oxford, where he took high honors both in classics and mathematics. In those early days he was a High-churchman and a zealous Tory, having inherited his father's principles, and he defended his views with conspicuous ability and eloquence in the debates at the Oxford Union, which then numbered among its members many young men destined to achieve national reputation.

Soon after the passage of the first Reform Bill in 1832, he was elected Member of Parliament for Newark, in the Tory interest, having been nominated by the Duke of Newcastle. His first speech in the House was delivered in May 1833. It was in the debate on the slavery question, and he expressed himself strongly in favor of enfranchisement, but uttered a note of warning against too hasty legislation. His first public offices, were those of Junior Lord of the Treasury and Under Secretary for the colonies. In 1841 he accepted office under Sir Robert Peel as Vice-president of the Board of Trade and as Master of the Mint. He took an active part in the Corn Law debates, and was said to have been the author of the revised tariff scheme. He became President of the Board of Trade but resigned office in 1845, being opposed to the establishment of non-sectarian colleges. In 1846 he returned to office under Sir Robert Peel as Colonial Secretary, sitting as member for Oxford University.

On the death of Sir Robert Peel in 1850 he made the trip to Italy, which resulted in his contracting a warm friendship with Cavour and Garibaldi, and in a marked modification of his political principles. He cut loose from the Tory party, but did not immediately join the Liberals. In 1859 he became Chancellor of the Exchequer in Lord Aberdeen's Cabinet, and at once established his reputation as a financier of the first rank, while the charm of his eloquence and his matchless powers of arrangement and illustration made the presentation of his budget one of the events of the parliamentary year. In the general election of 1865 he was defeated at Oxford, but was returned for South Lancashire amid extraordinary demonstrations of popular favor, and when Earl Russell became Prime Minister he was made the leader of the House of Commons. It was in 1867 that he made his famous declaration in favor of the disestablishment of the Irish Church, over which political feeling raged long and furiously. In 1869 he became Prime Minister for the first time, and under his leadership the Irish Church was disestablished, the Elementary Education Act and the Irish Land Act were passed, the principle of purchase in the army was abolished, and religious tests in the universities were done away with. He was defeated in 1873 on the Irish University Education Bill and Disraeli returned to office.

---

*Special course for C. L. S. C. graduates.

Mr. Gladstone then retired temporarily from the Liberal leadership, but upon the dissolution in 1880 he again assumed command, issuing a stirring manifesto, and beginning a campaign in Midlothian, where his eloquence created a veritable tempest of enthusiasm. He again became Prime Minister and carried many important measures, including the third Reform Act and the Redistribution of Seats Act. In 1885 he and his ministry resigned, and the Marquis of Salisbury assumed the direction of public affairs, but his tenure of office was short, and in January 1886, Mr. Gladstone became Prime Minister for the third time, and introduced his plans for Irish legislation which resulted in the splitting of his own party, and the re-establishment of a Tory government, supported by the disaffected Liberals. The momentous vote upon the Home Rule Bill, which was the cause of his overthrow, was taken upon the 8th of June, 1886. The present aspect of the question involved will be considered in the next article.

Bare as is this skeleton outline of the great liberal leader's career, it will suffice to indicate the extent of his influence upon English history of the last half century, and the broad tendencies of his mind. Although now an octogenarian, his mental activity is unabated, while his physical strength is preserved in a most remarkable degree. In his threefold capacity of orator, statesman, and scholar he is the foremost Englishman of his time. Scarcely a month passes that does not afford new testimony to the vigor and comprehensiveness of his intellect, which seems to find no topic too small or too large for investigation. Younger men would be exhausted by the labors which he undertakes as recreations, and the contributions to every form of literary, artistic, political, social, or scientific discussion which fall almost incessantly from his lips or pen amply justify the hopes of his followers that he may survive to lead them once again to victory.

Between him and his chief political opponent, the Marquis of Salisbury, the present Prime Minister, there is the widest possible contrast in disposition, convictions, and personal appearance. Mr. Gladstone's spare and wiry figure, and pale, eager face, with its broad and lofty brow, strong and flexible mouth, aquiline nose and dark flashing eyes, bespeak his insatiable energy and mark him as the representative of action and progress. The Marquis is a man of large, heavy, and rather awkward figure, with a scholarly stoop of the shoulders, a great expanse of rounded forehead and rather heavy features set in a frame of bushy beard. He resembles a rural philosopher more than a statesman and diplomat. In reality he is a man of many and varied accomplishments, a finished and graceful classical scholar, a chemist of note, an excellent linguist, a powerful and fluent but not brilliant speaker, and a most incisive writer. His pen contributed largely to the success of the *Saturday* and *Quarterly Reviews* in their earlier and most brilliant days. Born in 1830, he too was educated at Eton and Christ Church, and entered Parliament as member for the family borough of Stamford in 1853.

In Lord Derby's ministry of 1866 he was Secretary of State for India, but separated himself from his colleagues on the question of an extension of the franchise. When he entered the House of Lords as Marquis of Salisbury, upon the death of his father in 1867, his ability as a debater soon gave him a position of leadership, and he again became Secretary for India in Disraeli's Cabinet in 1874. In 1876 he took part in the Constantinople Conference which ended in the Treaty of San Stefano, and, later on, he was the companion of Lord Beaconsfield (Disraeli) at the more famous congress at Berlin. In 1878 he became Secretary of Foreign Affairs for the first time, and upon Beaconsfield's death in 1880 he succeeded him, by general accord, as the leader of the Conservative party.

When the Gladstone ministry resigned in 1885 he formed a cabinet in which he was Premier and Secretary of Foreign Affairs, but held the reins of government for a few months only, having been defeated in his opposition to Jesse Collings' motion in regard to providing allotments of land for laborers. In the following year, as has been mentioned already, Mr. Gladstone in his turn experienced a heavy defeat in his Irish policy, and the Marquis resumed the authority which he now holds. Throughout his public career he has clung to the Conservative principles in which he was reared, and always has opposed any thing in the nature of uncertain political experiment. He believes in the wisdom of a firm, if not aggressive, foreign policy, is a zealous supporter of the authority of the Crown and of the Established Church, and is generally supposed to be averse to the

adoption of liberal measures for the mere purpose of keeping Tories in power.

The third prominent figure in the English politics of to-day is the Marquis of Hartington, whose withdrawal from the Liberal ranks upon the introduction of Mr. Gladstone's Home Rule policy for Ireland, led to the formation of the Liberal Unionist party and the firm establishment of the Tories in power. His influence is very great, not only politically, by virtue of his character and abilities, but socially as the heir to the great dukedom of Devonshire. He was born in 1833, was educated at Cambridge University, and entered Parliament as member for North Lancashire, in the Liberal interest, in 1857. Since then he has almost always been in public life. After holding two or three minor offices, he was appointed Secretary of War under Lord Russell, in 1866, and, later on, served as Postmaster-General and Chief Secretary for Ireland under Mr. Gladstone. Upon the temporary retirement of the latter in 1874, he was formally elected to the leadership of the Liberal party, but when Lord Beaconsfield was defeated in the general election of 1880 he declined the premiership, preferring to serve again under his old chief, Mr. Gladstone, first as Secretary for India, and then at the War Office. He thus gained valuable experience in several widely different branches of the government.

When the Home Rule measure was introduced he opposed it because it was not applicable to England, Scotland, and Wales, and he himself moved the amendment which resulted in Mr. Gladstone's overthrow. Recognizing his influence, Lord Salisbury offered to serve under him if he would accept the premiership, but he again refused this great office, although he pledged himself to support the Tory ministry in the Lower House. When Lord Randolph Churchill cut loose from the Tories, Lord Salisbury again offered him a Cabinet position which he once more declined. He has, however, lent his most active support to the existing ministry, and in recent speeches has been very plain-spoken in his opposition to the policy of Mr. Gladstone, although his personal relations with the Liberal leader are entirely friendly.

Lord Hartington is an admirable debater and stump-speaker, with a broad grasp of facts and a strong faculty of arrangement. He is noted for his imperturbability of manner, which is unaffected by the most acrimonious debate.

Lord Randolph Churchill is one of the most brilliant and interesting of the younger members of the Lower House, although it would be extremely hazardous to predict his political future. His course has been comet-like, but so erratic as to make him almost as much an object of terror to his friends as to his foes. He is the second son of the late Duke of Marlborough and was born in 1849. In 1874 he entered Parliament as conservative member for Woodstock and delivered a maiden speech, which was highly commended.

It was after the disastrous Tory defeat in 1880 that he began to distinguish himself in the House as a dashing debater, who was almost as likely to attack his own side as his opponents. He allied himself with Sir John Gorst and Sir Henry Drummond-Wolff, and the three were known, partly in joke, as the Fourth Party. The Liberals assailed him vigorously and the Tories regarded him askance, but he followed his own line, hitting right or left as it pleased him and always commanding respectful attention. In a famous letter to the London *Times* he audaciously read a lecture to his party which excited vast indignation, but did not prevent his election as Chairman of the National Union of Conservative Associations.

After this he was generally regarded as a Tory leader, in spite of his youth, and won great popularity in the country by his able, but reckless and often contradictory addresses. In the Conservative administration of 1885 he was Secretary for India, and in 1886 he was promoted to be Chancellor of the Exchequer and leader of the Lower House. This position he resigned after a few months in consequence of some opposition to his views on army and naval estimates, and since then he has conducted himself with his wonted puzzling independence, now delivering an address almost radical in its tendencies, and now uttering a vigorous defense of the Tory policy. The elasticity of his views has exposed him to the criticism and mistrust of both parties, but he is a very positive force in contemporaneous politics, nevertheless, and is likely to remain on the surface as long as he lives. His marriage to an American girl makes him an object of interest in this country.

Arthur James Balfour, the Chief Secretary of Ireland, is only a few months older than

Lord Randolph, and has come to the front in public life with almost equal rapidity. He was born in 1848, educated at Cambridge, and entered Parliament at an early age. He acted as secretary to his uncle, the Marquis of Salisbury, in the Foreign Office, from 1878 to 1880, and in 1886 was promoted to his present position, after serving for a short time as Secretary for Scotland. He introduced the Coercion Bill and has enforced its provisions since its passage, with a decision which has won him the applause of his friends and the bitter denunciation of his political opponents. His delicate appearance and rather lackadaisical manner were at first the objects of considerable ridicule, being accepted as tokens of effeminacy, but he is no longer suspected of that particular weakness. The nerve and endurance which he has displayed in a task of exceeding delicacy and difficulty, have surprised even his friends and mitigated the asperity of his enemies. His policy includes a scheme of land purchase of which more will be heard hereafter.

Joseph Chamberlain is another political leader whose name is well-known in this country, not only as the husband of an American woman, but as one of the commissioners sent to Washington to negotiate a settlement of the Canadian fishery troubles. He was born in London in 1836, and for many years was at the head of a great screw-making firm in Birmingham, of which city he has been mayor several times. He first distinguished himself by his active promotion of public improvements and a series of articles containing advanced views on politics and education. He was closely associated with the organization of the Birmingham Liberal Association, or "Caucus," and has represented that city in Parliament since 1876.

From the first he was the recognized leader of the Radicals, and his influence and genius for organization were recognized by his appointment to a Cabinet position by Mr. Gladstone in 1880. After his retirement from office in 1885 he declared himself in favor of free schools and the creation of small tenants and yeomen farmers. He disagreed with Mr. Gladstone's Home Rule policy and has acted of late with the Liberal Unionists.

A few months ago he furnished a striking proof of his power in Birmingham by settling an acrimonious dispute that had arisen over the election of a successor to John Bright. Mr. Chamberlain's Radicalism is supposed to have undergone some modification recently. He is a man of most shrewd and practical mind, a thoroughly skilled politician and a vigorous, logical, and entertaining speaker.

Mr. John Morley, who is regarded in some quarters as the probable successor of Mr. Gladstone, won his earliest repute in the domain of letters. He was born in Blackburn in 1838 and was educated at Oxford, where he took high honors. As a historian, biographer, critic, and essayist, his name has long been familiar to all scholars. He also achieved brilliant success as an editor of various reviews, and of the *Pall Mall Gazette*. In 1883, after several unsuccessful attempts elsewhere, he was elected member for Newcastle, and in due course became Mr. Gladstone's Chief Secretary for Ireland. From the first he has been an ardent supporter of the Home Rule scheme, and one of the most able. Recently he has shown a disposition to dissociate himself from the most radical wing of the Liberal Party, and has avowed himself a firm believer in the principle of monarchy, and an opponent of the eight-hour system. His speeches are full of learning and models of literary style. His convictions are strong and his independence and honesty absolute.

Sir William Vernon Harcourt, another of Mr. Gladstone's foremost lieutenants, was born in 1827. After taking double honors at Cambridge, and serving as professor of international law, he entered Parliament as a Liberal, and has been constantly in the public eye ever since. He is the author of the famous "Historicus" letters of the London *Times*. As a debater he is ready and brilliant, a hard hitter with a telling vein of broad humor. His opinions, however, are liable to change and he is not entirely trusted as a political leader. At the present time he is one of the most vigorous champions of the Home Rule cause, but there are some doubts as to how far in that direction he would be willing to go. His imposing bulk and emphatic manner make him a conspicuous figure in the House.

Yet another Liberal leader, and, perhaps, one of the most promising, is the Earl of Rosebery, who has received many tokens of marked favor from Mr. Gladstone, who made him Secretary of Foreign Affairs, in 1886, when he was only thirty-nine years old. His social position and his great wealth, partly derived from his marriage into the Rothschild family, confer upon him great advantages. The Reform of the House of Lords and Im-

perial Federation are two of the topics with which he has identified himself. He is a Home Ruler.

Space will permit only the briefest reference to other prominent public men not hitherto mentioned. The first of these perhaps is George J. Goschen, the eminent financier, one of the most earnest opponents of Home Rule and the present Chancellor of the Exchequer. Henry Laboucher, the Radical leader, has brought himself into notice by his audacity, his wit, and his profound cynicism. He assails all kinds of abuses with great effect, but his exaggerations prevent him from being regarded very seriously. Sir Charles Dilke, one of the greatest living authorities on Foreign Affairs, is trying to resume the career which ended some time ago in a terrible scandal, but with what success remains to be seen. Charles Bradlaugh, the atheist, who had so hard a fight to establish his legal rights in the House, has won general respect by his ability, honesty, and industry, and is a power in the Radical camp. The brilliant advocate and Home Ruler, Sir Charles Russell, is almost certain to make a political as well as a legal reputation, and Sir Michael Hicks-Beach, a former leader of the House of Commons, may yet be seen at the head of a Tory ministry. The Duke of Argyll, Lord Derby, Lord Granville, and Lord Selborne, great names in the past, have probably finished their life work.

ENGLISH CRITICS AND ESSAYISTS.*

BY PROFESSOR W. M. BASKERVILL, A. M., Ph. D.
Of Vanderbilt University.

IN some remarks on the translating of Homer the late Matthew Arnold said: "Of the literature of France and Germany, as of the intellect of Europe in general, the main effort, for now many years, has been a critical effort; the endeavor in all branches of knowledge, theology, philosophy, history, art, science, to see the object as it really is." When this was written Mr. Arnold thought "almost the last thing for which one would come to English literature" was this criticism, which he defined as "an interested endeavor to learn and propagate the best that is known and thought in the world." To a great extent this reproach is no longer just. Englishmen are now better acquainted with the intellectual and spiritual purposes of Europe and America, and they have a more intimate knowledge of Greek, Roman, and Eastern antiquity, as well as of the life and doings of their great Northern ancestors, than at any former period. Many English men-of-letters now approach their chosen fields of labor with an equipment such as was not possessed by writers of any former time. The number, too, is so great that a paper of this length would scarcely suffice to catalogue the names. Their books, moreover, are exceedingly readable; for they combine German scholarship and accuracy with French taste and elegance. Almost all write excellent verse, many love music and painting and sculpture; some are travelers, ethnologists, and scientists, and all are perfectly acquainted with English literature. A few examples will give a general view of the wonderful versatility and activity of the whole class.

John Morley, the editor of the English Men-of-Letters Series, is worthy of a leading place among these writers. He is a fine specimen of the scholarly statesman and oftentimes gives us critical studies of a political nature. Born in 1830, he was educated at Lincoln College, Oxford, receiving B. A. in 1859 and M. A. in 1873. Like many other English literary men he was called to the bar, but devoted his time to literature. Not only as a writer but also as an editor and as a statesman he has won signal success. At first he had control of the *Literary Gazette* and then he became successively editor of the *Fortnightly Review* (1867–82), of the *Pall Mall Gazette* (1880 to August 1883), and of *Macmillan's Magazine* until 1885. His chief glory with us, however, as editor is on account of that admirably planned and well executed series of English Men-of-Letters in which more than thirty volumes already have appeared. In this series Mr. Morley has written only one volume, "Burke."

In politics Mr. Morley at first was unsuc-

* Special Course for C. L. S. C. graduates.

cessful, failing in two elections and not gaining a seat in Parliament till 1883. At once, however, he became a power in the House and shortly afterward the trusted lieutenant of Gladstone. When the Liberals came into power in 1886, Morley was appointed Chief Secretary to the Lord Lieutenant of Ireland with a seat in the Cabinet. He is a firm believer in Home Rule for Ireland and in non-intervention in European affairs. In home politics he is a Radical and next to Gladstone's his utterances carry with them most weight at home and abroad.

His writings, collected now into ten volumes, appeared as follows: "Burke" (1867), "Voltaire" (1872), "Rousseau" (1876), "Diderot and the Encyclopædists" (1878), "Cobden" (1881), an essay on "Compromise" (1874), and three series of Miscellanies (1871, 1874, and 1877). A new volume from his pen, "Walpole," in the Twelve English Statesmen Series has just appeared and two more, "Chatham" and "Pitt," are announced. His works are chiefly critico-biographical studies of a political nature and are marked by a "sober elevation of thought" united to "unfailing literary tact."

Mr. Morley is generally considered "one of the largest minded, most enlightened men of contemporary England." As a writer he possesses communicative eloquence the more attractive because sustained.

Edmund Gosse (born 1849) is the literary man pure and simple. He is a son of the naturalist Philip Henry Gosse, F. R. S., who between 1839 and 1850 visited our part of the world and made explorations, the results of which were published in a series of volumes, "The Canadian Naturalist," "Letters from Alabama," "The Birds of Jamaica," and "A Naturalist's Sojourn in Jamaica." He has also written on theological subjects and his published works amount to nearly fifty volumes. His mother, too, was a woman of great intellectual power, a Greek and Hebrew scholar, and a writer of devout books and tracts.

Edmund Gosse's early life was rigid and narrow. A kind Quaker stepmother, however, opened up a new life for him, had him put to school where the lad found congenial sports and comrades. In 1866 his father brought him to London to earn his own living and through the influence of Kingsley a place was secured for him in the British Museum. Finding his education so deficient, young Gosse set to work to educate himself systematically. He learned the continental languages rapidly—made frequent trips to the north of Europe and later came to America.

His first volume, "Madrigals, Songs, and Sonnets," was brought out in 1870 with a friend, J. A. Blaikie, and would have been altogether a failure, if it had not introduced him to Rossetti, Swinburne, and others. In 1871 he began to write for the *Spectator*; and gave an account of his adventures in the Lofoden Islands in *Fraser's*. In 1873 his first separate book of verse, "On Viol and Lute" appeared, and then followed "King Erik," "New Poems" (1879), and "Firdausi in Exile" (1885). He began his critical work with "Studies in Northern Literature," and has since published a charming "Life of Gray," bringing out shortly afterward an excellent complete edition of Gray's works a biographical and critical introduction to the "Poems of Toru Dutt," about twenty-nine articles in Ward's anthology, "Congreve" in the Great Writers Series, besides numerous articles in the *Academy*, the *Saturday Review*, and other leading literary English and American periodicals.

In 1886 he delivered six lectures on Shelley at Trinity College, Cambridge. But his two chief works are "From Shakspere to Pope," a series of lectures delivered in Boston, New York, and at the Johns Hopkins University and Yale College in 1885, and "Eighteenth Century Literature" (1889).

As a critic Mr. Gosse is careful and painstaking and sound in his judgment, but he lacks the grasp and incisiveness, as well as the broad and generous culture of a Lowell or an Arnold.

Andrew Lang (born 1844), though a typical Oxford scholar, is a native of Scotland, and "to him Ettrick and Teviot, rivers of Scotland, are better than all the waters of Greece and Italy, and the kingdom of Galloway 'with the smell of bog-myrtle and peat,' more than Arabian myrrh and frankincense." Still he is an out-and-out university man, though he is not so devoted to criticism as Leslie Stephen, Saintsbury, and some others. He first began as a translator and his prose versions of the Odyssey and the Iliad, and of Theocritus, Bion, and Moschus received hearty praise and universal commendation.

"Ballads and Lyrics from old France" (1872), "Ballades in Blue China" (1881), "Helen of Troy" (1882), and "Rhymes à la

Rode" (1885) reveal the poetic side of his nature. Though his poetry all belongs to our "new-fangled minstrel times," there is a charming naturalness about it. He foregoes, however, the "criticism of life" in his poetry and gives us with the daintiest and most perfect workmanship pictures of life as men live it, and pictures of the world as it appears. In Ward's "English Poets" the articles on Gawain Douglas, H. Constable, and George Chapman bear his signature, and his essay on Poe is considered "the best that has been written." Another on Matthew Arnold shows the spirit of the true Oxonian.

Mr. Lang is not only a scholar but he is a special student of folk-lore, and in an introduction to Grimm's "Household Tales" (1885) he surveys the whole field of folk-lore, giving the various theories connected therewith, including his own. In "Custom and Myth" which appeared the year before, he propounds a different theory from that held by the philologists. His plan is to account for myths by the comparative method, going back to the childhood of the races.

In 1886 he began to edit a series of English Worthies, brief biographies of soldiers, statesmen, reformers, actors, authors, scientists, and others. His most charming work is "Letters to Dead Authors." In this his clear, pure, and beautiful English, his spontaneous sparkle of wit and fancy, his critical insight and delicate appreciation are found at their best.

For a while he was in bad health, but the number of recent articles in the American magazines, as well as in the English periodicals, lead us to hope that his health has been thoroughly restored.

John Addington Symonds (born 1840) shows perhaps the high-water mark of English university training. He was educated at Harrow and at Balliol College, Oxford, where he obtained the Newdigate prize and a first class in classics. In 1872 he was elected to a fellowship at Magdalene College and in 1873 he won the English prize essay. Like the other critics and essayists Mr. Symonds is a writer of verse and has published several volumes of translated and original poems,—"The Sonnets of Michael Angelo Buonarotti and Campanelli (1878); "Areinci Figura" (1882), "Vagabundi Libellus" (1884); and "Wine, Women, and Song" (1884). These are the works of a scholar rather than of a poet. His greatest work is the "Renaissance in Italy" (1875–76), a singularly attractive presentation of a singularly attractive subject. Mediæval despotism, the revival of learning and of painting and their decay, the rise of modern music, the Inquisition, etc., are themes worthy of the immense labor and pains that have been given to them in these volumes. His other works are an "Introduction to the Study of Dante" (1873), "Studies of the Greek Poets" (1873–76), "Sketches in Italy and Greece" (1874), "Sketches and Studies in Italy" (1879), "Italian Byways" (1883), "Shakspere's Predecessors in the English Drama" (1884), "Shelley" and "Sir Philip Sidney" in the English Men-of-Letters, and "Ben Jonson" in the Great Worthies Series. These monographs are simply models of their kind,—clear, impartial, concise, based on due knowledge and always interesting. The "Greek Poets" and the "Predecessors" have no rivals in our language. Few writers have the gift of presenting such accurate studies in such fascinating, nay entrancing, language.

Equally worthy of mention are Professor Edward Dowden, the Shaksperean scholar and author of "Shakspere, His Mind and Art," "Southey" in the English Men-of-Letters, and who has in preparation a history of Nineteenth Century English Literature; Leslie Stephen, the admirable editor of the "Dictionary of American Biography" and the author of "A History of English Thought in the Eighteenth Century," "Hours in a Library," "Johnson," "Pope," and "Swift" in English Men-of-Letters, and many other valuable works; Frederic Harrison, the brilliant Positivist essayist; Richard Hutton, clear, sound, and orthodox; Saintsbury, Jebb, Mahaffy, and especially Stoppford Brooke, whose incomparable "Primer of English Literature" contains the best criticism to be found within such compass in the language. But the remainder of this article must be given to one who rises above and sits altogether apart from all the rest, a veritable king of men,—John Ruskin.

"The greatest living master of English prose" was born in London in 1819. In *Fors Clavigera* and in "Praeterita," Ruskin has given us pictures of his home life and we can see him reading the Bible through from beginning to end with his mother, omitting nothing, slurring nothing—"the one *essential* part of my education," he says in after years—and can get further insight into that

home life, where, "peace, obedience, and faith" were instilled and where "the habit of fixed attention with both eyes and mind" was formed. We read of the travels with his father over England and of the first journey to Italy, of his first acquaintance with Turner's pictures, through Rogers' "Italy," of the gentleman-commoner at Oxford, and all the interesting events of the great man's early life, as he has told them himself in his own inimitable style and manner. His first book, "Modern Painters" (1843), took the world by storm, and, as is usual in such cases, it met with fierce opposition. But allied to genius and profound conviction there was in Ruskin "an imperturbable and magnificent self-conceit" which met thunder with thunder. For the editor of *Blackwood's Magazine*, which was especially severe on the "Oxford Graduate," as Ruskin signed himself, he solicited "the respect due to honest, hopeless, helpless imbecility." This work brought about a complete revolution in modern art and the estimation of artistic qualities. Begun in vindication of the fame and genius of a Turner, it grew into an acute analysis of truth in painting and a rigorous comparison of the old masters with the modern English landscape painters. Twenty years were spent on it before it grew from one to five volumes—"undoubtedly the greatest critical treatise ever written on art and one might say on literature and nature as well."

Meanwhile he was busy on other great works, "The Seven Lamps of Architecture," "The Stones of Venice," in which he aims to show that "all great architecture is the exponent of national virtue, and all debased architecture that of national vice and shame." It will thus be seen that even in art Mr. Ruskin is first of all a moralist and in his studies he became convinced that all true art was identical with truth—"that an appreciation of the truth in art reveals to him who has it the truth in every thing."

For a long time Ruskin was in doubt whether to give himself to the church or to art. The latter at first prevailed; but since 1860 his true position has been higher than that of art critic. He has become a moralist and a reformer and his passionate love of humanity has controlled his life and his writings. Ruskin has been described by one who knew him intimately as "a man reared and molded in the straightest Puritanism, abhorring uncleanness of all kinds, generous to extravagance, moved by the noblest humanitarian impulses, morbidly averse to any thing that partakes of sensuality, and responsive as a young girl to appeals to his tenderness and compassion." These facts must be kept in mind by those who wish to understand his life or to comprehend his writings. His pen is devoted chiefly to social and educational subjects; his wealth to endowing museums, opening art schools, establishing improved dwellings for the poor, aiding young men and young women to get educations, founding an ideal community, helping the suffering. Of $800,000 inherited from his father only $60,000 remain. His later writings, "the legions of little books with parody-provoking titles," need not be cited. The beautiful "Sesame and Lilies" is worthy of exception, if for no other reason, because it inspired that noble discourse entitled "The Queen" in R. Heber Newton's "Womanhood." It is in this respect that Ruskin is at his best—as an inspirer. He is a great writer, "fresh, eloquent, audacious," and his readers feel a fertilizing element flung into their minds, one of nature's seeds which must bear fruit. In no one's writings since Shakspere are there so many of these complete, well-rounded thoughts, perfect in themselves, yet shining most brightly in their original setting; with one of these "precious thoughts" we commend him to our readers: "Not with the skill of an hour, nor of a life, nor of a century, but with the help of numberless souls, a beautiful thing must be done."

HOW SICKNESS WAS PREVENTED AT JOHNSTOWN.

BY GEO. G. GROFF, M. D., LL. D.
Member of the State Board of Health.

IN a moment Johnstown, Pa., was destroyed. In less than fifteen minutes, the cruel, resistless, destroying wave came and passed, having leveled the busy mart which supplied the wants of 30,000 people; and in the same brief time, at the very lowest estimate, 3,000 human beings perished, and 5,000 more were rendered homeless. Ten million dollars worth of property was destroyed, and where a few hours before had stood beautiful towns and villages, was a desolate waste covered with broken houses, furniture, forest trees, carcasses of domestic animals, dead bodies of human beings, bowlders from the mountains, sand, mud, slime, all in inextricable confusion. It is not possible for pen to describe the condition of the Conemaugh Valley after the waters receded.

In some places, as at Woodvale, the whole town was obliterated and nothing but a plain of clean sand and coarse gravel remained. At Franklin, the town disappeared, and the river changed its course so as to form a new channel where the town had formerly stood. At Johnstown, the mighty wave divided into three great branches, each of which swept forward like a besom of destruction leveling every thing in its course. Where on the higher ground the houses were not absolutely destroyed, they were filled with mud and slime, in some cases to the third story; while the yards, streets, and alleys were filled with trees, broken timbers, and other débris to the second stories. No house which the water entered was left fit for human occupancy. The mud was everywhere; many human bodies had lodged in the cellars, and dead horses even were found in the parlors of private residences. At Millville every house, except the school-house, was demolished and carried off. At Kernville, a great reflex wave, seventy feet high, was hurled back from the stone bridge, and picking up in its course the frame buildings of the inhabitants, broke them up, overturned and mixed them together in the most complex manner, and burying in the wreck hundreds of human bodies. Some frame houses, escaping destruction, floated with their occupants probably not less than two miles, and then came to rest in a secure place, with all the inmates saved, but unfortunately this was not often the case.

To give an exact idea of the destruction wrought, some figures taken from the Sanitary Survey made by the State Board of Health from June 10 to 25 will be given.

It is very difficult to ascertain the exact loss of life. The earliest estimates placed it at about 10,000. The Board of Inquiry, after a very careful study of the lists of survivors, placed the loss at 6,111. Later a census taken for a local directory fixed it at not less than 3,500. However, less than 3,000 bodies have been recovered, and though there is reported a list of 400 missing it is now thought that the loss of life is between 3,000 and 3,500. Bodies were recovered almost daily until December the 1st, when the work of searching for them ceased. Yet near the close of November, as many as four bodies were found in a single day.

The loss of property as reported by the Committee of Inquiry on August 16th, was $6,698,887. This is exclusive of private corporations, borough, school, and church property. If these latter items are included the total money loss will not be far from ten million dollars.

To relieve the unfortunate inhabitants of the devastated valley, contributions of food and clothing, and medicines began at once to flow in from all portions of the world in unprecedented volume. The contributions of money amounted to about $3,600,000, and are still being reported, while of clothing, bed clothing, food, medicines, and other necessaries of life to the estimated value of $400,000.

Organized bodies of men began to arrive on Saturday, the day following the disaster. They came at first on foot and by private conveyance, until the railroads were re-opened, when from all the neighboring cities and towns, they came by hundreds and by thousands. Men and women offered their personal services from Maine on the east and from

Kansas on the west. By Saturday night, with few exceptions, the survivors had all been fed and clothed and put into dry garments. There were, however, persons found alive in the wreck *on the Thursday and Friday following the disaster.*

To fully comprehend the cause of so great destruction, and the difficulties of the work of clearing the wreck, it is necessary to understand something of the geography of the region. The district which has become known to the world as "Johnstown" consists of some thirty boroughs and villages along and on both sides of the Conemaugh and Stony Creek Rivers, and mostly near their junction. The total population as determined by a census taken just before the flood was about 30,000. The population of the flooded villages was 26,326.

The river valley is very narrow and as a consequence wherever there was a small level spot, there a village sprung up. After the flood, the bridges were all gone, and the narrow roads connecting the different towns were found to be utterly impassable. Hence, while the waters remained high, communication was had with the different places with the greatest difficulty, and these difficulties were increased because the work of relief was largely in the hands of strangers who could not locate the different places when one of them was reported to be in need of any thing. This condition of things lasted for more than a week and was finally relieved by the erection of a number of pontoon bridges by the United States Government.

The cause of the disaster was the breaking of a dam on the South Branch of the Conemaugh, and some ten or twelve miles above Johnstown, and two miles from South Fork village. This dam was constructed of loose earth and stones. It was about 400 feet long, 72 feet high, 72 feet wide at the base, and 20 feet wide at the top. There was no stone work in the dam, the sides were not protected in any way from erosion, it was simply a great embankment of earth. The area covered with water was some 500 acres. As a safety-valve there was a sluice way on one side of the dam. However, after the lapse of years men grew careless, the sluice way was closed with wire gratings to prevent the escape of fish in times of high water, and it is reported that the center of the dam had settled a number of feet. Then after nine years came the unprecedented rain-fall of May 30 and 31. For the 24 hours preceding the breaking of the dam, this fall equaled 8 inches, an amount most phenomenal. The waters arose, flowed over the breast, and in a short time this gave way, with the terrible result known to the world.

Few of the people had ever seen the dam. It was in the mountains away from the public highways; moreover, it was on private property, to which the general public did not have access. Those who did know its nature recognized their danger, but the number of these persons was very small, and they did not invoke the aid of the law.

When word was dispatched that the dam was breaking, word was sent to Johnstown, but there were *nineteen other towns* in the track of the waters also; moreover, at Johnstown there was a flood of no less than *ten feet* of water in the streets nearly all of the fated day. News could not be sent over the town. If it had been sent, the people could not have escaped. If the dam had broken at a time of low water it would have done comparatively little damage. It had so broken once or twice, and this also reassured the residents who knew these facts.

The waters of the flood before the dam broke arose to such a height for two reasons: (1) The natural narrow channels of the Conemaugh and Stony Creek had been filled up with cinders from the iron works and with other rubbish; (2) the waters were impeded at the stone railroad bridge which is below the junction of the two streams. This bridge is built of seven arches, but three of these have been filled in with cinders and earth, leaving only four arches to transmit the waters. Under one of these arches passes a street railway. On the day of the flood a small log boom up the Stony Creek had burst and the logs and a dislodged bridge greatly interfered with the passage of the waters. It is a fact of interest, however, that up to the time the dam broke, but a single life had been lost in the valley by drowning, and this was the result of carelessness.

WORK DONE BY THE STATE BOARD OF HEALTH.

The work of caring for the living and the rescuing of dead bodies was at once begun by the survivors at Johnstown, and the other villages, under the direction of a citizens' committee, aided by the relief corps which came in from the surrounding country and

towns. Later, the direction of affairs passed into the hands of the Pittsburgh Relief Committee, but finally all the work of relief was turned at once to the state, under the direction of the State Board of Health. On June 7 Johnstown and vicinity was declared a nuisance prejudicial to the public health, and sanitary work was formally undertaken by the state and continued until October 12, during which time from 500 to 3,000 men and several hundred teams were employed at a total expense to the state of about $400,000. As the State Board of Health receives but $2,000 a year from the legislature for sanitary work, it became necessary for the Governor to secure the large sums needed, which he did with promptness. The work of clearing away the wreck was done under the direction of the Adjutant-General of the state who acted as the Governor's agent.

In the course of this work the state assumed the recovery, care, and burial of the dead. This work was done with great care and propriety. All carcasses of domestic animals, estimated at 2,000, were burned as soon as possible. Free transportation was furnished to all flood sufferers who desired to leave the place for a time, and to hundreds who came to labor in the different relief corps. All the débris, trees, houses, logs, etc., encumbering the streets, was removed in the search for dead bodies, as also much of the sand and mud, which in places was from six to ten feet deep. The mud was also cleaned off lots where numbers of dead bodies were lodged. Great quantities of disinfectants were constantly used wherever it was thought they would be of value. On one day orders were given for $10,000 worth of disinfectants. Numerous depots were established in every devastated district for the free distribution of these disinfectants, and for the instruction of the people in their use. Their liberal use was of great value in re-assuring the people that something was being done for their preservation.

About one hundred public privies were built and daily disinfected. These when abandoned were thoroughly cleansed and the pits disinfected. All the camps of citizens, laborers, and soldiers were daily inspected and kept in good sanitary condition. The water supply of the whole district was kept under daily surveillance and frequent analyses were made. Dangerous wells and springs when discovered were closed. About 1,300 cellars were cleaned and disinfected. It was at first thought that the citizens could do this themselves, but later the state undertook the work. Many dead bodies were found in cellars. The beds of the rivers were dredged and cleansed to an extent sufficient to permit the sewers to discharge freely. The mouths of many of these had been silted shut. The peace of the region was maintained by several companies of the National Guards of Pennsylvania. The number of these men present varied from 400 to 100. These relieved the district of the necessity of large bodies of local police. For one month all liquor licenses were suspended, and during this time the order in the whole region was nearly perfect. This much cannot be said after the sale of intoxicants again was permitted.

A careful and exhaustive sanitary survey of the whole devastated region was made at an early date after the disaster. This survey showed for each house not destroyed, the number of rooms in the house, the number of families in it, number of males, females, and of children; the condition of the cellar, kitchen, living rooms; the source, condition, and amount of the water supply; the drainage, the privy, yard, stable, and surroundings of the house.

Some of the statistics of this survey may here prove interesting. There were found 2,665 houses remaining in a habitable condition or soon to be re-occupied; 18,602 persons were found living in the devastated district against 26,326 before the flood, a loss of 7,724. The rooms to each house averaged 5.2; people to each house, 6.8; people to a room, 1.3. The minimum number of rooms to a house was 4.2 in Conemaugh. The maximum number of people to a house was 8.4 in Moxham, and the minimum in Ninevah, 4.9. Neither of these places suffered in the flood. The minimum number of people to a room was .8 in Ninevah, and the maximum 1.6 in Woodvale. It was believed that most of the people were supplied with mountain water drawn from the hydrants, but the survey showed 1,783 houses supplied with hydrant water, 671 with well water, and 211 with spring water. It may be remarked that most of the sickness during the summer was among those who used the water from wells and springs. Four hundred eighty-one cellars needed immediate cleaning, and 253 privies were found in a very bad condition. The number of sick persons found was 193 or only

one per cent of the population. Of these cases, 54 were measles and 7 consumption. Only three cases of nervous prostration were discovered by the inspectors while making this survey. The whole showing of the survey after the great exposure is certainly wonderful. At one time, a few days after the flood, there were actually more physicians present from a distance than there were patients; but at that time, people who had been sick for weeks were walking about as though well, the intense mental strain keeping them up.

The whole region was divided into ten districts and over each of these a local physician was placed as inspector. He reported daily and was given to understand that he was held responsible for the general good health of his district. There was also an inspector of camps and of morgues and burial places. These, too, reported daily. The inspectors reported each night the need of food, clothing, shelter, medicines, and medical attention, if such existed, and each received early the next morning his orders for the day. In this way, the State Board of Health knew each evening the *exact* condition of affairs in the valley. Notwithstanding the assurances given to the press that the general health was excellent and no signs of any epidemic sickness could be discerned by the Board of Health, a number of daily journals, which had a large circulation in the region, published very exaggerated accounts of the sickness present, and that the whole region was threatened with pestilence which doubtless would follow the flood. These statements appearing for several days, and each time in a more exaggerated form; the people were becoming alarmed, and it became necessary to issue bulletins from time to time, which stated the exact condition of the public health. After a few of these had been issued, the papers ceased their dangerous course.

Besides the health bulletins the Board issued from time to time circulars of information to the people, giving them instruction as to what should be done to preserve health in the great emergency. These were kindly received, and the directions generally followed so far as was found practical.

The country below Johnstown also needed protection, and for this purpose the river was patrolled on both banks down to the Ohio line. The drift piles were torn open, human bodies were rescued, and the carcasses of domestic animals were burned. The work of the state was completed by the commission which the Governor appointed to distribute the vast sum of money which had come from all portions of the world for the sufferers. This last work was a most difficult one, and has not yet, December 1, 1889, been completed.

AIDS TO THE STATE WORK.

In the work above enumerated, the state received great aid from the citizens of Johnstown who forgetting the loss of property and friends, fell bravely to work to re-establish their homes; also from the thousands who came in the relief corps; the railroads, the Western Union Telegraph Company, the manufacturers of disinfectants, the United States Government, by sending its pontoon bridges and disinfectants, the State of Ohio, by sending tents for those without shelter, the Health Departments of Pittsburgh and Allegheny, the Children's Aid Society of Pennsylvania, by caring for all orphans, and especially by the Red Cross Association which at all times stood ready to care for the sick and suffering. The writer in behalf of the State Board of Health cannot commend too highly this society to all who may desire to relieve the suffering; except for its agents at Johnstown, there would have been much more suffering than there was.

THE RESULT.

It is the province of a Board of Health so to modify unsanitary conditions, as to preserve in so far as this is possible, the general good health of the people. In the Conemaugh valley, to this date, this work has been accomplished to an eminent degree. Although typhoid fever, diphtheria, and measles, existed before the flood, these diseases never spread and never became epidemic. Even the sickness which would reasonably have been expected to appear from the great exposure to wet and cold, and from great mental strain, appeared in many less cases than was anticipated. Some of the worst cases of sickness occurring in the valley during the past summer were in the villages which were not devastated. The people were crowded, not all well sheltered, subject to the changes of diet and to great distress, and yet bore up under it all most bravely.

LESSONS FOR THE FUTURE.

From the standpoint of the sanitarian, and from the experiences at Johnstown, what are

the matters to receive attention when great national calamities have occurred? These may come from pestilence, fire, earthquakes, floods, famine, war.

In the past, pestilence too often has followed these great calamities of the human race. To-day sanitary science stands ready to prevent pestilence. How? 1. The whole region must be divided into convenient districts and over each a competent sanitarian (best a local physician) must be placed, and he must be held accountable for the general health of his own district. He must report daily the condition and needs of the people in his district, and not fail to note the need of food, clothing, shelter, and medical attendance, if such need exists. 2. The dead must be gathered and buried as speedily as possible. For the purpose of future identification careful descriptions should be taken, and the bodies buried in their own clothes, that identification may be practical on disinterment. Morgues and burial places must be in charge of a competent sanitary inspector. 3. A liberal supply of disinfectants should be ordered at once, and freely used, even early after the disaster. The moral effect of disinfectants is good. 4. The drinking water should be examined at once, and kept under constant surveillance. At such times polluted waters cannot be tolerated. 5. The district may be partially depopulated, by offering free transportation to the women and children. 6. The sewers, if in a town, must be carefully examined, and if closed, must be opened, and if possible flushed out, else foul gases escaping may seriously pollute the atmosphere. Privies and water closets must be built and daily inspected and disinfected. 7. A careful and systematic sanitary survey of each house in the district should be made, and all in an unsanitary condition condemned, and the owners be compelled to purify them. It may be necessary to remove temporarily the whole population from the town to a more healthful location; in which case, the people should be sheltered in tents. The camp should be laid out in military style, and must be under the daily inspection of a competent sanitarian. 8. Health bulletins and circulars of information from time to time may be issued to reassure the people and to direct them in doing those things which will best preserve the general health. 9. Hospitals must be established at once, and at least one hospital for contagious diseases, all cases of which should be isolated at once when discovered. All physicians in the district should report daily all their cases to the health department. 10. The Board of Health must be prepared to meet every emergency as it may arise. To be thus prepared it should have at its disposal, men, money, and medical stores without stint.

THE POETRY OF THE CIVIL WAR.

BY MAURICE THOMPSON.

NORTHERN AND SOUTHERN.

IN one of his essays Emerson says, "If your subject do not appear to you the flower of the world at this moment, you have not rightly chosen it." In time of great popular excitement when the blood of the people is at fever heat, the poet's imagination is apt to choose rightly. It is said that all the world loves a lover; but the thought is not fully rounded without adding that all the world doubly loves a good fighter. When the imagination is highly wrought, the fighting humor is not far away; love and war touch elbows as they walk. Love songs and war songs are very closely related and are found associated in every literature of the world. From the songs of the old Bible down to the fine lyrics of Whittier, Tennyson, and Béranger, the tender passion has found a place close beside the dark and terrible instinct of fight. As a rule song birds are a pugnacious race, half their lives given over to melodious wrangling. It is a large part of the value of imagination that it preserves the picturesque at all hazards and by any means. If genius cannot fight, it will feign fight and simulate all the intense passion and savage emotion of the hero who rushes to battle for mere love of slaughter. If the poet cannot love, he will assume the rôle of lover and outdo the lustiest swain in the world bellowing of jealousy or whining of despair, all on account of some imaginary Barbary Allen or Annie Laurie. In a word, to love and to

fight are the two deepest set and most firmly imbedded elementary instincts of the manly nature. War clarifies and intensifies love, and at the same time love adds a savage energy to war. Between the two, song keeps up the fire of rivalry and the keen bitterness of envy.

The perfectly frank critic is tempted to call attention to the fact that the war poets are not generally fighters themselves, save on paper. A few shining exceptions to this generalization show themselves along the pages of song history, but the number is not large enough to save the exceptions from very noteworthy distinction as such. It was a saying current in the armies of both the North and the South during the great war of the Rebellion, that the poets were cowards. Soldiers are a frank set of fellows and not a little inclined to underrate the unfortunate civilian who must stay in the rear while the fighting is going on; but it is a natural if not a just sentiment that resents the impertinence of rhymed advice from a person not only inexperienced but absolutely unwilling to put himself in the way of experience. Mr. J. W. Davidson, a very careful writer, says that the Confederate soldiers used to characterize war poetry as "humorous"; and I well remember hearing a gruff but highly accomplished officer remark that if he had his way all the poets who so longed for death on the field of battle should be "accommodated in a very great hurry." It is not so interesting to Munich as it is to the rest of the world to be told to—

"Wave, Munich, all thy banners wave,
And charge with all thy chivalry!"

Doubtless Munich would like better to have the poet on hand and ready do some of the waving.

But after all we must agree that the war song is a stirring and noble product of genius. "Das Schwertlied" of Körner may be a thousand-fold dearer to the grizzled veteran because it was written by a soldier on the eve of battle, but is it really any better than Emerson's "Boston Hymn"? Does it go deeper into the human heart than "Brother Jonathan's Lament for Sister Caroline," by Dr. Holmes? Is it more stirring than the "Virginians of the Valley," by Dr. F. O. Ticknor? Does it ring with a fire more martial than heats the lines of Requier's "Clouds in the West"? Is it a better sword song than the "Reveille," by Bret Harte? Yet these were not soldiers, like Körner. Poetry is poetry, no matter by whom written or where, and it is necessary to keep this in mind while we are considering the war verse of the North and the South engendered by the great struggle for supremacy.

With the first drum-growl in 1861 the poets of both sections of our country began to tune their throats for martial singing. In the North, Whittier, Bryant, Longfellow, Lowell, and some of the younger New England poets, had already given forth the warning prelude before the least grim streak of the war-dawn was visible to the eyes of the people. When the lines beginning, "Chained in the market-place he stood," were written and sent abroad to be read by American boys, it was a premonition of Chickamauga, Antietam, and Gettysburg. It is a very significant fact that while Abraham Lincoln was formulating a message to recommend the purchase of the slaves, Emerson was penning a hymn whose burden was—

"Pay ransom to the owner,
And fill the bag to the brim.
Who is the owner? The slave is owner,
And ever was. Pay him."

It was the poet, not the statesman, who felt the resistless impulse of battle—

"Come East and West and North,
By races as snow-flakes
And carry my purpose forth,
Which neither halts nor shakes.

My will fulfilled shall be,
For, in daylight or in dark,
My thunderbolt has eyes to see
Its way home to the mark."

While Alexander Stevens was warning the South against the mood of blood and foretelling the result of war, the poets were inciting the people to arms. It was Paul Hayne, not Gen. R. E. Lee, that felt the exhilaration of the coming carnage and grew eloquent over it. Later it was this same fiery poet, and not the invincible Stonewall Jackson, who clamored forth—

"Then up with the sable banner!
Let it thrill to the War-God's breath,
For we march to the watchward—Vengeance!
And we follow the captain—Death!"

Apace with the progress of the war the tide of battle song grew stronger and flowed

faster. Not all of the singing was of the blood and thunder sort; the better poets soon began to distinguish between the *vox dei* and the *vox et preterea nihil*. The cry of manhood began to take the place of mere braggadocio. Presently in the South such poems as Timrod's "Spring in War-time" were thought more of than the less artistic but more thunderous cries for blood and the "black flag," while in the North the strain of patriotic melody was tempered down to suit the demand of Christian civilization. Mrs. Julia Ward Howe, in her "Battle-Hymn of the Republic," set an example in the higher order of appeal.

It is most interesting to note the difference between the points of view of the North and the South as suggested by their poets. Which is the fighting people for the fight's sake is easily seen. "The Virginians of the Valley," with its finely effective allusions to the old cavaliers, speaks of a spirit that antedates our time and appeals to a mode of life as antique as a coat-of-mail. Not so with the war songs of the North; they are intensely modern and realistic, and at the same time touched with a curious air of ignorance regarding what may be called fighting parlance; they do not rattle their swords against their bucklers, nor do they set their lances in rest; they do not call their soldiers knights. I am not sure that at this point the Southern poets are the weaker; for poetry, and especially war poetry, is nothing if not romantic.

> "For life or death, for woe or weal,
> Thy peerless chivalry reveal,
> And gird thy beauteous limbs with steel,
> Maryland, my Maryland!"

When Randall wrote those lines, the keynote of the very most stirring lyric of the war, he loosed a rare bouquet of romance and voiced the semi-mediæval traditions of the old South. So it is the same when Ticknor sings—

> "Their foes have found enchanted ground,
> But not a knight asleep."

The spirit of a fighting ancestry is invoked rather than the spirit of our present civilization. And yet how could the lines be bettered by stripping them of their romance and withholding from them the fine picturesqueness? On the other hand, the strong, sincere, contemporaneous spirit of the New England singers certainly is the truer reflex of American life.

In the matter of patriotic show the Northern poets had much the advantage in circumstances. Such a piece of intensely American verse as Dr. Holmes' "Voyage of the Good Ship Union" could not have been written in the South in 1862; conditions forbade it. No more could any Northern poet have struck the key of Requier's "Clouds in the West."

The poetry of the war of the Rebellion may be divided into three groups of songs: those that announce war, those that describe war, and those that refer to the end of the war. The first group is comparatively small, the second is large and rich in color and picturesqueness, the third is weak in volume at the South, but full of power, while at the North it is very strong and brilliantly jubilant.

It seems to me that the following lists contain the most representative and characteristic poems of the war, with the authors' names:

ANNOUNCING WAR.

Northern.	*Southern.*
Beat! Beat! Drums! Walt Whitman.	Maryland, my Maryland! J. R. Randall.
Our Country's Call. Bryant.	A Cry to Arms. Henry Timrod.
Men of the North and West. Stoddard.	Carolina. Henry Timrod.
The Reveille. Bret Harte.	The Virginians of the Valley. F. O. Ticknor.
In State. Forceythe Willson.	Clouds in the West. A. J. Requier.
Voyage of the Good Ship Union. O. W. Holmes.	The Stars and Bars. A. J. Requier.

DESCRIBING WAR.

Northern.	*Southern.*
Boy Brittan. Forceythe Willson.	Little Giffin of Tennessee. F. O. Ticknor.
The Cumberland. Longfellow.	Stonewall Jackson's Way. J. W. Palmer.
Twilight on Sumpter. R. H. Stoddard.	The Fancy Shot. C. D. Shanly.
Gettysburg. E. C. Stedman.	The Battle of Charleston Harbor.
At Port Royal. J. G. Whittier.	Paul H. Hayne.

THE END OF THE WAR.

Northern.	*Southern.*
Abraham Lincoln. R. H. Stoddard.	Ashes of Glory. A. J. Requier.
Commemoration Ode. J. R. Lowell.	The Conquered Banner. Father Ryan.
O Captain, My Captain! Walt Whitman.	Ode in Honor of the Soldiers of the South. Paul H. Hayne.
The Blue and the Gray. F. M. Finch.	Hymn for Decoration Day. Henry Timrod.

To the lists here given could be added many songs and incidental lyrics, some of exceptionally fine force and spirit. Notable among these I would name Mrs. Howe's "Battle Hymn of the Republic," Whittier's "Barbara Frietchie," Bret Harte's "John Burns of Gettysburg," Read's "Sheridan's Ride," H. L. Flash's "Zollicoffer" and "Death of Stonewall Jackson," Stedman's "How Old John Brown took Harper's Ferry," and "All Quiet along the Potomac To-night," by Ethel Lynn Beers.

Of course it must be remembered that in choosing these pieces a view has been kept of the representative nature of their spirit and substance as well as to their art and their literary value. Some very fine, nervous war songs, written under the stress of powerful excitement, are lacking in the finish and well-rounded form necessary to permanence of value. Many of the songs set to music and very popular while the fighting was on, are quite worthless as poetry; they live merely as echoes of the storm.

One curious and interesting feature of the poetry of our war is the disputed title to the authorship of many beautiful fugitive pieces. The most remarkable of these disputes was that over, "All Quiet Along the Potomac To-night," which was roundly and persistently claimed by Lamar Fontaine, a brave young Confederate officer, who, if he did not write poetry, acted it in doing some of the most daring deeds ever recorded. Professor James Wood Davidson, in his book "Living Writers of the South," gives a full account of this singular literary "jumping of a claim," and after summing up all the evidence leaves it very clear that either both of the claimants wrote the poem in question or the lady is the sole author. If both did write it, it was a most extraordinary coincidence. That Ethel Lynn Beers wrote it there can be no doubt, and there is much evidence to show that Fontaine did the same thing. The poem, aside from a certain timely pathos which gave it great popularity on both sides of the line, is not worth quarreling over.

We are far enough away from the dreadful struggle now to begin to take a critical view of its literature, unbiased by any sectional feeling, and surely we can see what is good poetry and give it fair measurement, even if its sentiments jar on the finest cords of our personal feelings. If we ask ourselves the question, How many of these war poems will live a hundred years? the doubt will instantly arise whether more than a quarter dozen can resist the winds of time for even half that long. Walt Whitman's "Captain, My Captain!" is the only real poem that he has written (the rest are mere chants in curious prose); and it may live on indefinitely in connection with the deathless name of Lincoln. Lowell's "Commemoration Ode" is a classic in style and thought and it is the safest moored in the port of fame, if one may so express it, of all the war compositions; but I am inclined to say, without making any comparison, that Stedman's "How Old Brown Took Harper's Ferry" is an immortal piece of verse. It is a powerful poem set in a frame of singularly rugged and effective phrasing, and it is connected with the most picturesque figure and with the most daring exploit of modern times. If any one of the Southern bugle-notes shall survive, it will be "The Virginians of the Valley" or "Maryland, My Maryland!" There are fine strains of martial music in some of Hayne's pieces, but he could not keep out a certain hysterical effect that weakened his best stanzas. War poetry was not suited to his muse. He was eminently a sweet and tender singer of the Wordsworthian school. Timrod, though not Hayne's equal as a poet, did better as a trumpeter. The one truly great Southern poet was Sidney Lanier, but he came too late to sing any Confederate war songs, though he was not too young to be a soldier. Requier's "Clouds in the West," certainly is a clarion-call worth preserving if for nothing but its rich and sonorous substance, but Requier was not a warrior. As a rule the Northern battle-lyrists twanged their shells at a safe distance in the rear, or from the shelter of the hospitals. Nor can one blame them; one's voice is apt to shake and break somewhat when bullets are whistling in one's ears and bombs are howling overhead! Moreover the poets ought to be exempt from military draft so long as they do such good service in urging others to—

"Come out! Come out! who scorns to be a slave,
Or claims to be a man!"

And it is worth a good deal to the recruiting officer to have his drums and fifes emphasized by such gratuitous and encouraging strains as—

"Fling down thy gauntlet to the Huns
And roar the challenge from thy guns!"

Or by such precepts as—

"You cannot shrink from the test;
Rise! men of the North and West!"

It is probable that "Maryland! My Maryland!" did more to stir up the Southern sympathizers in the state of Watson, Ringgold, and May than any other appeal could have done, and Mrs. Howe's "Battle Hymn of the Republic" went like a voice from heaven throughout the North.

"And old Brown,
Ossawattomie Brown,
May trouble you more than ever when you've
nailed his coffin down!"

was no more true to the Northern prophetic hope than was a blast like—

"Thy skirts indeed the foe may part,
Thy robe be pierced with sword and dart,
They shall not touch thy noble heart,
Carolina!"

true to the deepest desire of the South.

What an epic the war was, and what an outcome it has had! The republic was made a perfect whole by it, and the world is to-day feeling the powerful forward impulse given it by force of a draught from the purified fountain of American freedom.

Turning the pages of the books of war songs for the purpose of refreshing my recollection in order to write this sketch has awakened many a sweet memory and many a pathetic reminiscence of the years that I gave to war and I find it much more to my taste to cull these flowers from the still fragrant wreaths of opposing poesies than was—

"The fiery gospel writ in burnished rows of
steel,"

or,

"—the brave blood that floweth like a river."

It is very sweet to know that the drum-beats and the bugle-notes of American patriotism still echo from sea to sea and that from North to South the thrill of deepening sympathy is not disturbed when the old war songs are re-sung.

There is a guaranty of safety in the fact that the American people have already outlived the effects of hatred, malice, and bloodshed engendered by the greatest Civil War of all time and after but twenty-nine years are so drawn together that there is but—

"One flag, one land, one heart, one hand,
One nation, evermore!"

TRUSTS AND HOW TO DEAL WITH THEM.

BY GEORGE GUNTON.

I.

THE first step in the discussion of any subject is clearly to define the proposition to be considered. In order to form an intelligent judgment upon how to deal with trusts, it is necessary at the outset to understand what the distinctive characteristics of trusts are, and the standard by which they must be judged.

We must be careful not to confound the character of trusts with that of the individuals conducting them. There are no institutions which cannot become the instruments of evil by maladministration. Government, the judiciary, political freedom, education, the church, and even Christianity itself, have all been used as a means of oppression and injustice. The fact that these institutions have at times been perverted is not a sufficient reason for suppressing them.

The same is true of trusts. It is important, therefore, to distinguish between the characteristic principle in trusts and the perversion of that principle; for instance, trusts must not be confounded with corners, because they are essentially different. A corner is a combination to obtain possession of all or a sufficient amount of a given product to be able to arbitrarily manipulate its price. Corners are never productive, but purely speculative in character. Trusts are combinations for productive purposes; their capital is not invested in buying up for merely speculative purposes commodities already in existence, but it is invested in the means of production. Thus while the profits of corners can only be obtained by raising the price, the profits from trusts may be obtained from improved methods of production and therefore result in reducing the price. Trusts are distinctively economic institutions; they are simply the

latest phase of industrial development. It is, therefore, with trusts as economic institutions only that we are concerned. As industrial institutions then, in what do trusts differ from corporations or individual capitalists or even the hand workers?

The individual capitalist differs from the hand laborer who employs himself, only in that he organizes industry on a larger scale with a greater concentration of capital and specialization of productive force. The corporation differs from the individual capitalist, in that it consists of the association of a number of capitalists who organize industry on a still more complex and extensive basis. The economic difference, however, is not that the larger number of capitalists are brought together, but only that by so doing a larger amount of capital is concentrated under single management. So, too, of the trust; it differs externally from the corporation, in that it is composed of corporations instead of individual capitalists. But this fact makes no economic difference except as it increases the concentration of capital, and makes a greater specialization and a higher integration of industrial organization possible. Thus the essential economic distinction between the trust and the corporation is precisely the same as that between the corporation and the individual capitalist, the individual capitalist and the hand laborer; namely, a greater concentration of capital under a single management and the possibility of a more complex organization of industry, and consequently the use of the more highly economic methods of production.

Trusts must be judged by the same standard as that by which the character of all other public institutions is tested, namely, their relation to the public welfare. The basic fact ever to be remembered is that *man* and not things or institutions is the prime factor in society, that all institutions exist for him and not he for them; that the state, the church, the school, the factory, the railroad, are simply instruments to serve man, and it is only in proportion as they contribute to his welfare and increase the possibility of his advancement that there is any reason for their existence. It is by this standard and this alone that trusts must be judged. If they are inimical to the existing interests or future progress of the community they have no right to exist, no matter what may be their special advantage to a small class. And on the contrary, if they are really beneficial to the community they ought to be sustained despite the opposition of a small class whose interests they do not serve.

Nor is this standard difficult to apply. There is one simple test by which the virtue of all economic methods and institutions can be measured infallibly; namely, their effect upon wages and prices. Industrial progress always is indicated by the price of labor rising and that of commodities falling. Nothing can improve the material condition of the community which does not tend to make man dear and wealth cheap. No change, therefore, in productive methods or industrial organization contributes to the progress and welfare of the community which does not either increase wages or reduce prices; that is to say, which does not increase the amount of wealth and social well-being obtainable for a day's labor. Does the concentration of capital tend to produce this result? To this question facts alone can afford the adequate answer.

The concentration of capital in productive industry has been the distinctive industrial feature of the last fifty years. We ought, therefore, to have no difficulty in clearly observing its effect upon the welfare of the community as measured by the test of wages and prices.

Let us take as an example one of the most universally consumed manufactured products in this country, cotton cloth. In 1830 the aggregate capital invested in that industry was $40,612,984, which was divided among 801 establishments. In 1880 there was $208,281,346 invested and it was all concentrated in 756 establishments. In 1830 each dollar invested produced 1.4 pounds of cloth; in 1880 it produced 2.4 pounds. In 1830 each laborer produced 950 pounds of cloth, and in 1880 he produced 3,519 pounds. In 1830 each inhabitant consumed 5.90 pounds of cloth a year; in 1880 he consumed 13.91 pounds. In 1830 cotton cloth was 17 cents a yard; in 1880 it was only 7 cents. In 1830 the operative's wages (women*) was $2.62; in 1880 it was $4.84.

It will thus be seen that in the 756 large establishments in 1880 in which the aggregate capital invested was five times as great

*I have taken the wages of women because there were not men enough employed as cotton operatives in 1830 to warrant a fair comparison; but to the extent that they were so employed their wages have risen in a similar ratio to those of women.

as that in the 801 small establishments in 1830, the product per dollar invested was twice as large, the price of the cotton cloth nearly sixty per cent less, the consumption per capita of the population over one hundred per cent greater, and wages nearly double. What is true of this industry, is true of all industries where the concentration of capital has taken place.* Clearly, then, the concentration of capital is not inimical to the fall of prices or the rise of wages, but highly favorable to both. Since trusts are simply organizations for the still greater concentration of capital, their effect upon prices should be the same as that under the individual capitalist or smaller corporations. Is such the case?

We will take first, petroleum. Not only is the production of petroleum in the hands of a trust, but it is probably the largest trust in the world. The natural economic effect of trusts, therefore, may be expected to be found in the history of the Standard Oil Company. This company through its immense concentration of capital has been able to obtain the best known methods in all its departments. It can manufacture its cans, barrels, etc., on the largest possible scale and with the most economical machinery, and transport its oil from the wells to the market by its pipe line far cheaper than the railroads can take it, a device which would have been practically impossible to individual capitalists or small corporations. The effect of this upon the community is shown by the movement of the price of oil since the trust was organized in 1880 as shown in the following table.

Year.	Price of crude oil per gallon at wells.	Price per gallon of refined oil for export.
1880	2 24	9.12
1881	2 30	8.05
1882	1.87	7.41
1883	2.52	8.14
1884	1.99	8.28
1885	2.11	7.86
1886	1.69	7.07
1887	1.59	6.75
1888	2.07	7.50
1889	2.42	7.25

Since the trust does not produce the crude oil, the changes in its price are entirely independent of any action of the trust. Hence it is only for the degree in which the price of refined oil rises or falls more than that of the crude, that the trust is entitled to praise or blame.* Here a word of caution is necessary. It is contended by those who are predisposed to censure trusts that the price of refined oil should fall in exactly the same percentage as that of the crude. I call special attention to this because it involves a radically erroneous method of interpreting the facts.† There is no principle in business or economics by which the fall in the price of raw material can ever influence the price of the finished product by more than its actual amount.

It will be seen from the above table that the price of the crude oil has risen .18 of a cent a gallon since 1880 and the price of refined oil has fallen 1.87 cents a gallon, making a net fall in the price of refined oil of 2.05 cents a gallon or 22.47 per cent since the trust was organized. This was a net gain to the consumers of oil, of last year alone, of over twenty and a half millions of dollars.

Another trust that has been singled out for censure is that engaged in the manufacture of cotton-seed oil, which was organized in 1884. In 1878 the price of standard summer yellow oil was 47.94 cents per gallon and in 1883, the year before the trust was organized, it was 47.08 cents a gallon. To-day it is 33 to 35 cents a gallon. Thus during the six years preceding the organization of the trust the price of cotton-seed oil fell .86 of a cent a gallon or less than 2 per cent. While during the five years since the organization of the trust the price of the same grade of oil has fallen 13.08 cents a gallon, or 27.65 per cent.

The trust against which perhaps the hardest things have been said is the sugar trust. In 1880 the price of granulated sugar was 9.48 cents a pound. In 1887 it had fallen to 5.66 cents a pound, or over 59 per cent.‡ During 1888 and the greater portion of 1889, however, the price of sugar has greatly increased. This fact has called forth a degree

* For more ample data on this point the reader is referred to the 20th Volume of the United States Census which contains 627 tables giving the rates of wages in 50 of the leading manufacturing, mechanical, and mining industries together with the prices of all the leading articles of consumption for each year from 1850 to 1880.

* The figures in this table are taken from the New York Produce Exchange reports and reports of the New York Chamber of Commerce and the market reports of the *Daily Commercial Bulletin* and the *Journal of Commerce*, which are complete from 1861.

†For further explanation of this point the reader is referred to my article in *The Christian Union* for November 7, 1889.

‡See New York Chamber of Commerce Reports for 1880–1, p. 17; 1882–3, p. 18; 1883–4, p. 18; 1884–5, p. 18; 1885–6, p. 18; 1886–7, p. 18; 1887–8, p. 18.

of public indignation seldom witnessed. The press and public writers and speakers generally have united in attributing this rise entirely to the influence of the trust. A little examination of the facts will show that this view is erroneous and that this rise has been caused by an increase in the price of the raw sugar over which the trust has no control. The raw sugar which in 1887 cost only 5⅜ cents a pound rose as high as 8¼ cents a pound in 1889. Instead of this rise in the price being an advantage to the trust, it was a great injury financially, as well as in reputation through the false imputations of an ill-informed public opinion. The market prices of raw and refined sugar show that the margin obtained by the trust has been diminishing steadily while the price of sugar has been rising. In January 1889, the difference between the price of raw and refined sugar, which represents the margin the trust receives for refining, was 1½ cents a pound. To-day it is only ⅞ of a cent a pound, being a diminution of over 41 per cent, all of which has to come out of the profits of the trust. Since the middle of June 1889, the price of raw sugar has fallen from 8 cents a pound to 6⅛ cents, and that of refined sugar has fallen from 9¼ to 7 cents; that is to say, since the middle of June the price of refined sugar has fallen ⅛ of a cent a pound more than that of the raw sugar. Clearly the charge that the trust is the cause of the rise in the price of sugar to the consumer is unfounded.

Another class of organizations which are under the ban of public censure is the railroads. We hear a great deal about railroad monopolies and their robbery of the public by high rates exacted through the colossal combinations. An examination of the freight tariffs on the trunk lines shows the same general reduction in prices that we have seen in the case of the Standard Oil and other trusts. The average rate for sending a hundred pounds of freight from New York to Chicago in 1862 and in 1888 were as follows, showing a reduction of 51 per cent:

	1862.	1888.
First class	$1.63	$0.75
Second class	1.32	.65
Third class	1.05	.50
Fourth class	.66	.35

The Western Union Telegraph Company is, perhaps, next to the Standard Oil and Sugar trusts, regarded as the worst monopoly in this country. Prior to 1866 our telegraphic service was done through a host of small local companies. To send a message across the country involved its going through the hands of not less than a half dozen companies. In 1866 they were integrated into one organization under the name of the Western Union Telegraph Company.

Since the concentration of capital in the telegraphic service under this organization, the rates for messages from New York to the largest centers throughout the country has been reduced 85 per cent as is shown by the following table:

Rates for sending ten words from New York:

	1866.	1888.
To Chicago . .	$2.20	$0.40
" St. Louis, . .	2.55	.40
" St. Paul, . .	2.25	.50
" Cincinnati, . .	1.99	.40
" New Orleans .	3.25	.60
" Galveston . .	5.50	.75
" Minneapolis .	2.10	.60
" Buffalo . .	.75	.25
" Washington, D. C.,	.75	.25
" San Francisco .	7.45	1.00
" Oregon . .	10.20	1.00
" Washington State,	12.00	1.00

Moreover, in 1868, when this company sent only 6,404,595 messages it cost the company on an average 63.5 cents per message, and in order to make a profit on the capital invested, the average price charged to the community was $1.047 per message, leaving 41.3 cents profit per message. In 1888 when the company sent 51,463,955 messages, the average cost per message was 23 cents, and the average toll to the community was reduced to 31 cents per message, leaving only 8 cents profit per message. It will thus be seen that during the twenty years of this "monopoly" the average cost of messages to the community, to all points, has been reduced 73 .05 cents per message or over 70 per cent and that the profits have been reduced 33 cents per message. In other words, the total cost of the service to the community to-day is 10 cents per message less than the profits alone were before the Western Union Company was organized. Tested by the facts it is quite clear that trusts do not tend to increase, but greatly to reduce, the price of commodities to the consumer.

The objection to trusts is not based upon what they have done, so much as upon what it is feared they may do. While the advan-

tage of the concentration of capital is too universal and obvious to be questioned, it is contended that under trusts it becomes a monopoly and destroys competition. This is precisely the position that always has been taken toward every new form of industrial organization. The hand loom weavers rose in mobs against the power loom and the factory. When the corporations came into existence the same kind of opposition was raised to them by the small manufacturers as "soulless monopolies" whose object was to destroy competition and exact large profits from the community by enforcing high prices. And now the corporations are making the same charge and in almost the same language against trusts. The opposition to each of these phases of increased concentration of capital was based upon the claim that they destroyed competition. This is entirely a mistaken assumption.

When the products of the small factory undersold those of the hand loom and drove the hand loom weaver out of the market, it did not destroy competition. It is true, competition ceased between the factory and the hand loom weaver, but it immediately commenced between small manufacturers. Hence, instead of destroying competition it only changed the plane upon which the competition took place. Again, when competition began between small manufacturers it was much fiercer than it had been between hand loom weavers. The same was true when small manufacturers began to integrate into corporations. The products of the corporation undersold those of the small manufacturer, and practically drove him from the market, but they did not destroy competition, for when the small manufacturer ceased to compete with the large corporation another corporation took his place and competition was raised to a still higher plane; that is, to a plane between stronger contestants in which the competition was necessarily more severe. What was true of the hand loom weaver, and small manufacturer, and the small manufacturer and the corporation, is now true of trusts. By the use of large capital, improved machinery, and better facilities, the trust does and can undersell the corporation, but that is not destroying competition. It is simply making trusts necessary in all large industries and thus again raising the plane of competition from the domain of corporations to that of trusts. The competition between trusts naturally tends to reduce the profit to a closer margin than did the competition between corporations, for the reason that the larger the business transacted, the smaller the percentage of profit necessary to its success. Thus instead of the concentration of capital tending to destroy competition and encourage large profits, the reverse is true. It tends to raise the plane and increase the intensity of competition and minimize the margin of profits.

As economic institutions, therefore, trusts are evidently sound in principle; they are of the same character as corporations and simply represent the latest phase of the factory system. It must not be concluded, however, that because trusts are economically sound that they have no evils connected with them. It is a characteristic feature of all social development that the advent of all new and more complex phenomena always creates the possibility of new evils. This was strikingly true of the advent of the individual capitalist and the corporation, and it is also true of trusts. It is only to the extent that these evils are eliminated without impairing the good that any real progress is assured. How to promote this eliminating process and preserve intact the economic principle in trusts, is the question to be considered in the next article.

THE OAK.

BY LUCY C. BULL.

O PINE tree tossing in the wind and struggling to be free,
Our thoughts are of our ancestors who early sought the sea;
And till that hour when each is called a stately mast to be,
My brother, what release for you or what repose for me?

WILLIAM HICKLING PRESCOTT.

BY W. W. GIST.

TO Harvard belongs the high honor of graduating Bancroft, Prescott, Motley, Hildreth, and Parkman—the most celebrated historians of America. Among these distinguished men of letters Prescott holds an honorable place.

William Hickling Prescott was born in the historic town of Salem, Massachusetts, May 4, 1796. His father, William Prescott, was a lawyer of fine legal attainments. His grandfather was Colonel William Prescott of Revolutionary fame, the brave officer who commanded the patriots at the battle of Bunker Hill.

There is nothing in the early boyhood of Prescott to attract special attention. He was lively and vivacious and cared more for fun than books, but under proper stimulants he did creditable work in his studies. At the age of twelve his father removed to Boston. This was the home of the distinguished historian the remainder of his life, although he usually had a summer residence in some quiet retreat.

He entered the sophomore class at Harvard College in 1811 at the age of fifteen. His preparation had been thorough in the ancient classics and in English literature. He had no taste whatever for mathematics and declared that he could not comprehend it at all. Desiring to maintain a respectable position in his class, he would sometimes memorize pages of geometry and, when called upon to recite, would repeat them verbatim, without grasping the chain of reasoning at all. He realized that he was not meeting the requirement of the class, although he seemed to do so, and this was repugnant to his manly spirit. He then went to his instructor, stated his case honestly and candidly, and promised that, if required to do so, he would memorize his lessons as in the past, but preferred the time for something more important. The professor realized that the case was a peculiar one. Prescott was never called upon to recite in mathematics after that, although he was always found in his place in the class. In his junior year a sad accident occurred that influenced his whole life. He was struck in the eye by a piece of hard bread thrown by a fellow student, and the injury produced paralysis of the retina. He was never able to use the eye afterward. It will be well to keep this accident in mind. It colored and darkened his whole after life and gave an opportunity to display the heroic element of his nature. Not long after this accident his other eye became affected and he came near losing it also. For months at a time he could not use it at all, and during a large part of the time that he was performing his greatest literary labors he could use it for only a few minutes a day.

He graduated in 1814 and read a Latin poem as his part of the commencement exercises. He at once gave some attention to law, but his health, particularly the condition of his eye, would not permit him to continue his studies. He had an acute attack of rheumatism, which affected the eye that had escaped injury at college, and for a time it seemed that he would be totally blind. In 1815 he spent some time in the Azores and still later he visited Europe and received the best medical attention that London and Paris afforded. He returned to his home in 1817 without really having received any permanent help. It was found necessary to darken the walls of his room and place a green carpet on the floor. For a long time he remained in a darkened room where his friends read to him for six or eight hours a day. He was thus enabled to carry on his literary studies notwithstanding his sore affliction.

On May 4, 1820, his twenty-fourth birthday, he was married to Susan Amory, a most cultivated and attractive lady. His biographer mentions an interesting coincidence. The grandfathers of Prescott and his wife fought on opposite sides in the battle of Bunker Hill. Colonel Prescott commanded the American forces. Captain Linzee, the grandfather of Mrs. Prescott, commanded the British vessel *Falcon* that bombarded the American forces from Charles River. The swords of the two commanders were carefully preserved in the two families as mementos of the war. They finally found a resting place

in the study of the great historian where they attracted much attention. After Prescott's death they were presented to the Historical Society of Massachusetts.

About the time of his marriage Prescott decided upon literature as a profession. His taste naturally led him in that direction, while the condition of his eye-sight practically closed the other professions to him. He had no plan then of producing any thing immediately with his pen, or of entering any field of literary research. He planned first to prepare himself for writing, leaving the selection of a theme and the special preparation for treating the theme for later years. He at once entered upon a rigid and comprehensive course of reading to improve his style. He gave much time to the study of the old English authors for the purpose of understanding their distinctive characteristics. Moreover, he reviewed Blair's Rhetoric and Murray's Grammar and gave careful attention to the study of the fundamental principles of the language. He also devoted one hour a day to the study of the ancient classics. Fortunately his eye improved so that he could use it a good deal. He next took up French and Italian and studied the literature of those languages very carefully. His plan embraced a study of the German language and literature also, but after due consideration he abandoned the idea and took up Spanish instead.

He thus devoted six years of the most conscientious labor to general study as a preparation for literary work. So far he had not even selected a theme and his study was wholly in the line of discipline and general knowledge. In 1826 he decided to write the history of "Ferdinand and Isabella," and then devoted three years and a half of study to the subject before he began to write. The work was done under difficulties almost insurmountable. He was unable to use his eye any. He could not then obtain a Spanish scholar to read to him. For a year he had to employ a secretary who did not know a word of Spanish. He was obliged to sit in a darkened room while the reader went through the mechanical operation of pronouncing the Spanish words. This was laborious and irksome in the extreme, but he thus mastered a number of volumes of Spanish history. In 1827 he was fortunate in securing the services of an accomplished Spanish scholar.

His work was still prosecuted under many difficulties. Much of the time he could not use his eye at all. He could not burn coal in the grate because the blaze would be too bright. Even when he burned coke, he often found it necessary to use a screen before the fire. The windows were darkened by an elaborate system of curtains adjusted by numerous cords. So sensitive was his eye that he generally found it necessary to adjust the curtains with reference to a passing cloud. It was not till 1829, three years after he had begun to make special preparation for his history, that he actually commenced the task of writing. He wrote by means of a noctograph and his secretary afterward copied what he had written. He did not slight his work in any particular, notwithstanding his infirmity. The fact that he spent three years and a half in reading before he wrote a word of "Ferdinand and Isabella," and that he spent three months in reading and taking notes for the first chapter of the work is abundant evidence that he was conscientious in his labors. The list of books read during this period shows that he ignored nothing that would directly or indirectly throw light on his theme. He would spend days, if necessary, to verify a statement. Nor was he less conscientious in polishing and correcting his rhetoric. The partial loss of his eye-sight made it necessary for him to rely on his memory, and he thus trained this faculty of his mind until it became wonderful. It is said that he would compose fifty or sixty pages, correct them, and re-arrange them before he would commit them to paper.

He finished his "Ferdinand and Isabella" in 1836, after ten years of hard work. He was still in doubt whether he should give it to the public. At first he had only four copies printed. These he corrected and submitted to competent critics. At last he made arrangements for its publication. He did not look for a large sale and supposed that not more than twelve hundred fifty copies would be sold in five years. To his surprise the whole edition was sold in a few months and he at once found himself ranked among the great historians.

Few of his intimate friends knew that he was writing a history, and the announcement of the work was a surprise to many of his admirers in Boston. A friend met him one day and suggested that he devote himself to some literary work as a proper way to employ his time. He had already been at work

on his history for eight years, but he did not give his friend the slightest hint of the fact. Daniel Webster was well acquainted with Prescott, but knew nothing of his literary work until the book appeared. He compared the new writer to a comet that "had suddenly blazed out upon the world in full splendor."

He devoted four years to writing the "Conquest of Mexico." Washington Irving began to write on the same theme. Upon hearing that Prescott had entered this field he abandoned it. This was a great sacrifice to make and one that was fully appreciated by Mr. Prescott. In his preface to the "Conquest of Mexico" the author pays this graceful tribute to Irving:

"In the preface to the 'History of Ferdinand and Isabella,' I lamented that, while occupied with that subject, two of its most attractive parts had engaged the attention of the most popular of American authors, Washington Irving. By a singular chance, something like the reverse of this has taken place in the composition of the present history, and I have found myself unconsciously taking up ground which he was preparing to occupy. It was not till I had become master of my rich materials that I was acquainted with this circumstance; and had he persevered in his design I should unhesitatingly have abandoned my own, if not from courtesy, at least from policy; for though armed with the weapons of Achilles, this could give me no hope of success in a competition with Achilles himself. But no sooner was that distinguished writer informed of the preparations I had made, than with the gentlemanly spirit which will surprise no one who has the pleasure of his acquaintance, he instantly announced to me his intention of leaving the subject open to me. While I do but justice to Mr. Irving by this statement, I feel the prejudice it does to myself in the unavailing regret I am exciting in the bosom of the reader."

These works are followed by the "Conquest of Peru," "Philip the Second," and "Charles Fifth." While writing these works his impaired health compelled him to seek recreation in Europe. Few Americans ever received such attention as he received in England. It was his pleasure to meet Macaulay often. He met Milman and Hallam, who held him in the highest esteem, not less on account of his personal qualities than on account of his eminence as an historian. In February 1858 he had a slight attack of paralysis from which, however, he soon recovered. He was able to resume his literary labors, but found it necessary to economize his strength. In January 1859 he had a second attack and lived but a short time.

There is a charm about Prescott's literary style that is indescribable. He excels as a narrator. This is apparent in all his work. His imagination is vivid. He sees the events clearly and then selects the salient points for description. Under his magical touch the thrilling events of the conquest and the wonderful tropical scenes through which the adventurers passed, become realities. His rhetoric is a model of beauty and clearness, although not free from minor blemishes.

Prescott was a man of marked personality. Although he was a profound student and was obliged to do his work under great difficulties he never became a recluse, but on the contrary was fond of society. As a young man he was exceedingly popular in the social and literary circles of Boston. He was strongly attached to his father and consulted him on almost every subject. Indeed they were more like companions than father and son. He had an accomplished wife and he took great delight in the society of his family. He enjoyed the intimate companionship of Bancroft, Everett, and Sumner in our land and Macaulay, Milman, Hallam, and others in England, and his frank, manly, personal qualities made him a general favorite.

The element of the heroic was one of his strong characteristics. For forty-four years the misfortune of his youth gave him constant anxiety, to say nothing of his intense suffering. No plan of work or recreation could be made without reference to this infirmity. Sometimes he could not use his eye at all; at other times he was permitted to work thirty-five minutes a day. He would then use it for five minutes only and rest a half hour before resuming his work. When told once that he might become entirely blind by continuing his writing, he chose to go on with the work at so great a risk.

He was most systematic in all his work and in his recreations. For years it was his custom to see the sun rise at a point three or four miles from home. No difference how cold the morning, if it were not storming, he would mount his spirited horse and reach the point in time to see the sun appear. He used these periods also for literary work. He com-

osed his history during these morning ex-ursions and, therefore, would not have a ompanion at such times.

Upon the death of a little daughter, in 1829, is mind was turned to the subject of religion nd he resolved to make a full investigation f its claims. He set about the task with all he preparation that characterized him in writing his history. He read the standard works on the evidences of Christianity and the leading works on the opposite side and, after weeks of deliberation, he reached the conclusion that the four gospels are true, but did not, however, accept all the truths of orthodox Christianity.

His nature was so generous and exalted that he could rise above every thing like a spirit of revenge and at the same time he was quick to appreciate a favor. Although the young man who inflicted the injury upon his eye never made an apology for the accident and, so far as Prescott knew, never expressed any sorrow for the occurrence, the lofty mind of the suffering man did not permit him to cherish resentment. Later in life Prescott had an opportunity to do him a favor and he gladly did it.

Two notable letters were sent to Prescott the very month that he died. One was dated at Sunnyside and was from Irving. It congratulated Prescott most cordially on the third volume of "Philip." The second was dated four days earlier and was from Macaulay. It did not reach America until after Prescott's death. This letter likewise congratulated Prescott upon the third volume of "Philip" and wished its author a happy year. Those three authors, so famous in the field of letters, did not realize that before the year should close, the angel of death would call them all away. January 27, 1859, Prescott died, from an attack of apoplexy. Irving and Macaulay never received answers to their letters, but soon joined in the sincere sorrow that was felt both in this country and in England.

At the close of a beautiful autumn day of the same year, the gentle and beloved Irving was laid away to rest on an elevation overlooking Sleepy Hollow.

On the twenty-eighth of December of the same year, Lord Macaulay, sitting in his arm-chair in his study with a book open before him, quietly and peacefully breathed his last.

It was indeed a great loss to the literary world for three such men to pass away in one year. When we come to compare them, we find they had little in common except integrity and purity of character and a true literary spirit.

Macaulay's mind was remarkably vigorous and he takes high rank as an historian. His stately sentences, his finished periods, his numerous figures of speech, his striking illustrations, his clear statements,—all give him wonderful power as a writer. However much his modern critics may try to belittle him, the fact remains that few writers of the age wield a greater influence in shaping opinion concerning many of the literary men of the past.

Irving, kind and genial in disposition, is continually reflected in his writings. Unlike Macaulay and Prescott he could not hold his mind to long-continued hard work. In grace and beauty of style he surpasses both of them. His biographies are generally reliable in matter and charming in style. His sketches are unsurpassed and he has the remarkable faculty of delighting the old and the young alike. Irving and Macaulay died old bachelors, although both were exceedingly fond of society and delighted in the company of children.

Prescott had to meet difficulties of which they knew nothing. His perseverance and determination carried him through trials so great that others would have been crushed by them. His years of research in the Spanish archives enabled him to write a history that ranks among the best and he has thus set before us the record of people whose bravery, fortitude, and suffering stir our deepest emotions. His happy, cheerful disposition, his heroic nature, his exalted character, his charming literary products,—all give him an enviable place among American men-of-letters.

THE UNIVERSAL ABOLITION OF SLAVERY.

BY EDMUND PLAUCHUT.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

THE plans by which the European powers proceeded in the division of Africa were easily enough arranged among themselves. In matters of appropriation of this kind the only question considered by the able men composing the Congress convened, is to know beforehand what would best suit the country which they have the honor of representing.

As to the inhabitants appropriated, willingly or forcibly, no scruple regarding them is felt by any body. For example, the sultan of Zanzibar, his highness Said Bargash, at first bitterly complained of the unceremoniousness with which he was deprived of villages and of hundreds of miles of coast lands; but his complaints had no more chance of being heard or heeded than those of a dove in the talons of a vulture. He has since learned to feign satisfaction with his lot, and it was the best thing he could do. In fact he ought to esteem himself fortunate that he was not entirely dispossessed; for they had just as much right to deprive him of his entire dominion as to take away one grain of sand.

But outside of his lamentations I know of no one who complained of the division of Africa which was made in Berlin. Who, then, could raise any opposition to the creation of the Free State of Congo by the king of the Belgians, of another Congo not less free by the French republic, and the opening of trading places by the Portuguese, Germans, Italians, and English upon the shores of the Indian Ocean, the Atlantic Ocean, and the Red Sea? Those who, like the Mahdists and the Abyssinians, dared make any objections, were punished by a bloody repression.

All the world then, was in accord in tolerating certain arbitrary acts in reference to Africa, inasmuch as there was great need of carrying the light of civilization into the heart of this dark continent; but it was also a unanimous opinion that the nations exercising supreme power over their recent acquisitions also rested under serious obligations regarding them, and owed great duties to them. A solemn treaty was made to oppose the sale and transportation of slaves, that hideous traffic so extensively carried on in this part of the world, and denounced by such men as Livingstone, Gordon, Cameron, Pinto, Speke, Stanley, and by the missionaries who have sealed their testimony to it by martyrdom. Has this treaty been kept? Has it been repealed? While I am writing these lines, slaves by the thousands, bending under the lash and loaded with heavy burdens, are still making their way toward the port where they are to embark for an eternal exile.

There is a policy called the policy of colonial extension, that which England has used with uninterrupted success since the beginning of this century and in which Italy, France, and Germany have tried to imitate her. Of all policies this is the least honest, for all others are compelled at least to fish in troubled waters. This policy has nearly always been successful beyond the seas because there against the deadly weapons and the vessels which it has at its service can be brought to bear only arrows and lances and weak forts. Its excuse is that it is only obeying that mysterious law which has decreed that light shall triumph over darkness, civilization over barbarism.

Let this policy, though, only succeed in suppressing the African slave markets, and much will be pardoned it, for then millions of human beings would owe to it their lives.

At very diverse and distinct epochs of history, two decisive blows have been struck at slavery. The first was given by the gospel of Christ as preached by the apostles. Captive gladiators drilled for the bloody combats of the arena learned from the lips of Christian martyrs that it was more glorious to die for the crucified Redeemer than for a Roman Cæsar. From year to year, from century to century, the new religion progressed while slavery declined until it had disappeared from the Christian world.

It was on disembarking in the Holy Land that the Crusaders learned that a great number of their fellowmen lived in servitude among the Mussulmans. The latter, on their

part, were surprised to learn that Christianity in its onward march had effaced from the Crusaders' lands even the memory of that degrading word, slavery. The long, sad story of the re-appearance of this evil in Christian lands began at that time and in the following way: The Crusades ended, the Venetians had no longer any pilgrim soldiers to transport from Europe to Palestine and back again, and they devised the plan of going to buy captives at Tunis, and to sell them at the various ports of Asia. The popes fulminated against this odious business, but with no success. The Portuguese and Spaniards, then the masters of the seas, and who also had ships to utilize, lighted like birds of prey upon the African shores, depopulated their villages, and filled Lisbon and Seville with enslaved negroes.

It has been laid to the charge of a really good man, the Bishop Las Casas, that he transported to America the germ of slavery. The manner in which the conquering Spaniards treated the unfortunate Indians, the hard work in the mines at which they were held without relaxation by the officers in command, led this bishop to make grave accusations against these abuses. He pointed out to his royal master, the king of Aragon and Castile, that there was danger that the Caribs would become extinct if some one did not charitably come to their rescue. In order to avert this calamity, and to still continue the extraction of gold from the mines, Las Casas consented to replace the Indians by robust negroes. This authority accorded by Charles V. was then the point of departure in the commerce of slaves.

When the Spaniards of the Antilles and of Mexico had learned that a negro from the coasts of Africa could do four times as much work as an Indian, the negro was in great demand. The kings, and sometimes even the queens of Spain, had needy favorites; and these men were granted royal permission to enrich themselves by openly engaging in a commerce considered infamous in our day. The Portuguese, the Genoese, the English, the French, the Danish, and the Hollanders demanded and received of their governments the same permission which Spain gave to her sailing vessels.

An infinite number of ordinances touching servitude, the slave laws in which it was said that a negro was the absolute property of his master, some vague knowledge of the way in which recruits were obtained upon the coasts of Africa, and the miserable state in which the slaves disembarked in America, awakened attention, especially that of two great philosophers, Montesquieu and Voltaire; it is one of their glories to have been the first to stigmatize the monstrous iniquity. Several pontiffs pronounced against the criminal traffic and even anathematized it. But, for all this, it is difficult to form an idea of the speed with which Africa was becoming depopulated.

Public opinion became every day more and more directed to the accounts of the maritime and terrestrial dramas given by the captains and owners of the slave ships. They told that the petty kings of Africa fought incessantly among themselves, in order to procure the blacks demanded by each, and that the prisoners brought over in the slave ships were saved from the dreadful fate of being sacrificed to fetiches or eaten. But what they did not say was that the slave trade fostered in every way in its power this warfare, and that the eaters of men were as rare in Africa as in Oceanica, and that only the kings of Dahomey and of Ashantee allowed themselves the luxury of great hecatombs.

As happens still to-day, all the slaves did not reach the port of debarkment. One caravan of captives, formed in the Soudan and destined for the sea coast, having found no water on an oasis where it was usually found, entirely perished from thirst. It was composed of two thousand persons and eighteen hundred camels. Another caravan containing one thousand slaves meeting with a similar misfortune, saved only twenty-one of the number. The manner in which they led them on this march is identical with that of the present day; brass or iron collars about the neck, the right limb of the one chained to the left limb of the other; their conductors on horseback; blows of thongs or whips to accelerate their motions; a violent death, caused by heavy blows from large iron bars, for those who from exhaustion could not keep up with the sinister convoy. The result was that forty out of every one hundred perished.

A negro which the ship owner could buy for a piece of red or blue cotton cloth worth about $20, he could sell to the planters of Cuba for $200. From the reports of the French privateers it was learned that every year about fifteen hundred sick and dying

blacks were thrown into the sea. As soon as the captain discovered that a slave could not endure the voyage he disposed of him in this summary fashion. Other documents reveal the fact that on an average, one-fourth of the Africans embarked, died *en route*.

"The greater part of the prisoners," an old surgeon belonging to a slave ship, wrote, "seemed a prey to despondency. From time to time sobs would escape them, or they would deplore in plaintive tones the loss of their family and their country. Such was the depth of their melancholy that many preferred death self-inflicted, some throwing themselves into the sea, some hurling themselves against the sides of the ship, and others refusing to eat."

Against such iniquities, such infractions of the laws of humanity, there began to arise indignant protests from civilized nations. In England in 1780 a member of the House of Commons wished that Parliament should declare that the slave trade was contrary to the laws of God and the rights of men. At Paris in 1814, at the Vienna Congress in 1815, at Verona in 1822, England steadily took up with ardor the defense of the oppressed blacks. The valiant little kingdom of Denmark took serious measures against the transfer of blacks by the ships of its government; it forbade by a royal decree this traffic. By the efforts of the king of the Belgians also, there was established later, in 1876, the International African Association, having as one of the chief objects the abolition of slavery. In 1794 the Americans assembled in Congress, also condemned the infamous commerce, but were yet unable to bring about in their land the suppression of slavery.

The slave ships were now obliged to carry on their nefarious commerce against the hostility of the war ships of anti-slavery nations. The latter put everywhere upon the sea, cruisers with which to stop the trade; but they cost the life of untold numbers of blacks who were thrown into the sea, when the vessels which were transporting them were too hard pressed by the ships giving chase. It was a monstrous thing, but during all this time pro-slavery American owners of vessels formed themselves into a society to continue the forbidden traffic. Their vessels would sail ostensibly loaded with cargoes of rum for Cuba, but concealing in their hold, guns, handcuffs, and irons, destined for the living cargo which they were to take on at Mozambique or in Guinea, the real object of their voyage. There were established at these places agents who lighted great fires upon the shore whenever there was any danger to be apprehended from cruisers. The risks were great, for usually out of every three slavers only one would succeed in deceiving the watchfulness of the cruisers. The rigors exercised against the trade only served to render it more alert. Black children, since it was possible that the traffic might be entirely stopped, were especially in great demand by the planters.

Slowly and steadily the good cause gained ground. England abolished slavery in 1838; France in all of her colonies, in 1848, and likewise many other Christianized nations at about the same time. The triumph of the North over the South in the Civil War of the United States sent an undermining shock through the whole system.

But it still flourishes in Tripoli, in Egypt, in Turkey, in Madagascar, Borneo, and Morocco. In Tripoli the commerce is not authorized, but that which occurs there is most odious. It is still the Soudan which furnishes it with slaves, and according to Consul Wood in Bengazi and surrounding places alone, there have been sold more than twenty thousand slaves in four years; at this rate Tripoli must contain at least a total number of one hundred thousand slaves. And more than this, there are certain proofs that it is one of the great ports by which Soudan sends slaves to Crete, Smyrna, and Constantinople.

Djeddah upon the Red Sea is a great *entrepot* for slaves, as is also Hodeida. Many of them after having reached these places, are sold in the markets of Arabia, and are then carried by caravan to Syria and embarked again upon the Mediterranean.

What effect has the recruiting of the numbers of so many beings destined to a life of misery, upon their native land in Africa? It is Livingstone who among the first has answered that question. And in spite of the descriptions given in his numerous letters, how many times he complained of his inability to give a correct picture of the horrors of this trade in human beings or of giving even approximately the number of lives destroyed each year. He was persuaded that if half of the horrors committed in Africa were known, the indignation on the one hand, and the commiseration on the other, which they would

awaken, would be such that the infernal traffic would disappear whatever sacrifices it might cost to annihilate it.

It is the great consumption of ivory in Europe which has contributed largely to the later development of slavery. Arabian merchants, and half-breeds more cruel than the merchants, in lieu of other means of locomotion, use the shoulders of negroes to transport the ivory to the harbors where it may be shipped. The blacks could never have been brought to this if they had not been sold to the traders as a result of wars between tribes, or of the craft by which they had been treacherously kidnaped from their villages by these hunters of men. That which is learned of Africa every day in Europe by letters and accounts of travelers increases the zeal of the abolitionists. But this zeal brings forth no results.

It is a discouraging question especially in face of the apparent contradictions evinced by the leaders. The most heroic of the English, the purest victim of an unjustifiable policy, did not even Gordon re-establish slavery after having contended against it? He had learned by experience that it was useless to struggle against it in Africa, and that the solution of the question lay outside of Khartoum. "There are only two means," he wrote to London, "of preventing the trade: the first is to drain the source by establishing peace and safety in these hunting grounds of human game; the second, to shut the markets in Egypt, in Turkey, and in Persia.

Upon the shores of lakes Nyanza and Tanganyika there are some missionary establishments devoted to the great work of emancipation and of charity. The letters sent from them concerning the outrages practised there would draw tears from all eyes and ought so to rouse public indignation as to make it put an end to such atrocities.

I have said that it is generally believed that the slaves of which the trafficking Arabs dispose, were prisoners of war which had been sold to them, as was done in the last century by native warrior kings. That is no longer the case generally. The slaves are mostly poor beings snatched from their villages. The missionaries have told also how the traders get possession of the slaves. They strive to discover provinces which are yet ignorant of the trade. What is especially deplorable is they follow up all new explorations made by the Europeans. In these regions where the negroes have lived, happy and safe up to that time, are committed the heaviest and the most grievous plunderings. "Near the great lakes," writes Father Moinet, "every creature who is at ten minutes' distance from his village is not safe." To complete their miseries civil war is waging in these countries, and while the natives are fighting, the traders attack the villages, set fire to them, and take prisoners the women and children.

It is not until they set out toward the coast or market with their living chattels, though, that the real horrors of the trade begin. As has been said before, the feeble and exhausted ones are put to death. On reaching their destined port, they are disembarked at night to avoid detection, and they are kept as secluded as possible, until they reach the hands of their final purchasers. It is said that at the present time, on an average about ten lives are sacrificed for every black found in servitude.

The Anti-Slavery Congress, which at the time of this writing is just assembling at Brussels, and which is composed of representatives from all anti-slavery nations, has marked down on its program the following problems to be treated:

1st. Slavery from the standpoint of natural rights and public rights.—The number of victims of the trade and the cruelties committed both in the hunting expeditions and in domestic slavery.—The thousands of children who are every year set apart for service in the harems of the East.

2nd. Pacific action in Africa: The maintenance and development of religious missions.—Means of spreading instruction among the blacks.—The substitution of work and of honest traffic for the slave trade.—To prevent the introduction of arms and ammunition by the Arabs.—To prevent the introduction of spirituous liquors for the blacks.—The employment of force by the governments if it is necessary.—Should each nation limit itself to action only in the territory over which it has power, or would combined action on the part of all states be better?—The employment of force by private undertakings.—Shall voluntary leaders try to enlist native troops in the work? Shall there be volunteers to go to the work from other lands? Shall there be forces set apart for protecting the commercial routes and opening well fortified and well provisioned asylums?

3rd. Concerning action in Europe: Prac-

tical means of inducing the Mussulman government to suppress the slave markets.—Measures for securing to anti-slavery associations necessary means.—A universal effort such as occurred during the Crusades.—The establishment of a permanent commission.

4th. Public opinion: The most efficacious means of rousing it.—The use of the press.—Special publications by anti-slavery societies. Special conferences.

In order that each member of the congress shall keep within wise limits he will only have to repeat and act up to the words of the act passed constituting the country of the Congo: "The powers promise that the territories over which they have control shall not be used as markets nor as ways of transit in the slave trade, of any race whatever."

It is here in fact that the solution of the whole question lies, but its power must be extended over the Mussulman territory in order to obtain the abrogation of the statute of slavery. I repeat that the great need is a general concerted movement of all Christendom against this evil. This would give a strong blow with sure results. In this way were delivered the two great decisive blows of which I have spoken elsewhere in this article: the first by the propagation of the Gospel teachings by the united efforts of the early Christians; the second when in the United States the North rose in its might against the South. Would the same successful results follow a third attempt? I am firm in the faith that it would, for if such great peoples as the English, the Americans, the Germans, the French, the Italians and the Belgians unite to propagate a generous idea, to defend a great cause, that idea and that cause must surely win a glorious triumph.

THE SOCIETY OF CHRISTIAN ENDEAVOR.

BY THE REV. F. E. CLARK, D. D.

THE Young People's Society of Christian Endeavor no longer can be considered a mere experiment. The work which it has accomplished in thousands of churches, the evident blessing of God which has attended it in its most rapid development, its proved adaptability to every evangelical denomination, and the confidence expressed in its methods by pastors in all parts of the country, give it a claim to recognition by the religious public; a claim which most generously has been accorded.

Its development during the last year or two has been especially remarkable. Starting less than nine years ago, there are now at least 9,000 societies in all parts of the country distributed among 22 different denominations and containing not less than 550,000 members.

In foreign lands it has already taken root, a vigorous British Section having been established and branches being formed in almost every missionary land. The constitution has been translated into French, German, Dutch, Turkish, Zulu Tamel, Chinese, Japanese, Hungarian, and other languages, and the society seems to find a congenial soil in all countries where these languages are spoken.

HISTORY.

The history of this organization is necessarily very brief, since the society is so young, and can be dispatched in a few words.

In the winter of 1880–81 a precious revival spirit visited the Williston Church of Portland, Maine, and many, especially among the young people, gave their hearts to God. The pastor and older church-members were naturally anxious concerning these young disciples, and felt that great wisdom and care were necessary to keep them true to the Savior during the first critical year of discipleship. The problem weighed heavily upon the minds of pastor and church, for they felt that neither the Sunday-school, nor the church prayer-meeting, nor the young people's prayer-meeting, though well-sustained and admirable in their way, were sufficient to hold and mold the Christian character of these young converts. There was a gap between conversion and church-membership to be filled, and all these young souls were to be trained and set to work. How should these things be done? These were the pressing problems. After much prayer and thought the pastor of the church invited the recent converts, as well as the young church-members to his house on the evening of Feb-

ruary 2, 1881, and after an hour of social intercourse, presented a constitution, which he had previously drawn up, of the "Williston Young People's Society of Christian Endeavor." This constitution is essentially the same as that adopted by the great majority of Societies of Christian Endeavor at the present day.

The later history has been simply one of expansion and development. The vital principles are all the same as at the first. Earnest pastors and faithful young disciples have taken up the work spontaneously in all parts of the land. The same need seemed to exist in ten thousand churches and the need was supplied in the same way, that is the only secret of growth. Great care always has been taken not to crowd the society upon an unwilling church. It has never gone where it was not wanted and invited. The interests of the society have largely been promoted by conventions, national, state, and local. These meetings are exceedingly popular among the young people, bringing to the national gatherings many thousands of young men and women. The last National Convention, at Philadelphia in July 1889, was pronounced by competent authority the largest religious convention ever held in the country. There were in attendance 6,500 delegates from all parts of the land. The spirit of enthusiastic devotion was even more noticeable than the numbers in attendance. Throughout every session rang the key-note, "For Christ and the Church."

It was noticeable that the zeal displayed was not for the society primarily but for the church and for its Head while the society was regarded, as it ever has been, simply as a humble helper of the church. The state conventions held this fall in certain respects have been even more remarkable meetings; In some states rivaling the numbers of the great national gatherings, and in all, rivaling those meetings in intensity of purpose and devotion to the higher aims. In nearly all of the Northern states and in several of the Southern the societies are now united in "State Unions," so-called, while in many states there are local or district unions which hold one or more meetings in the course of the year for fellowship and inspiration.

No legislation is attempted in any of these unions, or by the national conventions; no authority is exercised by the United Society or by any official, no taxes are levied, no paid officers are employed with the exception of one General Secretary, and the small sums of money raised at the conventions are used in printing and distributing the literature of the movement and in giving information.

OBJECT.

The object of this society may be briefly stated as a Training School in the Church. It gives the young Christian something to do at once.

It accustoms him to the sound of his own voice in the prayer-meeting.

It causes him to understand that he has a part to perform in the activities of the church, as well as the oldest Christian. It sends him upon a hundred errands for Christ. Very soon he learns that he has a duty in the general church prayer-meetings, and he becomes naturally and easily one of the pastor's trusted helpers. We are speaking from actual experience in this matter and are not theorizing.

A generation of Christians trained from early boyhood and girlhood in this way, patiently, persistently, kindly, would be a generation of working Christians.

This society is also a watch-tower for the church. The pastor ought always to attend the prayer-meetings and the social gatherings, and, unseen, keep his hands on the reins of the organization. If he does so, wisely and constantly, he cannot help knowing how the young converts are progressing in the Christian life. If they are faithful to their voluntary vows he knows it, and can mark with joy their growth in grace. If they are negligent he knows that, and can at once look after and reclaim the unfaithful ones.

No month need ever go by without the pastor knowing the religious status of each of his young people.

METHODS.

The methods by which these results are reached are mainly three: the prayer-meeting pledge, the monthly consecration meeting, and the various committees.

The pledge of attendance and participation in the weekly prayer-meeting is the feature of the society which has been most severely criticised, but it is the one feature which experience has proved to be most important and *absolutely essential* to continued prosperity. It is very simple, embracing in its first, or more general, part, the two ideas of private

devotion and support of one's own church in the public worship of the sanctuary, and in the second part a promise to attend upon and participate in the weekly meetings of the society. Here is the form that is recommended:

Active Member's Pledge.—Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior, and that, just so far as I know how throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration-meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Signed . . . . . .

Date . . . . . *Residence* . . . . . .

THE CONSECRATION MEETING.

At this meeting, in some way, some expression of renewed loyalty to Christ should be obtained from every active member. When the roll is called it should be made a very serious matter, and the mere response to the name should be considered a re-consecration. Most societies have found it best to call the roll, not at the close, but during the progress of the meeting, so that each may respond to his name with a prayer, or a word of testimony, or a passage of Scripture. It is the especial duty of the lookout-committee to see that all candidates for active membership understand what they are doing and that when they join they are faithful to their duties. No lookout-committee or any one else presumes to say what is a valid excuse for absence; that is left to the individual conscience, but it must be some excuse which the young person can conscientiously give to the Savior. If, however, he is absent from three consecutive consecration meetings and presents no excuse, his name is dropped from the roll of active members.

THE COMMITTEES.

We naturally come now to the different committees that carry out these principles and make them operative. The Lookout, Prayer-meeting, and Social committees are essential to every society and there should also be an Executive committee to facilitate business and to prevent long and profitless discussions. The duties of these committees are defined as follows in the "Model Constitution":

1. *Lookout Committee.*—It shall be the duty of this committee to bring new members into the society, to introduce them to the work and to the other members, and to affectionately look after and reclaim any that seem indifferent to their duties. This committee shall also, by personal investigation, satisfy itself of the fitness of young persons to become members of this society, and shall propose their names at least one week before their election to membership.

2. *Prayer-Meeting Committee.*—It shall be the duty of this committee to have in charge the prayer-meeting, and to see that a topic is assigned and a leader appointed for every meeting, and to do what it can to secure faithfulness to the prayer-meeting pledge.

3. *Social Committee.*—It shall be the duty of this committee to promote the social interests of the society by welcoming strangers to the meetings, and by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment, of which the church approves, may be provided.

4. *Executive Committee.*—This committee shall consist of the pastor of the church, the officers of the society, and the chairmen of the various committees. All matters of business requiring debate shall be brought first before this committee, and by it reported either favorably or adversely to the society. All discussion of proposed measures shall take place before this committee and not before the society. Recommendations concerning the finances of the society shall also originate with this committee.

Each committee, except the executive, shall make a report in writing to the society, at the monthly business meetings, concerning the work of the past month.

The other committees are scarcely less important, though their numbers and their duties vary according to the needs of the local church. Some of the most prominent may be defined as follows:

Sunday-school Committee.—It shall be the duty of this committee to endeavor to bring into the Sunday-school those who do not attend elsewhere, and to co-operate with the superintendent and officers of the school in any ways which they may suggest for the benefit of the Sunday-school.

The Calling Committee.—It shall be the duty of this committee to have a special care for those among the young people who do not feel at home in the church, to call on them, and to remind others where calls should be made.

Music Committee.—It shall be the duty of this committee to provide for the singing at the young people's meeting, and also to turn the musical ability of the society into account, when necessary at public religious meetings.

Missionary Committee.—It shall be the duty of this committee to provide for occasional missionary meetings, to interest the members of the society in all ways in missionary topics, and to aid in any manner which may seem practicable, the cause of home and foreign missions.

The Flower Committee.—It shall be the duty of this committee to provide flowers for the pulpit, and to distribute them to the sick at the close of the Sabbath service.

Temperance Committee.—It shall be the duty of this committee to do what may be deemed best to promote temperance principles and sentiment among the members of the society.

The Relief Committee.—It shall be the duty of this committee to do what it can to cheer and aid, if possible and necessary, by material comforts, the sick and destitute among the young people of the church and Sunday-school.

The Good Literature Committee.—It shall be the duty of this committee to do its utmost to promote the reading of good books and papers. To this end it shall do what it can to circulate the religious newspaper representing the society among its members, also to obtain subscribers for the denominational papers or magazines among the families of the congregation as the pastor and the church may direct. It may, if deemed best, distribute tracts and religious leaflets, and, in any other suitable way which may be desired, introduce good reading matter wherever practicable.

THE PRINCIPLES.

The principles of the society if they may be briefly treated apart from its methods, are summed up in the idea of loyalty to Christ and loyalty to the particular local church with which any particular society is connected.

"Do what your Master and your church want to have you do and only that," is a summary of advice which goes forth every hour of the day from those authorized to speak for the society.

When the president of the United Society, the Rev. F. E. Clark, was chosen, he accepted the office on the following conditions which have since been accepted by national conventions and by state unions as their views of the societies. They thus have come to be acknowledged as the platform of principles on which the society is based.

PLATFORM OF PRINCIPLES.

1. The Society of Christian Endeavor is not, and is not to be, an organization independent of the church. It is the CHURCH at work for and with the young, and the young people at work for and with the CHURCH. In all that we do and say let us bear this in mind, and seek for the fullest co-operation of pastors and church officers and members in carrying on our work. The Society of Christian Endeavor can always afford to wait rather than to force itself upon an unwilling church.

2. Since the societies exist in every evangelical denomination, the basis of the union of the societies is one of common loyalty to Christ, common methods of service for Him, and mutual Christian affection, rather than a doctrinal and ecclesiastical basis. In such a union all evangelical Christians can unite without repudiating or being disloyal to any denominational custom or tenet.

3. The purely RELIGIOUS features of the organization shall always be PARAMOUNT. The Society of Christian Endeavor centers about the prayer-meeting. The strict "prayer-meeting pledge," honestly interpreted, as experience has proved, is essential to the continued success of a Society of Christian Endeavor.

4. The Society of Christian Endeavor sympathizes with temperance and all true moral reform with wise philanthropic measures, and especially with missions at home and abroad; yet is not to be used as a convenience by any organization to further ends other than its own.

5. The finances of the society shall be man-

aged economically in accordance with the past policy of the Board of Trustees, and the raising of funds to support a large number of paid agents or Christian Endeavor missionaries, either in connection with the United Society or the State Unions is not contemplated.

INTERDENOMINATIONAL.

That the society is interdenominational is proved not only by the fact that it already exists in every denomination, but this interdenominational character is guaranteed by its corner-stone principles. No outside interference is possible in a local Society of Christian Endeavor. Each society is responsible only to its own church and pastor. The history and principles and creed of each church may be wisely taught. The society gives just the opportunity needed for such instruction and the fact that by its very constitution it puts itself under the control of its own church board keeps it in the right attitude to the church. Not only the pastor of the church, but the elders in the Presbyterian churches, the stewards in the Methodist churches, the deacons in the Congregational and Baptist and other churches, and the Sunday-school superintendent of all churches are by virtue of their office members of the society and difficult questions are brought to them for settlement. In many Methodist churches a class-leader is appointed by the church for the young people's society and in every way the closest relation to the individual church is provided for.

IT WORKS.

"This is an ideal method," said a wise pastor's wife in the early days of the movement, "if it only works." If eight years of experience prove any thing they prove just this, that *it works*. Thousands of pastors tell of quickened interest in their churches, of glad revival seasons, of heroic devotion developed on the part of the young people.

Tens of thousands of young men and women write modestly of a new formed purpose to serve Christ more faithfully and to devote their lives more thoroughly to His service. Tens of thousands of these tell us that they were led to Christ in the first place by the efforts of their companions through the Society of Christian Endeavor. During the last year, as nearly as can be ascertained, 45,000 of the associate members of the society (i. e. those who are not ready to be considered devoted Christians) have become active Christians and have been brought into the evangelical churches of our country. Without boasting and without claiming too much, we think it can truly be said not only that this plan of Christian nurture looks well upon paper, but that "it works" well in practice in every denomination and in every land where it has gained a foothold.

DIVORCE IN THE UNITED STATES.

BY OLIVER CORNELL.

A TRUSTWORTHY and scientific study on any phase of the social life of the United States deserves attention. Perhaps on no subject, however, could one be more welcome than on Divorce, and such we now have.* This Report is the Government's response to the repeated solicitation of eminent reformers, clergymen, and lawyers who have thought to see in the wide differences in the divorce and marriage codes of the several states, in lax public opinion in regard to the sacredness of marriage, and in what seemed to be a growing habit of divorce, reasons for great alarm. The actual investigations for it were begun in July 1887, and ended late in 1888. It is the most complete, indeed we may say the only complete, report ever made on marriage and divorce in any country. A few of the leading facts it presents will, we believe, be of interest to the readers of THE CHAUTAUQUAN and will help them to form their opinions on this important subject.

The divorce laws in the several states and territories are fully summarized in the Introduction. According to this summary, divorce may be defined popularly as the separation of husband and wife. It is a relation recognized by all the states and territories

* A Report of Marriage and Divorce in the United States, 1867–1886. By Carroll D. Wright, Commissioner of Labor. Washington: Government Printing Office. 1889.

save South Carolina. Before the law there are two kinds of divorce, *absolute*, permitted by all the states and territories save South Carolina, and *limited*, permitted by 20 states and territories; in 3, Minnesota, Pennsylvania, and Tennessee, in favor of the wife only.

The first form (*a vinculo matrimonii*, from the bonds of marriage) puts the parties in the position of single persons, though in all but nine they are subject to limitation; thus in Kansas the re-marriage of both parties is prohibited for six months, and during the pendency of the case if an appeal is taken; in Louisiana a wife cannot re-marry for ten months; in Massachusetts the defendant must wait two years.

Limited divorce (*a mensâ et thoro*, from bed and board) merely permits the parties to live apart and removes none of the legal bonds of married persons—it is a social dissolution. In the report this distinction of limited and absolute was not kept up, as but 2,099 divorces reported were marked limited.

There are three different methods of securing a divorce: (1) In several states laws exist which free the parties without legal proceedings, as, for example, in Arkansas and Tennessee, where, if either party to a first marriage is absent five years and is not known to the other to be living, the latter is free to re-marry; or as in Michigan and Wisconsin, where a sentence to imprisonment for life ends the marriage absolutely; or in Maine, New York, and Vermont, where the same law, though the reading varies somewhat, holds good; or in Nevada, where, if a man is convicted of compelling a woman to marry him she is free without further parley. (2) What is known as *legislative divorces* are those granted by a special act of the legislature to particular individuals. Congress forbade the territories to do any business of this kind three years ago. Indeed, it is only in the six states of New England and in Alabama, Georgia, Delaware, and Kansas that such proceedings are permitted. (3) The *judicial divorce* is that granted by the courts, and in all the states and territories (save South Carolina) is provided for by the statutes; in Pennsylvania the court of common pleas hears the case; in Delaware the superior court of the county where the plaintiff resides; in New York, the supreme and superior city courts. Each state has its own arrangement. In all save 3, Delaware, Georgia, and Louisiana, there are regulations fixing a time which one or both parties must live in a state before a suit can be considered. The shortest residence demanded is in Dakota (territorial law) where 90 days suffice. Six months is the term in several cases but 1 or 2 years is necessary in the majority.

The causes which the statutes of the different states indicate as sufficient for divorce are many, though capable of classification under a few heads. In all the states and territories absolute divorce is granted for adultery; in 21 failure of the husband to provide for the wife is sufficient to separate them; in all but 8 conviction of any infamous crime, a sentence to imprisonment, or imprisonment, works the same result; all but 6 allow absolute divorce for cruelty or the apprehension of it. In Tennessee if a wife refuses to remove with her husband to that state he can get a divorce; in Florida the shrew is rebuked by granting absolute divorce for habitual indulgence in violent or ungovernable temper; and in Louisiana if one party slanders the other publicly, the effect is the same. But one cause for absolute divorce is recognized in New York, adultery; limited, is granted for 4. In Pennsylvania there are 10 causes for which the first form of separation is allowed, 5 for which the second is allowed. In Kentucky, Massachusetts, and New Hampshire absolute divorce is granted if either party joins a religious sect believing marriage unlawful. In Illinois, Louisiana, and Tennessee, an attempt on the life is a reason for absolute divorce. In Florida, Michigan, and Ohio, if one party has obtained a divorce in another state, separation is allowed. In states allowing limited divorce these same causes or modifications of them prevail. In Wisconsin, if a wife is given to intoxication, the husband may secure limited divorce. In Georgia any ground which was held sufficient in the English courts prior to May 4, 1784, is sufficient. In several places actions for divorce must be brought within a special length of time after the cause of complaint occurs.

To thwart attempts to abuse the privilege of application for divorce, the majority of the states provide that it shall be disallowed if there is *collusion*, that is an agreement between the parties for one of them to commit or seem to commit an act constituting a cause for divorce; *connivance*, that is the corrupt consent of a party to the act of the other, constituting a cause for divorce; *condonation*, that

is conditional forgiveness of a breach of matrimonial duty; or *recrimination*, when the one who seeks the divorce is guilty of the same act or, in some states, of any other valid reason for divorce.

There are but few of the states which attempt to regulate divorces obtained in other states. In Delaware, Maine, and Massachusetts, if a person goes to another state to obtain a divorce for a cause occurring within the state or for a cause for which a divorce would not be granted at home, it is null.

This brief summary shows about how legislation tends.

Now for the Report. The work of the statistician covers the years from 1867 to 1886 inclusive, and it takes up every state and territory in the United States. The leading points on which statistics were gathered throughout the whole country were, the number of divorces in each county, the causes for which they were granted, the number of years the marriages lasted before the divorces were granted, where the parties divorced were married, and the number of children involved.

It was found that in 1867, the first year of the investigation, 9,937 couples were parted by law; when the statisticians reached 1886 they found a list of 25,535. This increase of over 156 per cent is much greater than the increase in population in that period, fully two and one half times as great in fact.

The whole number of divorces granted in the 20 years under consideration was found to be 328,716. In considering this number it must be remembered that many applications are made which are unfruitful. The relative number was computed in gathering materials for the report, by making a table which showed both applications and grants in a few counties of 12 different states. According to this, 67.8 per cent of the applications were granted. If we accept this per cent as representative, then in our 20 years, 484,683 applications for divorce were made in the United States, 328,716 of which were granted; but to quote from our guide-book, these figures "do not represent the total of married infelicity but only that class which cares more for separation and the dissolution of the marriage relations than for the publicity which a divorce suit brings to them."

In the group of seven states beginning with New York, running west to Iowa and including Pennsylvania, Ohio, Michigan, Indiana, and Illinois, over 154,000 of the grand divorce total belongs. Of these, Illinois leads with 36,072; Ohio follows with nearly 10,000 less and New York ends the list with 15,355. It is only in Illinois, however, that these figures represent a percentage of increase in divorce over that in population much greater than that for the entire United States. Taking the decade between the last two censuses, 1870 and 1880, the percentage of increase in Illinois' population was 21.1 per cent; in divorce it was 81.6 per cent, nearly four times as great. Ohio's divorce increase was nearly three times as great as population; Michigan's the same. New York's divorces increased less rapidly than her population, a fact observed only in Connecticut, Utah, Vermont, and Wyoming.

There seems to be no reason why Illinois should have so long a roll of broken marriages. The causes for which she grants divorces are 8 in number: natural impotency, a husband or wife living at time of marriage, adultery subsequent to marriage, desertion for 2 years, habitual drunkenness for 2 years, attempt on life, extreme and repeated cruelty, felony, or infamous crime; not one of these seem capable of being converted into an "omnibus" cause.

Fifteen thousand seven hundred thirty of her 36,072 come under the head of desertion. The law requires that abandonment for 2 years be proved before granting a divorce on this ground, so that if the law was followed, this cause could hardly be made a loop-hole. Nor can divorce be secured so easily in Illinois that parties from other states can make her a dumping ground. She exacts that the plaintiff must have resided in the state 1 year before the filing of the bill, unless the offense was committed in the state, or while one or both parties resided in the state. In fact, too, 25,482 of her divorces were granted to people who were married in the state. The average duration of the marriages before divorce was 8.59 years. It is plain that the legislation of the state has not caused the divorce.

There are causes to be considered. The influence of a great city is to be taken into account in Illinois' case. In 1880, 29 per cent of the divorces granted in her limits were for Chicago. There were in the state 272 married couples to each divorce; in the city, 185. This preponderance of divorces is seen in all cities. It is marked in Europe, where city

ife long has been considered more unfavorable to married harmony than the country. Statistics were compiled for this Report, in 29 cities of the United States and in all save Brooklyn, Detroit, Omaha, Pittsburgh and Allegheny, Portland, and Savannah, the city leads the state in divorces. In Illinois the factors contributing to divorce must be sought in the city's influences, the moral tone of the people, the public opinion on social questions, and the laxity of the court. It is not due to legislation.

In many instances of rapidly growing divorce lists legislation has had no influence. Kansas in 1886 showed an increase of nearly 1,000 per cent over 1867; Michigan stands fourth in the list of states granting the highest number; Ohio more than doubled her divorces between 1867 and 1886, yet in no instance do the statutes show any cause.

There are cases, however, in which the increase is the fault of the statutes. In Colorado 4 divorces in 1867 became 451 in 1886. The increase after 1881 is explained by a change of laws, one of which made a new cause: "the failure of a husband to make reasonable provision for the support of his family for the space of 1 year," and another of which reduced the period of habitual drunkenness from 2 years to 1 year. In Dakota divorces bounded from 77 in 1881 to 123 in 1882. Reducing the period of desertion from 2 years to 1 year is given as an explanation.

An unusual state of affairs exists in South Carolina, which, as has been said, has no divorce laws. In the 20 years investigated, 163 separations were legally authorized there. Six were probably legislative. The rest occurred between 1872 and 1878 when the courts were allowed to grant divorces. The law was repealed in the latter year and South Carolina now knows no such thing as legal separation. Vermont is one of the four states which show a decrease between 1867 and 1886. The falling off began in 1879 at which time a law went into effect decreeing that no divorce could be granted if the parties never lived together as husband and wife in Vermont. If the cause happened in another state or county it was not considered unless the parties had lived together before in the state, and one of them was there at the time of the act of complaint. Beginning with 1871, Mississippi shows very rapid increase in divorce. The change was probably due to legislative reasons since at that time the code made the 3 years formerly required for desertion 2, and instead of limited divorce allowed absolute for habitual drunkenness and habitual cruelty and violence.

The possible result of loose laws has no better example than the case of Utah. In that territory in 1874, 149 divorces were granted. In 1877 the number rose to 914. The sudden rise was due purely to legislation. It seems that actual residence was not required for divorce; that if a plaintiff signified his intention of becoming a resident, the court must consider his case; also there was what might be called an omnibus clause which allowed the court to dissolve the contract whenever it was convinced that the parties could not live peaceably together. So soon as this became noised abroad, Utah was called upon to grant divorces for the country at large. In one county only, over 600 of the 691 divorces granted in the period from 1867 to 1886, were to parties outside the county. Lawyers in Chicago, Cincinnati, and New York set up divorce exchanges. The petition stated that the welfare of the party demanded separation, and that he wanted to go to Utah to live but was not able to carry out his plan just yet. The warning of the defendant was the merest farce. In many cases it is probable that he never had a warning. The lawyer then claimed that the defendent had not answered the notification and consequently it was supposable that he was guilty. When the true state of affairs became known public indignation in Utah was strong against the abuse, and the legislature in 1878 demanded that no one should ask for a divorce who had not been a resident for at least a year previous, that no court should grant a divorce upon default, and that the omnibus clause should be removed. In 1878 as a result the divorce list fell to 298. Utah's experience will probably prevent attempts in the future in any state to remove the time-limit or to introduce clauses which will suit all circumstances.

New York's experience is interesting. As has been said she grants absolute divorce only for one reason, and her divorce increase is less than increase of population. This result goes to support the theory of Mr. Gladstone and Mr. Phelps, who claim that if absolute divorce were done away with, only limited being allowed, that is if the parties were not permitted to re-marry, that the number of applications would be largely decreased.

A most valuable sociological study is the causes for divorce. It is difficult to ascertain this as all the reasons for which there is a shadow of excuse are usually combined in the petitions. In Illinois 57 causes and combinations are presented in the itemized summary of complaints for which the state has granted separations; in Indiana 75; in Iowa 32; in Vermont 13; in Connecticut 42; and so on; but it was found possible to classify these under the heads of adultery, cruelty, desertion, drunkenness, neglect to provide, combinations of these, or of one of these, with a minor cause. It becomes evident from a study of this classification that the most fruitful trouble is desertion. One hundred twenty-six thousand six hundred seventy-six of the reported aggregate have desertion at the bottom, and of this number, over 75,000 have been given to wives. Adultery is the next most general cause, but here husbands have had more occasion to sue for separation than wives, the numbers being 38,184 to 29,502. Drunkenness popularly is considered at the bottom of the majority of divorces; however, the tables show but a trifle over 4 per cent of the total due to drunkenness. As an indirect cause, manifestly it plays a much larger part; and a special examination in a small but representative field shows about 20 per cent of the divorces to result from intemperance.

Cruelty is a widespread complaint, and in 7 cases to 1 is made by wives. It is an elastic trouble, the things which cause "great mental distress" being many as the sands on the sea-shore. We find a wife separated from her husband because of the anguish which the presence of a razor under his pillow cost her; another because her bangs were cut off by force; another because "during our whole married life my husband has never offered to take me out riding"; another because of the violent rages into which her husband flew, and his habit on such occasions of smashing the crockery. A husband who desires to give his wife no cause for instituting divorce proceedings may learn from the list of causes which have produced separation, that it is unsafe to quote the New Testament remarks concerning the obedience of wives to husbands, to tell his wife, "You are old and worn out; I do not want you any longer," to compel her to black boots, to sharpen the ax, and threaten to chop off her head, to knock out front teeth, to kick her out of bed "regularly," etc., etc. Wives will learn not to throw their bustles at their husbands, not to refuse to sew buttons on, and to do repairing necessary, not to pull them out of bed by their whiskers, to call them vagabonds and declare they care nothing for them, nor after years of married life to become converts to spiritualism and practice mediumship.

The absurdity of these causes is in many cases on the surface. Probably they represent a vast amount of genuine cruelty and villainous conduct.

A most peculiar and discouraging fact is the length of time which many persons live together before seeking separation. The first year of married life is supposed to test the disposition of both parties. If there is a desire to live harmoniously and a willingness to adjust tastes and eccentricities to each other, the first few years ought to show it. An examination of the length of time which the parties in divorce suits live together shows that as a rule it is a respectable term of years. The average time which the 328,716 couples considered in this report had lived together was 9.17 years; 25,371 had passed *21 or more* years together. In many of this latter surprising number the divorce was sued for because the limit of human endurance had been reached, and thus the period of married life probably represented a great amount of self-restraint and devotion. But the majority are examples of the old adage, "There is no fool like an old fool." The greatest number under any one term of years was 27,909 who had spent 4 years in married life before separation. Nearly as many lived together 3 years. Over 15,600 endured their unions only 1 year, and over 21,000, 2 years.

The influence of children in this question is important. Children are undoubtedly a check on divorces many times—yet often they are a reason for separation, their welfare in the eyes of the parent demanding it. In over 57,000 cases it was shown that the couples had no children, and in 141,810 cases there was no mention made. This leaves a total of 129,382 divorce cases in which children entered into the consideration.

The social condition which these figures indicate is serious. In 1880, 1 out of every 481 married couples in the United States was divorced. In the last 20 years Rhode Island has had 1 out of every 11.11 marriages annulled; Connecticut, 1 out of every

11.32; Massachusetts, 1 out of every 31.28. Michigan's marriage rate to each divorce for this period is 12.92; Illinois', 14.76. Each year the number of divorces granted is increasing. A long term of married life does not prevent it as has been shown. Forty per cent of the divorced parties are separated in spite of children. The states in which it is most common have as good, or nearly as good, laws as those in which it is rare. The weakness of every state's code is taken advantage of by outside parties. This is the real condition of divorce in the United States. It calls for the serious thought of good people. At the bottom of the trouble is a rotten public sentiment on the question. If people cannot get along together easily, too often they are encouraged to part rather than to strive to remedy the wrongs. There is little odium resting on divorced parties. The courts are lax, granting the applicants too often like the judge in Utah who gave as his reason for allowing a divorce that he disliked to refuse to do a *neighborly act*. The public conscience is numb. The National Divorce Reform League and its allies are doing good by their agitation and their efforts to secure better legislation, but laws will not prevent what the public sanctions. There must be a new feeling aroused throughout the United States toward divorce if the sad record above is to be bettered.

DREAM OF ALAIN, THE WISE.

JOHN VANCE CHENEY.

I, LORN Alain, ofttimes surnamed the Wise,
Am neither wise nor good; else had I peace.
The wise and good hold fast the early joy;
My hands, not old, are empty. Hear my dream:
Beside th' Enchanter in his chariot,
I sat and rode. Beyond us lay the hills,
And past us danced soft-babbling waters, danced
So close the busy pebble-shine swam up
To meet the eyes. Westward, upon the left,
A woody temple stood, dark-spired with pines,
Which from deep hearts charged all the calm with sound.
Eastward, upon the right, a level lay,
Thick shot with flowers, blossoms which starred the grass
Even to the hills. Untrained by mortal hand
The eager air-bred team th' Enchanter reined,
Nor stayed till come to where the gentle hills
Slow quit the flowers, unwilling. Then, alone,
On a warm mound a blissful piper played,
Bathing the grassy slant with song. All love
And melody, the piper blew his reed.
Ere long, far mystic voices of the hills,
In passionate entanglement of song,
Wreathed viny sound about the piper's reed;
And young forms, seeming of the music born,
Stole from the neighboring shade. Slim feet they had,
The permeating mirth of children dwelt
In their bright eyes: theirs were all charms which work
The witchery of shapely nakedness.
Long, long the player played; the song, the dance,
Went on until the low sun touched the arch
With scarlet.

Softly, now, th' Enchanter spoke:
"Here must I tarry yet these many days,
But thou must to thy people. Hold the way
We came."

I answered not, but stepping down,
Turned from the Blissful Hills. In one short hour
Darkness made all the golden world its own.
Where lay the Way of Flowers the chariot ran?
I trod a waste, obliterating drifts
Of sand, death-silent. Oh, the gentle reed,
The woven song of those that tuned their hearts
And feet to it! The world that I had known,
Had with th' Enchanter found—where was it, now?
Yea, verily, nor wise is lorn Alain,
Nor good; for still he asks, "Where now, where now?"

EDITOR'S OUTLOOK.

SHALL WE HAVE A NATIONAL UNIVERSITY?

The opportunity to propose new legislation of doubtful expediency is a temptation which it seems that even Senator Edmunds cannot resist. His proposition that the United States commemorate Columbus' landing by establishing a National University in Washington, D. C., instead of holding a world's fair, should be subjected to close scrutiny. The tax-payers of the country should think over it. They must pay the cost of the school, whatever that amounts to, and we are sure it will not be small since it is the plan to make the university "national." The departments in Washington present superior advantages for university students on most lines of study, but the departments do not exist for this purpose, they belong to the people. Each department is the headquarters of an important branch of the public service, to be used in conducting the affairs of the Government, but never to be rented or loaned to a lot of university boys as so many school rooms.

Give a thousand boy-students the liberty of the departments in Washington and they are likely to make heavier demands than the senators and representatives on the time and patience of the force in the departments. The profound philosophy of life comes to our help here—one gains practical information by practice. Horace Greeley said, "The way to resume is to resume." Statesmen always have been made, in this and every country, by actual experience in legislative halls.

Washington society is not a good place for boys—it is unstable, changeable, unreal. A father who had spent twelve years in the House of Representatives and owned valuable property in the city said to me, "I have declined a re-election. I shall move my family back to my own town home in the country at once, because the customs of Washington social life are demoralizing." One man is up to-day, to him every body bows; to-morrow he is down, out of office, and nobody cares for him. Young people learn to reverence political power. This is not profitable, but rather dissipating for students. A large city is never the best location for a university, especially a national capital, which is really the political center of the people. The oldest and most prosperous colleges and universities are wisely located in the towns and smaller cities of the land.

A university dominated by a political party is certain to become a partisan institution. Civil service reform needs reforming before we can depend on it as an agency to conduct a national university on a non-partisan plan: hence, when a Republican president occupied the White House, a Republican president would sit at the head of the university faculty, and when a Democrat ruled in the White House, a Democrat would manage the university.

At one time Free Trade and hard money would be taught, at another time Protection and more currency. It would never do. We have separated the church from the state, and as a rule our higher institutions of learning and the state are separated as they should be. The politicians and statesmen should attend to the state and let such institutions be cared for by the people. If Congress endows a National University with the people's money, then other institutions, Harvard and Yale, Wesleyan and Princeton, will be likely to object that Congress is setting up a rival with the powerful support of the National Government. If one university is supported by the money from the National Treasury, then all universities have a similar claim; it will be a precedent for future use which will be foisted into the congressional arena with a good deal of force.

If there is plenty of money in the National Treasury for the education of the people, it should be remembered that the Government has begun a system of scientific explorations: this is legitimate, but larger appropriations would be more effectual. The Agricultural Department will admit of expansion and a higher degree of efficiency. More of the nation's money invested in scientific agricultural experiments will inure to the benefit of the farmers; and right here is where Senator Edmunds' gilt-edged university scheme should surrender and let the two, five, or more millions of the people's money be given to the

development of Secretary Rusk's plans for educating the farmers of the nation. Let us be practical. Abundant opportunities may be found in the universities already established to accommodate all the young people in the country who desire a thorough education. We do not need this Utopian institution in Washington.

The Blair Education Bill has claimed the attention of Congress for several years; it is a proposition to aid in educating a large class of people in the common schools, just where help is needed, where enough money cannot be had from any other source to give the coming generations sufficient instruction in reading and writing. This bill proposes to begin at the base of society among the poor and ignorant to prepare them for citizenship. This is statesmanship aiming at good government. The top of society is well able to provide universities for its own, but for the needy and helpless wards of the nation, common schools should be established everywhere, and this may be done if Congress will address its best efforts to the passage of the Blair bill.

THE SELFISHNESS OF BAD MANNERS.

"GOOD manners have but one worse enemy than haste," observed the *Outlook* last month, and the young friend who started us on these chats on manners now asks what *is* this worse enemy. If, when this young man was five years old, or thereabouts, he had a habit of selecting the biggest and reddest apple in the dish passed him, if when he reached twelve he could see no reason for hanging up any thing which would not break if thrown on the floor, if at eighteen he declined to pay his sister any of the attentions which he found it so easy to bestow on the the sister who was not his, he may be accused of having a touch of this "worse enemy."

The principles which make fine manners and on which we have touched before, have been personal. They have referred only to the handling of one's self, have treated only of his relations to the inanimate things about him. There is another side to manners, based on the relations which we sustain to each other. We may handle our knives and forks with grace, may never hurry under any circumstances, may bow with elegant precision, convince every body that we are at perfect ease at any body's dinner or in any body's reception room, but if in our personal contact with people we lack finish, we are undone. The only quality which insures this finish is self-forgetfulness. Selfishness is the "worse enemy" of good manners.

It is in subtile ways in which social selfishness crops out. The old-fashioned division of society was into superiors, equals, and inferiors. One of the rarest things in American society is genuine courtesy toward superiors. Toadyism there is plenty of, and it is a disgusting habit which it is unnecessary to condemn here. The more common and less conspicuous mistake is withholding through selfishness the deference which is due superiority. Let a person of a little more culture, a little better position, larger experience, be thrown among us and we too often assume a cold dignity. The glorious doctrine of the equality of all men we quote in self-defense. Unselfishness would alter this manner and tell us to do the honest thing—and the only polite thing—give his worth its due and ourselves the opportunity of gathering what we can from his broader life. This principle is constantly ignored in our villages and towns. The sharp lines which are drawn between cliques is really often, if not as a rule, the fault of those who feel their social position to be less than that of another set and who assume a rigid formality when thrown into their company. The manner which shows deference combined with self-respecting independence is one of the most charming good society sees.

The great strain on this principle undoubtedly comes from association with equals. A man is polite to his daily associates in proportion as he lays aside his own claim for consideration and substitutes theirs. But it must be spontaneous, natural, unpretending unselfishness. An affectation of unselfishness—giving up a thing in so pronounced a manner that every body will see that a sacrifice has been made—is never good form. It calls attention to the doer. It suggests to all who see it that they have missed an opportunity to do a polite thing. It is in better taste to omit doing an unselfish thing which one sees the opportunity for, if it is going to make others feel that they have been rude or careless. Good manners are like dress, that is in best taste whose harmony is so complete that nobody thinks of it. Respect for opinions, tolerance with eccentricities, kindliness toward the uninteresting, willingness to give up comforts, readiness to

join in suggestions for social entertainment, ignoring unpleasantness, the daily practice of social niceties, sharing pleasures, generosity in admiring, these are but a few of the lines on which unselfishness works in daily life. It takes a substantial, trained moral nature to practice daily politeness in these directions. Nothing but thorough unselfishness will make a man join in a game which bores him, always say good morning to those he meets in his daily routine, forbear to tell of a better thing than his interlocutor has told, if he really knows of one, dress up for dinner at home and look as bright as for one abroad.

Possibly the most uncouth form which impoliteness toward inferiors takes is that of arrogance. No man is honored or loved more than the superior who directs work sympathetically and who inspires kindly feeling while he directs. But let him assume the dictatorship and he becomes hateful. It gives him a brutal aspect. It takes all human feeling away. He becomes for an instant a force merely. And he who patronizes inferiors is scarcely less distasteful. Contempt is awakened instead of rebellion. Dignity, kindliness, thoughtfulness, are the blending which unselfishness puts into the perfect manners toward inferiors. With such a manner one can lead anywhere, exact any service, inspire any devotion.

Perfect courteousness toward men is born in the heart. It is the growth of the principle of unselfishness. It no more can be learned from a manual than life can be injected into a dead plant.

JEFFERSON DAVIS.

This man's public life covered a remarkable period in the history of the United States' Government. He was in two wars, one with Mexico, where he fought for the republic; the second, was the South against the North, when he served as President of the Southern Confederacy. He witnessed two great epochs in American history, when he pleaded for slavery in the United States Senate prior to 1860, and as a survivor of the war, when he beheld the Southern States restored to their places in the Union, with slavery abolished, the two sections united and at peace, enjoying a new era of national prosperity.

The personal history of those times is interesting. Lincoln and Grant, McClellan and Hancock, Meade and Sheridan, with other great leaders on the Union side; Lee and Stonewall Jackson, Alexander Stevens, and many other prominent men of the Confederacy all died before Jefferson Davis. General W. T. Sherman still lives, conspicuous and, as it were, alone, one of the most distinguished military chieftains of that day as he is of the present.

Time softens asperities, and in this case the presence of Jefferson Davis among the people of the South during the days of defeat and reconstruction of the Federal Union contributed to quietness and order. His public life was stormy and in a measure given to agitation, yet he was comparatively quiet during the last quarter of a century. He visited the North and appeared in public gatherings in different parts of the South where he delivered a few popular addresses; but he wrote very little for the press. His silence for the last twenty-five years is almost as conspicuous as his activities were for the twenty-five years previous to that time. He was a man of eminent talents and great energy of both mental and physical nature. He knew how to urge a cause upon public attention and to hold it there till victory or defeat terminated the struggle. He was doomed to defeat and died wedded to his doctrines of States' Rights.

He possessed the power for twenty-five years to be the most uncomfortable citizen the National Government had within her borders. As the chief hero of the South he might have worked upon the latent sympathies of the people and fomented untold troubles in that part of the Union, but he abandoned war and agitation, and adopted the wiser policy of peaceful submission to lawful authority.

When Horace Greeley, that great champion of anti-slavery, signed the bail-bond of Jefferson Davis, it was not only designed to be a pledge of peaceful conduct, but it was a bow of promise, with one end resting in the North and the other in the South, spanning a restored Union. Greeley died without being made president of the Republic, while Davis died without establishing his office of president at the head of the Confederacy. Greeley's act was conciliatory and helpful to Davis; it allayed bitterness, and gave a touch of smoothness to a troubled sea. The battle had been fought, the end had come, the war was over, and Jefferson Davis accepted the result by grounding his weapons, and there he let them lie till he went to his grave.

It was gratifying to the Southern people that he, their hero, lived so long among them; though his plans had failed, their armies been defeated, and the Confederacy overthrown, they never forsook their leader. He had their confidence and sympathy to the end of his life; without amnesty from the National Government, and in a political sense an exile, he was loved and honored as their chief citizen.

It is a mystery of providence that Lincoln fell by death, before the clouds of war were swept from the nation's sky, and Davis lived on more than a quarter of a century after the war closed. But the chapters of American history which treat of that war, present many inexplicable stories of men and armies. History will treat Jefferson Davis more fairly because he lived so long after the conflict. If he had died as early as Lincoln, his record would not be so complete; it seemed necessary that he should be here to furnish material for history from the Southern side, that the real historian might have a fuller and more complete supply of facts. When a government is broken to pieces and its armies scattered, there is not the vantage ground from which to write the story that is presented in the records of the victors whose government and armies remain intact; hence, Jefferson Davis' prolonged life will furnish to the historian invaluable contributions for the great and true history of the Civil War which some master-hand will yet prepare.

ROBERT BROWNING.

The poet Tennyson tells how when he was fifteen years old he received the news of the death of Byron: "I thought the whole world was at an end. I thought every thing was over and finished for every one—that nothing else mattered. I remember I walked out alone and carved, 'Byron is dead,' into the sandstone." When the word of Robert Browning's death reached the world on December 13, the effect on many was not unlike that which Tennyson experienced. Their guide was dead. Must not the world be at an end? It is not pleasant to reflect that for every one who sincerely mourns Browning there are probably several whose grief is a form. He was honored in his life by loyal and appreciative readers, but certainly no poet ever was discredited by so large a company of sham followers. Browning has been a fad. His text gave an inexhaustible field for quibbling, for literary posing, and it has been thoroughly worked. The admiration for his poetry, professed so widely, has been often the cheapest make-believe. Interpretation of him has been crude and immature. Honest readers have felt this, and possibly erred on the other side, distrusting their own admiration when they have been stirred by his work. The power of Browning, however, has not been falsely gained. No man has given the world more reason to believe in him, as none ever gave more excuse to affectation. But it was not his poetry as poetry, not his intellectual vigor, his dramatic power, his learning, by which he took strongest hold, it was the spirit of Browning, his wholesomeness, his completeness of ideal, his prophetic view of things, his energizing touch, which drew to him so large a company of devoted admirers. The wisest of these followers were willing to acknowledge that frequently they could not understand him, that too often he wrote what seemed sheer folly. They confessed his meter defective or wanting, his choice of subjects intolerable, his use of his vast knowledge barbaric, but they found in him a great teacher, a deep and tender human spirit which saw farther than they.

To such followers of Browning, one of his first qualities was his wholesomeness. He never had the blues. According to his theory the world is not for despair, time is to be used, joy is to be tasted, friends are to be believed, hope is to be indulged, sorrow is to be met with manliness, all things are to work together for good.

> I find earth not gay but rosy,
> Heaven not grim but fair of hue.
> Do I stoop? I pluck a posy.
> Do I stand and stare? All's blue.

Always with him,

> God's in his heaven—
> All's right with the world.

The completeness of his ideal was the outgrowth of this healthy vision. No man can see the whole of a thing whose eyes are diseased. No soul can see to match the uneven edges of the physical life with the intellectual, and of both with the spiritual, who has not soundness and wholesomeness. He gave to all of life its due,

> All good things
> Are ours, nor soul helps flesh more, now, than flesh helps soul.

He despised no element in life, but loved them all, cherished them all, and looked to the future to explain why the union of the elements was sometimes so weak and poison-tainted, again so strong and invigorating.

The future was Browning's hope. He never tired of his prophetic strain. Men cling instinctively to confidence. The unwavering, the certain, is the unending search of the soul, and there are few who of themselves reach assurance. Calm they may have, the calm of settling down into a belief, but, the soul which prefers struggling up to truth knows more unrest than rest, more despair than peace. Browning did not shirk the struggle. He recognized its existence always, but in the midst of it he can declare the nobility of struggling and affirm the certainty of the issue. In one of his last poems he writes,—

> From the first, Power was—I knew.
> Life has made clear to me
> That, strive but for closer view,
> Love were as plain to see.

And such had been the belief he had announced in "Paracelsus," one of his first poems. A man who taught such truth with such assurance could not but be an inspirer. Indeed, Browning's strong hold on the world has been the ethical and religious inspiration he gave. He urged men to see larger meanings in life, to seek in Christ and His teachings the new interpretation which the times are demanding, to believe in the future,

> . . . . to wake not sleep,
> Rise and not rest, but press
> From earth's level where blindly
> Creep things perfected, more or less,
> To the heaven's height, far and steep.

The Browning worshipers are not those who fight for him as a poet—it is doubtful if he ever will be proved that, pure and simple; not those who read him for intellectual exercise—though he offers an unending opportunity for that—but those who follow him to spiritual heights, who find that under his guidance they see clearer and farther into the soul's domain.

EDITOR'S NOTE-BOOK.

In February the General Office of the Chautauqua Literary and Scientific Circle will be removed from Plainfield, N. J., to Buffalo, N. Y. This change is made in the interest of consolidation. Members of the C. L. S. C. can save much delay in transacting business if, after the 1st of February, they will be careful to send mail directly to Buffalo. A little thoughtfulness on the part of correspondents will greatly aid in making this change.

The first month of the Fifty-first Congress was chiefly recess. The disappearance of the House cashier with $75,000 belonging to members made an unpleasant episode for the beginning of the session. The organization of committees, the confirming of nominations, and the introduction of a vast number of bills occupied most of the working period. An oration by Chief Justice Fuller commemorating the centennial anniversary of Washington's inauguration made a noteworthy break in the routine. One vigorous discussion arose. The unwise proposition was made that the United States should recognize the new republic of Brazil. The Senate sensibly concluded to wait until it is positive there is a republic in Brazil before giving it official recognition. An interesting personal was the introduction of Judge Brewer into "court circles" as Associate Justice of the Supreme Court.

The state of Maine produces a high order of statesmanship in her public men or else they use a great deal of political wisdom in their relations to one another in political life. James G. Blaine is Secretary of State and Thomas B. Reed is Speaker of the House of Representatives. Thus Maine holds two of the most influential positions in the Government. Hannibal Hamlin has been vice-president and Mr. Blaine speaker of the House in other days. Senators Frye and Hale, both from this state, are in the front rank of trained statesmen, and Mr. Boutelle of the House is likewise doing her honor. It is wisdom in a state to keep the same men in high public office providing they are men having outcome to them.

"Helps to legislation in the United States Congress" would make a good subject for

one of the learned researches of the American Historical Association. If any body takes it, he should include the "Naval lobby" which has come up for investigation at the present session. An example of its methods of "promotion" was exhibited by Senator Chandler. A bill to increase the pay of all officers in the Navy having been prepared, it was felt necessary to engage somebody to look after its interests before and after it was presented. Money was necessary if a competent person was to be secured. Who should pay this money but the parties whom the bill was to benefit? A circular letter was sent out by a person who had been asked to accept the position. He agreed so to do if each officer to be benefited would give him five dollars down and agree to pay him three months after the bill passed ten per cent of the average increase for one year. Pay your money and get your law, is the simple principle.

THE true story of the disposal of Dom Pedro, his manly bearing in his trial, the sad death of his wife, and the report that his mind is going, all tend to strengthen sympathy with the good old emperor, and to make even ardent sympathizers with the republic hold the military dictators of Brazil strictly to account for the vast responsibility they have assumed. It is clear now that the Brazilian revolution was the work of the army. No news has reached us up to this time which gives any reason for supposing that the change of government will not be permanent. The first election next September, if the present status can be sustained as long, will show what the real feeling of the country is.

AFRICA has come to the front as the center of interest. The return of Stanley and Emin Pacha promises a wealth of new matter on all lines. The session of the Anti-Slavery Congress is awaking interest in the slave-trading regions. Latest the quarrel between Portugal and England turns all eyes to a new set of boundaries. Portugal basing her right on the discoveries of Portuguese priests of a century or more ago has claimed a portion of South Central Africa for which England has done all that ever has been done. England says that her claims will be sustained, and every friend of Africa hopes it will. Her rule means order and civilization; Portugal's hitherto has savored strongly of whisky and slavery.

How long will the Government pay pensions on the Civil War? The answer may be computed approximately from the length of time the pensioners of former wars remain on the lists. Last year twenty-seven widows, relicts of Revolutionary soldiers, and two daughters, drew pensions; the war of 1812 still had 603 soldiers and nearly 10,000 widows on the roll, and the survivors and widows of the war with Mexico were over 23,000.

A MARRIAGE in most countries of Europe may be traced accurately from its beginning to its dissolution. The records kept are perfect and carefully guarded. When the recent investigation of marriage and divorce in this country was made, it was found that the 21 states which provide for registration do not always compel it. The returns which are made to the state officer are rarely trustworthy. Worse still the records are so carelessly cared for that an evil-minded person often can tamper with them, even steal them. The results are that social statistics are vitiated, and that marriages may be brought into doubt and the legitimacy of children questioned.

IT has come out recently that in the twenty years from 1867 to 1886 six per cent of all the county records in the United States were destroyed, usually by fire. A fire-proof place for precious articles is rarely thought of until too late. The sad loss by fire of the summer palace of the King of Belgium, with its stores of pictures, statuary, china, books, manuscripts, and the Gobelin tapestries which came from Marie Antoinette, is an example. Mr. Gladstone is building an iron structure for his library. Every one, public or private, who is guardian of valuable records, of precious collections of books, and of rare art works ought to do the same. Such things belong to the future world and cannot be cared for too conscientiously.

IN Chicago during 1889 over 250 persons were killed at railroad crossings. The reason usually was rapid running. For several months we have had the amazing spectacle of a great city like New York compelled to fight to rid itself of a system of lighting which was destroying human life almost daily. The public is quite as responsible as the corporations. In New York the inconvenience of darkness or of imperfect lighting prevented the indignant protest which the case deserved. In Chicago slow running is complained of by the suburban citizens who

use the trains. The public prefers convenience with all its risks. If public opinion was more healthy and determined, corporations would not dare sacrifice human life as they do.

AN eminent French advocate of international copyright, Count Émile de Kératry, has been in this country encouraging the American Copyright League. He stated in public a fact which ought to make honest men ashamed, that the International Literary and Artistic Society of Europe, an organization which is doing its utmost to make copyright international, is recognized by every country with a literature—except our own. We continue to select whatever we want from foreign book-shelves, arrange it in whatever shape pleases us, put it on the market credited or uncredited, and pocket the proceedings without even sending a penny for good-luck to the author. An International Copyright Bill changing this state of things is before Congress. Is it not time for a united demand for its passage?

THE artist, like the author, has a congressional grievance: foreign works of art are taxed thirty per cent. This is practically prohibition of foreign art. It prevents many beautiful pictures coming into this country, and consequently limits the opportunities of art students. Protection of home artists it may be called, limitation of home artists is what it is. Some time ago the Union League Club sent out letters to artists and art associations asking their opinion; out of 1,435 replies only 7 favored the duty.

JULES VERNE stated a few months ago in one of his scientific extravaganzas that in the year 2889 advertising would be atmospheric, enormous placards being reflected from the clouds. Every body smiled at the suggestion. It seems, however, that the idea is not to be smiled at. A Western inventor has an electrical magic-lantern which he claims will throw views on dark low-hanging clouds and the electrical journals think there is enough in it to discuss it seriously. If this fertility of application increases, electricity as a public nuisance will soon be a subject for discussion.

THE Weather Bureau has pronounced its dictum: there is no reason to suppose that our climate is changing. In spite of a month of December with an average temperature at least ten degrees higher than the mean, in spite of budding maples and blooming dandelions, we have had nothing inexplicable to the scientists. They see no reason for supposing that the earth is subjected to greater heat than usual, that the Gulf Stream has moved toward shore, nor that the globe has shifted its position, all of which theories the weather-wise have been advancing. General Greely explains the warm weather in this way: in the month at least eight great storms passed across the continent from west to east, all of them north of the fortieth parallel of latitude; their passage of course caused the warm air to rush in from the south toward the storm district; this gave us a warm month.

IT must not be supposed that "la grippe" is a *parvenu*. On the contrary, it has had a place of its own in the medical records since 1510. Fully 300 times since that date has it made Europe miserable, and not a few times has America been in its clutches. There is a common sense plan for every body in times of epidemics: to keep the system in the best possible condition, to consult a physician immediately about preventives, to eat more sparingly, sleep more abundantly, bathe more frequently, exercise more freely than ever, and lastly not to discuss or think of the subject unless really necessary.

THE "Toynbee Hall plan" of helping the poor and lowly has been adopted in New York City by a few college girls. This plan as we have stated before, provides that the daily life shall be passed among the people who are to be benefited, that their sorrows and joys shall be shared, that they shall have opportunity to know you intimately and you them, that they shall learn your ways of living by coming to you and you theirs by going to them. Such a method calls for an extraordinary degree of devotion and self-sacrifice. The young women who in this case have gone into one of the worst districts of New York to make the experiment, lack neither courage nor self-forgetfulness. So far the College Settlement has been a success. Its efforts will be watched with interest, for undoubtedly others will be inspired to establish similar settlements if the present undertaking lives.

THE Children's Library Association of New York City grew out of an attempt to find out what children read. One little fellow produced as a sample of his literature, "The

Annual Report of the Croton Aqueduct," proof, probably, that he read nothing at home. The most alarming discovery was the large patronage which children give to the libraries of vicious books. Libraries of low literature, much of it translation, exist where for a few cents an unlimited quantity of bad books can be obtained. The association is attempting to counteract this evil by scattering numerous small free libraries throughout the city. A pleasant room with perhaps one thousand well selected books constitute the library. This admirable work needs money, but it is scarcely possible that it will want long.

"WHY did you refuse to bury that Dissenter?" asked a man of a Church of England rector. "I did not refuse," was the answer, "I would gladly bury them all." This story was told at the December meeting of the Evangelical Alliance as an illustration of the opinion the average man outside of the church has of the relations of the different denominations. Fifty years ago it would have been decidedly pat; but as the teller of the story, a Protestant Episcopal archdeacon, showed, it is in no sense true now. The Evangelical Alliance bringing together many denominations for the purpose of discussing means of Christian co-operation is one of the best examples the outsider can have that the desire to bury the dissenter is no longer representative denominational spirit. The churchman who feels that way to-day is a relic of a past generation.

ENGLAND has been swept by an epidemic of strikes. Over two hundred took place in the last two months of 1889, and as a rule the demands of the strikers were granted, at least in part. One feature of the agitation is suggestive. As a rule the clergy took an active part in the trouble, counseling the men to be wise and cool, the employers to be reasonable and considerate. They led in movements to relieve distress and in efforts to influence public opinion on the side of justice. It was their place. In a recent work on "Ethical Religion" there is a claim made that the ethics of Jesus are not sufficient for our new industrial conditions. If Christianity has failed to cope with the present problems of social life it has been due largely to the apathy of the clergy, not to the inadequacy of the Christian scheme. We believe that Mr. Dodge was right when he said in opening the last session of the Evangelical Alliance that all wrongs, all superstitions all selfishness, and injustice will disappear before the gentle power of Christ's life and Christ's words. That they have not exerted more power in the industrial troubles is because those to whom Christianity has been committed have failed to grasp the situation. The example of the English clergymen who applied the "Ethics of Jesus" to the English strikes is worthy the consideration of the ministry everywhere.

THE letter from Stanley reprinted in *The Library Table* of the present issue is a remarkable expression of belief in a Special Divine Providence. "A regular divinity seems to have hedged us while we journeyed. I say it with all reverence. It has impelled us whither it would, effected its own will, but nevertheless guided us and protected us"; "I was only carrying out a higher plan than mine"; "There was an unaccountable influence at the helm"; "I have been conscious that the issues of every effort were in other hands"; such are some of his expressions of confident faith in divine guidance. He closes his letter with, "Thanks be to God forever and ever." There can be no question of the sincerity of his expression. It savors not at all of cant. It is a recognition of an eminently practical, keen, and far-sighted man that the circumstances in which he has been placed have been mastered by a higher power operating in his interests.

THE South loses the best-known representative of its progressive party by the death of Mr. Henry W. Grady, of Atlanta, Georgia. As an editor, orator, and politician Mr. Grady has stood for fraternity between North and South, for education of whites and blacks, for the encouragement of industries, and for the fostering of all ennobling institutions. His attitude toward the Chautauqua work was typical. Two years ago he wrote us, "I read THE CHAUTAUQUAN regularly; I believe in the work." The Piedmont Assembly was largely his undertaking and he worked day and night to carry it through. At the first session of the Albany Assembly last March, Mr. Grady spoke with tremendous effect. The program for the coming session of the Florida Chautauqua contains Mr. Grady's name. Chautauqua loses one of its most distinguished and influential friends in the South by his death.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR FEBRUARY.

First Week (ending February 8).

"History of Rome." Pages 179–188.
"Latin Courses in English." Pages 132–147.
IN THE CHAUTAUQUAN:
"The Politics which Made and Unmade Rome."
"The Story of Rienzi."
Sunday Reading for February 2.

Second Week (ending February 15).

"History of Rome." Pages 188–196.
"Latin Courses in English." Pages 147–170.
IN THE CHAUTAUQUAN:
"The Politics of Mediæval Italy."
"Economic Internationalism."
Sunday Reading for February 9.

Third Week (ending February 22).

"History of Rome." Pages 196–208.
"Latin Courses in English." Pages 170–182.
IN THE CHAUTAUQUAN:
"The Archæological Club at Rome."
"Moral Teachings of Science."
"Traits of Human Nature."
Sunday Reading for February 16.

Fourth Week (ending February 28).

"History of Rome." Pages 208–215.
"Latin Courses in English." Pages 182–204.
IN THE CHAUTAUQUAN:
"Life in Mediæval Italy."
"The Work of Waves."
"The Chautauquan Map Series." No. V.
Sunday Reading for February 23.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Roll-Call—Quotations on the weather.
2. Table Talk—News of the Week.
3. The Lesson—As given in the corresponding week of the *Outline*.

Music.

4. Review Summary—The elements of strength and of weakness in the government of Rome, gathered from the series of articles on "The Politics which Made and Unmade Rome."
5. Selections—From Bulwer's "Rienzi, the Last of the Tribunes," Picture of Rome, Book I., chapter 9; "Roman War Song," Book V., chapter 3; and "Praise of the Grand Companie," Book VIII., chapter 1. "Rienzi to the Romans." *By Mary Russell Mitford.* "The Gardener's Daughter" *By Tennyson.* (See "Latin Courses in English," p. 137, and compare Tennyson's poem with Virgil's "Pollio.")
6. Paper—The full history of the Prætorian Guards.

SECOND WEEK.

1. Roll-Call—Valentine verses.
2. Table Talk—The Doings of Congress.
3. The Lesson.

Music.

4. Character Sketch—Agrippina, the mother of Nero.
5. Selections—"Nero's Incendiary Song." *By Victor Hugo.* "Caractacus." *By Bernard Barton.*
6. Debate—Resolved: That the apparent prosperity caused by foreign wars is generally more than counterbalanced by a subsequent reaction. (See the present issue of THE CHAUTAUQUAN, p. 540.)

THIRD WEEK.

1. Roll-Call—Quotations descriptive of some Roman emperor studied about during the month.
2. Table Talk—News Items.
3. The Lesson.

Music.

4. Character Sketch—Nydia, the blind girl in Bulwer's "The Last Days of Pompeii."
5. Selections—"Eruption of Vesuvius." *By Victor Hugo.* Pliny's description of the same event found on pp. 456–57 of "Latin Courses in English." "The Coliseum by Moonlight," and "The Coliseum." *By Byron.* The former is found in "Manfred" Act III., scene 4; the latter in "Childe Harold," Canto IV.
5. *Questions and Answers* on "History of Rome" in the present issue of THE CHAUTAUQUAN.

VIRGIL DAY—FEBRUARY 18.

"We are ancients of the earth,
And in the morning of the times."—*Tennyson.*

"Let me review the scene."—*Longfellow.*

AN EVENING OF PARAPHRASING.

Open the evening with the *Sortes Virgiliane* (fortune-telling from Virgil's lines). A number of selections from Virgil having a personal bearing,—enough can be found in the extracts given in "Latin Courses in English"—are to be written on slips of paper and drawn at random by

the circle. When the roll is called each one is to read his selection which is to be looked upon as his fortune.——No better literary exercise can be attempted than that of writing a paraphrase. Every thing must be held in keeping with the original; but fuller history and description may be introduced, and fancy also, if it be kept within the proper limits. For this exercise a board of critics should be appointed who shall watch closely for chronological or topographical errors or errors of any kind. The following prominent incidents are selected from the Æneid as the subjects to be paraphrased; full accounts in prose in the form of a story should be written: 1. The Wooden Horse. 2. Laocoön. (After this has been fully elaborated, its figurative uses may be mentioned.) 3. The last night of Troy. 4. History of Queen Dido. 5. The Cyclops. 6. The Sirens and Scylla and Charybdis. 7. The critics' report.

LONGFELLOW DAY—FEBRUARY 23.

"A pleasant companion is as good as a coach."—*Swift.*

ROUND ROME WITH LONGFELLOW.

In order to give variation to an evening of readings as this must chiefly be, each exercise is made to consist of a double part. Before every selection, an introduction explaining all the attendant circumstances is to be given. This may be told informally, may be written out as an essay, or treated in any manner preferred.

1. Reading—The poem "*Moraturi Salutamus.*" Preceded by an account of Longfellow's college, his college life, and his college friends.
2. Reading—"Hyperion," Chapter VIII., "A Rainy Day"—the part about Rome.

   This and the following two selections are to be preceded by a sketch of the book from which they are taken and a history of its writing.
3. Reading—The following selections from the dramatic poem "Michael Angelo": Part I., Monologue, "The Last Judgment"; Part II., Monologue (only the part referring to Rome); Part III. 4. "In the Coliseum"; 7. "The Oaks of Monte Lucca" (conversation between Michael Angelo and Monk).
4. Reading—"Outre-Mer," selected parts from the chapters on "Rome in Midsummer" and "The Village of La Riccia."
5. Short poems—"To Italy," "Jugurtha," and "Belisarius."

THE CHAUTAUQUAN TRAVELERS' CLUB.

ITINERARY NUMBER FIVE—AROUND AFRICA.

Rome to Alexandria (history and description, Mehemet Ali Square); Port Said (Lesseps' Square); Suez Canal (its full history); Suez; Kosseir; Jeddah, or Djiddah (slave port); Suakin (port for pilgrims on the way to Mecca); Massowah (means of obtaining water supply); Hodeidah; Mocha (coffee market); Aden (destroyed by Romans in the time of Augustus); description of Red Sea, Straits of Bab el Mandeb, Gulf of Aden, and Arabian Sea; Cape Guardafui; Somali Coast; Zanzibar (Stanley's relief expedition to Emin Bey started from here); Quiloa (slave port); Mozambique; Port Natal; Cape Town; as full a history of South Africa may be given as time will allow, taking up the Boer rebellion, establishment of the Orange Free State, building of railroad, etc.; St. Felipe (climate, productions, Brazilian slave market); St. Paul de Loando; mouth of the Congo (Stanley's explorations of the river, and, if preferred, the entire lacustrine region of Africa may be traced, and the travels of Livingstone and Gordon studied); Gold Coast; Ivory Coast; Monrovia (full history of American Colonization Society); Free Town; Bathurst; mouth of the Senegal; Cape Blanco (peculiar shells found on the shore); Mogadore; Tangiers; Strait of Gibraltar; Algiers; Tripoli; Alexandria.

THE CHAUTAUQUA CORNER.

There is never a corner which is not sometimes in shadow. It is supposable that the Chautauqua Corner though it is pictured as a cosy and cheerful place is subject to natural laws and now and then falls into the gloom. The letters which are written from it to THE CHAUTAUQUAN seem to indicate that this is so, and usually "discouragements and interruptions" are the causes to which the shadow is credited. So thick is it sometimes said to be that the occupants insist that it is useless for them to try longer for self-culture in such an atmosphere, and declare that they intend to abandon the attempt and cut off the corner. A wise student of the growth of men of thought once said, "The life of an intellectual man is never on all points perfectly in accordance with his instincts. Many of the best intellectual lives known to us have been hampered by vexatious impediments of the most varied and complicated kinds; and when we come to have accurate and intimate knowledge of the lives led by our intellectual contemporaries, we are always quite sure to find that each of them has some great thwarting difficulty to contend against." Perhaps some discouraged occupant of the Corner will feel like answering to this quotation, "But how can it encourage me to know that other people have 'thwarting difficulties' as well as I?" It cannot. But perhaps it may encourage you to reflect that they are not thwarted, that men and women have proved again and again that there is abso-

lutely no difficulty so great that it can prevent one from winning a genuine mellow culture. Read the sketch of the historian Prescott in the present impression of THE CHAUTAUQUAN and compare your case with his. Is it not as easy for you to keep up your line of study as it was for him to learn Spanish, for instance? It was when a book-keeper in a New Orleans counting house that the novelist Mr. Geo. W. Cable began his efforts at novel writing. He succeeded in spite of his daily drudgery and daily fatigue, and the fact that he had made a failure at journalism. The charming writer of boys' stories, Mr. J. T. Trowbridge, learned French, Latin, and Greek and made his way into print in the intervals of his work as a farm laborer. But to attempt to tell of the men who have succeeded in spite of difficulties would be to catalogue successful men.

Those who will not be downed by difficulties soon learn that there is a virtue growing out of conquering difficulties. Vigor, breadth, power to achieve, come from actual achievement and from nothing else. Grappling and overcoming alone give sinews. The mind which has overcome is surprised to find that a peculiar power has come to it as a result of its victory over its impediment. If it had not been for the difficulty this new power could not have been possessed. It discovers that circumstances are like the problems of lower mathematics, they may be mastered and the way opened to higher things; but if they are not, the way to higher things is closed. Overcoming is like building a railroad through a mountainous country. There are mountains to go through and around and over, but the value of the road which conquers the obstacles is always greater than the one which runs an arrow-like line over a dull prairie, and the stores it opens to the world are richer beyond comparison. With the power gained from conquest comes, too, a kind of new vision. Difficulties grow smaller. They cease to be mountains. The sight of them no longer sends a chill through the combatant. It rather fires him with eagerness. He longs for the struggle. All then that "disadvantages and interruptions" have power to do, is change the time, the place, the way of doing things. They have no power to prevent the doing of them.

C. L. S. C. NOTES ON REQUIRED READINGS.

FOR FEBRUARY.

"OUTLINE HISTORY OF ROME."

P. 179. "Temple of Janus." This was only a covered passage near the Forum which sheltered a statue of the god Janus. This god presided over the beginning of every occasion, being the one who opened the year, the seasons, etc. The first month of the year was named after him. He was the janitor of heaven, and the guardian of gates and doors on earth.

P. 182. "The empire became more firmly established." Merrivale says regarding this establishment of the power of Rome: "It was the greatest political work that any human being ever wrought. The achievement of Alexander, of Cæsar, of Charlemagne, of Napoleon, is not to be compared with it for a moment."

P. 183. "Tibullus." "Propertius." See "Latin Courses in English." P. 492.

"Trophies returned by the Parthians." These were the standards surmounted by brazen eagles which had been taken from Crassus. Tiberius Claudius was sent with an army to demand them and met with no resistance. They were taken to Rome, "where they were greeted with acclamations, and were deposited in the temple of Mars the Avenger; and the pæons which the poets raised on the occasion have surrounded them with more than common luster in the eyes of posterity."

P. 185. "Arminius." This German prince, born about 16 B. C., had become in his early youth a Roman citizen, and had served as a Roman soldier. But when he found his country suffering under the oppressions of the commander Varus, he organized a conspiracy. Insinuating himself into the confidence of Varus he persuaded him to scatter his soldiers in small bodies among the various German tribes. No sooner was this done than Arminius led his legions against him and won his brilliant victory. A colossal copper monument 90 feet in height, which has for a pedestal a Gothic temple ninety-three feet high, erected to his memory in Detmold, Germany, was unveiled in 1875. The date of the battle in the Teutobeger Forest was 9 A. D. and not 9 B. C. as given in the text-book.

P. 186. "The temple at Ancyra." "When Augustus recorded the chief events of his life on bronze tablets at Rome, the citizens of Ancyra had a copy made, which was cut on marble blocks and placed at Ancyra in a temple dedicated to Augustus and Rome. This inscription is called

the *Monumentum Ancyrum*." It was written in both the Latin and Greek languages. The Latin inscription was first copied in 1701 by Tournefort and since then copies of both as far as they are legible have been taken several times.

P. 187. "Germanicus." It was in this campaign against the Germans that Thusnelda, the wife of Arminius, fell a prisoner into the hands of Germanicus. When a little later the latter was granted a triumph at Rome, she with her little boy marched in the ranks of the captives. This circumstance has been made the subject of a fine painting by Carl Von Piloty, which is now in the Metropolitan Museum of New York.

P. 193. "Pop'pæ-a Sa-bi'na." This woman had been the wife of Otho, but was divorced from him in order that she might marry Nero. Otho succeeded Galba as emperor of Rome.

"The Golden House." Prof. Lanciani in his "Ancient Rome" thus describes this fairy palace: "Of the wonders of the Golden House it is enough to say there were comprised within the precincts of the enchanting residence, waterfalls supplied by an aqueduct fifty miles long; lakes and rivers shaded by dense masses of foliage, with harbors and docks for the imperial galleys; a vestibule containing a bronze colossus one hundred twenty feet high; porticoes three thousand feet long; farms and vineyards, pasture grounds and woods teeming with the rarest and costliest kind of game; zoölogical and botanical gardens; sulphur baths supplied from the springs of the aquæ Albulæ, twelve miles distant, sea baths supplied from the waters of the Mediterranean sixteen miles distant at the nearest point; thousands of columns crowned with capitals of Corinthian gilt metal; thousands of statues stolen from Greece and Asia Minor; banqueting halls with ivory ceilings, from which rare flowers and precious perfumes could fall on the recumbent guests. More marvelous still was the ceiling of the state dining-room. It was spherical in shape and cut in ivory to represent the constellated skies and kept in constant motion by machinery in imitation of the movements of the stars and planets."

P. 201. "A-gric'o-la." (37-93.) He was made governor of the province of Britain in 78, and held the position for seven years, during which time he subdued all the country save the highlands of Caledonia. He was recalled on account of the jealousy of Domitian and from this time till his death he lived in retirement. His life written by his son in-law, Tacitus, the great Roman historian, is drawn in the brightest colors.

P. 206. "The singing statue of Memnon." This is a colossal statue of black stone in the approach to a temple in Thebes. Its height is about forty-seven feet and it is placed on a pedestal twelve feet high. Seventy-two inscriptions in Greek and Latin are found upon its base, written by travelers—among them are to be found those signed by the Emperor Hadrian, the Empress Sabina, several governors, and other official persons—testifying that they have visited the statue and heard its voice. It is said that the sound was like the twanging of a harp or that caused by striking on brass, and it occurred every morning at sunrise. The statue holds in its lap a stone which, when struck with a hammer, gives a ringing sound. There is a square hole cut in the back of the figure and it has been conjectured that a person might have concealed himself within it, and at the regular time struck a blow which caused the noise. Another theory is that the expansion produced by the sun's rays might have caused the sound.

P. 207. "An-tin'o-us." This youth possessed remarkable beauty. He was the companion of Hadrian in all of his journeys, and in the year 22 he was drowned in the Nile while in his service The grief of the emperor knew no bounds. A temple was erected to him by Hadrian's orders at Mantinea in which he was worshiped with divine honors, and the city of Antinoöpolis in Egypt was named after him.

"Bar Coch'ba." The real name of this leader of the insurrection is thought to have been Simeon, but he was called by his followers Bar Cochba, which means "the son of a star," because it was thought the prophecy of Balaam, "there shall come a star out of Jacob" etc., was fulfilled in him.

P. 208. "Castle of St Angelo." When the Goths besieged Rome in 537 the Mausoleum of Hadrian was used as a fortress, from which the Romans threw down on the heads of those attacking, the statues on its summit. In the latter part of the same century when Gregory was consecrated pope a terrible pestilence was devastating Rome. The new pope organized a great religious procession which he led to this tomb-fortress to pray that the plague might be stopped. On the way it is said Gregory distinctly saw the archangel Michael in the clouds sheathing a bloody sword above the fortress; in commemoration of which the structure has ever since been called the Castello Santo Angelo (castle of the holy angel).

P. 213. "Pol'y-carp." One of the Christian Fathers. He was brought before the Roman officers and commanded to deny the Christ. He refused and was immediately burned at the stake. He "wrote several homilies and epistles all of which are now lost except a short epistle

to the Philippians, chiefly valuable as a means of proving by its use of Scripture phraseology, the authenticity of most of the books of the New Testament."

"LATIN COURSES IN ENGLISH."

P. 132. "Il'i-ad," "Æ-ne'id," "Od'ys-sey." The first, a story of the Trojan War, takes its name from Ilium, another name for Troy; the last, from Odysseus, another name for Ulysses, its hero.

P. 139. "Lucina." The goddess who presides over the birth of children.

"Ti'phys." The pilot of the ship *Argo* which conveyed the Argonauts to Colchis on their quest for the Golden Fleece.

P. 140. "The Fates." The three daughters of Jupiter and Themis (law), or, as stated also, of Erebus and Night. They have control over human destinies, or, as it is poetically expressed, over the thread of human life. Clotho, the spinner, holds the distaff; Lach'e-sis twirls the spindle; and At'ro-pos cuts off the thread.

"Orpheus." A mythical Greek poet and musician. Such was the power of his lyre that it is said rocks, trees, and all animals were charmed by it. He obtained permission to visit the regions of the dead, seeking his wife Eurydice, and there soothed by his strains all who were in torment. It was promised him that he could lead his wife back to the world again if he would not look behind him until they were out of Hades. He was just about to end the expedition successfully when anxiety overcame him, and, looking back to see if his wife was still following, she vanished from his sight.—"Linus" formed one of the circle of poets of which Orpheus was chief.—"Calliope" was the muse of epic poetry.

P. 141. "I-am'bic pen-tam'e-ters." Lines of five feet in which each foot is an iambus, that is, it consists of two syllables, the first short, or unaccented, the second long, or accented. The following line selected from page 142 of the text-book is marked for scanning:

I sing, | Mæ-ce- | nas, and | I sing | to thee. |

"Alexandrine." A majestic verse composed of six iambic feet. See the third line from the top of page 143 in the text-book and also the last line in the same selection.

P. 142. "Bacchus." The god of wine. He was also called Dionysus.

"Ceres." Goddess of agriculture and of the fruits of the earth.

"And thou, whose trident," etc. The reference is to Neptune, the god of the sea. It is said that when he and Minerva disputed as to which should give a name to the city afterward called Athens, from Minerva (Athena), the gods decided that the honor should belong to the one who should bestow the most useful gift on man. Neptune struck the earth with his powerful trident and the horse was born. Minerva called forth by her power the olive tree, and won.

"And thou, for whom the Cæan shore," etc. Aristæus, the son of Apollo, is meant. He lived on the island of Cea, or Ceos, and was worshiped as the protector of shepherds and flocks. He taught men to keep bees.

"Thou founder of the plow," etc. Triptolemus.

"And thou, whose hands the shroud-like cypress," etc. Sylvanus, a god of the fields and forests, protector of cattle. One version of the story connecting him with the cypress is as follows: He once killed accidentally a hind belonging to a youth who pined himself to death for it, and who was changed to a cypress.

P. 143. "And with thy goddess mother's myrtle," etc. The myrtle was sacred to Venus, and as a descendant of Æneas, the son of Venus, Augustus is complimented by having the goddess referred to as his mother.

"Thu'le." Probably an island in the German Ocean, regarded by the ancients as the northernmost part of the world. Iceland, one of the Shetland Islands, Jutland, and Norway have been conjectured by different persons to be the place referred to.

"Te'thys." The wife of Oceanus, the ocean god, and the mother of the Oceanides (or Nymphs) and the river gods.

"Balance." A constellation in the Zodiac.—"Scorpion." The constellation Scorpio.—"The Maid." The constellation Virgo.

"Pros'-er-pine." The wife of Pluto.

P. 145. "Thau-ma-tur'gy." The act of wonder working.

P. 146. "Par-then'o-pe." The name of a siren whose name was given to the city afterward called Neapolis. At this place, Parthenope, Virgil studied for some time.

"Tit'y-rus." The name of a shepherd.

P. 151. "Trojan Paris' judgment." To the marriage of Peleus and Thetis, the parents of Achilles, all the gods were invited except Strife. She, resolved to avenge the slight, threw a golden apple in the midst inscribed, "To the fairest." Juno, Venus, and Minerva all claimed it. To settle the dispute Jupiter ordered Mercury to lead the three claimants to Mt. Ida, and, presenting them to the handsome Paris, let him decide the question. The goddesses each tried to bribe him to decide in her favor. Juno promised him he should be king over Asia and

have great riches. Minerva would give him great glory and renown in war. Venus offered him the fairest woman in the world for his wife. He pronounced in favor of the last, and won Helen of Troy. This decision explains the fierce hatred of both Juno and Minerva for Troy and all things Trojan.

P. 153. "Eurus." The east wind.

"O-ron'tes." An ally of the Trojans, who was accompanying Æneas in his escape.

P. 155. "Scyl'la." The name of a monster who dwelt in a cave in a great rock lying between Italy and Sicily. She is represented as having twelve feet and six long necks and heads, the latter each containing three rows of sharp teeth. Directly opposite this rock was another on which dwelt Charybdis, another monster, who three times a day swallowed down the waters of the sea and threw them up again, thus creating a great whirlpool. Mariners trying to avoid this, fell into the grasp of Scylla.

P. 156. "Har-pal'y-ce." A princess of Thrace who was trained by her father in all manly exercises. She lived in the forests as a robber, and was so fleet of foot that the swiftest horses could not overtake her.

P. 157. "Pa'phos." A city on the island of Cyprus.

P. 160. "A-mar'a-cus." The marjoram.

P. 161. "Acidalian." A name applied to Venus, derived from a fountain sacred to her in Bœotia.

P. 162. "Arcturus." A constellation near the Great Bear.

"Hyads." According to Steele this is a beautiful cluster of stars in the head of the constellation Taurus. The brightest of them is named Aldebaran. It is said when this constellation rises simultaneously with the sun, it announces rainy weather.

P. 165. "Ith-a-cus." Ulysses, so called from the island of Ithaca, his birthplace.

"Sons of Atreus." Agamemnon and Menelaus.

P. 168. "Hector." The eldest of the sons of Priam, and the great warrior of Troy, as Achilles was of the Greeks. He was killed by Achilles, and his body fastened to Achilles' chariot was dragged three times around the walls of Troy.

P. 172. "*Nunc dimittis.*" Now dismiss, etc.

P. 174. "*Relliquias Danaum,*" etc. Literally, "the remnants of the Greeks and of the inexorable Achilles," that is, the Trojans who had escaped from the Greeks and Achilles.

"Frederick and Voltaire." The king expressed great admiration for the genius and boldness of the author, whom he invited to reside at his court (1740). Voltaire expressed his appreciation of all this by writing flattering comments on the king, whom he called a Trajan and a Pliny combined.

P. 175. "Harpies." Horrible monsters, having the faces of women, the bodies of vultures, and feet and hands with claws. When Æneas landed on the islands of the Strophades, they devoured all the food prepared for him and his companions.

P. 183. "Dis." Another name for the god of the nether realms, Pluto.

P. 184. "Phle'g(j)e-thon." A river of the lower world which has in its channel, in place of water, flames of fire.

"Orcus." Another word for Hades or the lower regions.—"Tartarus" was the name given to the deepest part of Hades, where the worst spirits were punished.—"Ach'(ak)-e-ron" A river in Orcus round which the shades or spirits of the dead hover.

P. 185. "Co-cy'tus." A tributary of the Acheron. "Virgil's conception of the four infernal rivers is confused. He conducts Æneas over a river which after being called Acheron or Cocytus here, turns out eventually to be Styx." —*Chase.*

P. 186. "Cer'(ser) be-rus." The three-headed monster, like a dog, which guarded the entrance to Hades.

P. 187. "Minos." The son of Jupiter and Europa. He was the king of Crete, and after his death became one of the judges of the lower world. "Rhad-a-man'thus," mentioned on page 289, was his brother and was associated with him in his office as judge of the dead.

P. 188. "Treen." An obselete form for trees.

"Marpesian." The finest of the celebrated Parian marble was taken from Mt. Marpessa, in the island of Paros.

P. 189. "Deiphobus." A son of King Priam, the bravest next to Hector.

"Hec'a-te." A goddess who had dominion in heaven, on earth, and in the sea. For this reason she was often confounded with Ceres, Diana, and Proserpine. She was a mystic goddess to whom mysteries were celebrated in many places.

"Avernian." Referring to Lake Avernus, which fills the crater of an extinct volcano, between Cumæ and Puteoli. The Sibyl's cave was on the banks of the lake.

"Ti-siph'o-ne." The name of one of the three Eumenides, or Furies, the avenging deities who punished disobedience to parents, disrespect to old age, all violation of hospitality, all perjury, and murder.

P. 190. "Hydra." A monstrous serpent.

"The children of Titanic birth." Descendants of the Titans who were gigantic demi-gods, the brothers of Saturn, with whom they waged unsuccessful war for his throne.

"A-lo'e-us." A son of Neptune. His two sons, giants, were named Otus and Ephialtes. They were destroyed by Apollo.

"Sal-mo'ne-us." The son of Eolus and brother of Sisyphus He thought himself equal to Jupiter and commanded that sacrifices should be offered to him in Elis, his home. For this arrogance Jove killed him with a thunderbolt.

"Tit'y-os." A giant of Eubea, a son of Jupiter. For an offense against Diana, he was destroyed by Apollo and cast into Tartarus, where vultures devoured his liver, which constantly grew again.

P. 191. "The Lapith race." A mythical people of Thessaly, related to the Centaurs. "Pi-rith'o-us" and "Ix'i-on" were kings of this people at different times, who, after death, were punished as described, the former for his daring of the gods, the latter for treachery.

P. 192. "The'se-us." The great legendary hero of Athens. On returning from the expedition in which he killed the Minotaur, and so freed Athens from its terrible tribute of youths and maidens to be devoured by that monster, he forgot to hoist the white sail which was to tell his father that he was safe, and the latter, thinking his son dead, threw himself into the sea. Theseus carried off Helen when she was quite a girl, and her brothers, Castor and Pollux, discovering her hiding-place, rescued her. Many other sins are laid to the charge of this national hero.

"Phle'gy-as." Son of Mars. Becoming enraged at Apollo for an offense committed against him by that god, he set fire to his temple, for which the god killed him and condemned him to severe punishment in the lower world.

"Teucer." The founder of the Trojan line, and first Trojan king.

"Ilus." Grandson of Teucer, the founder of Ilium, which was also called Troy after his father, Tros.

"As-sar'a-cus" was the brother of Ilus. Dardanus was also a mythical ancestor of the Trojans. He married a daughter of Teucer.

P. 193. "Mu-sæ'us. A mythological personage, thought by some to have been a son of Orpheus. The author of various poetical works used in mystic rites.

P. 194. "Le'the." The river of forgetfulness, from which the departed souls drank and forgot all things connected with their earth life.

P. 196. "Garamant." The most southern city of northern Africa, known to the ancients. This city is now known as Mourzouk, in Fezzan.

"Al-ci'des." Another name for Hercules. The allusions to "Erymanthus," "Lerna," etc., refer to some of his twelve labors.

P. 198. "Cossus." A Roman consul who in 428 B. C. killed in single combat a king of the Veii.

"Ser-ra'nus." A name given to Caius Attilius Regulus, a Roman consul in 257 B.C. He is said to have received this surname because he was sowing a field when the news of his having been made consul was brought him. (*Ser'e-re*, to sow.)

"Fa-bric'i-us." Consul in 282 B. C. A popular Roman hero; a representative of the purity and honesty of the good old times.

"Fe-re'tri-an." A surname of Jupiter, derived from the Latin verb *ferire*, to strike. Persons who took oath called upon Feretrian Jove to strike them dead with his thunderbolt if they swore falsely.

P. 200. "Cai-e'ta." A town in Latium on the borders of Campania.

"*Mont di pietà*" To the note found on page 519 of this issue, which gives only a simple translation of the words, the following explanation is added: The *Mont di pietà* is a public institution, named from the hill on which the first one was built, whose original object was the delivering the needy from the charges of the Jewish money lenders They are institutions which lend money at reasonable rates of interest, and are most beneficial to the poor. In Asia and most of Europe they are established by government; but in Great Britain and America they are represented by pawn-brokers' shops, which are private institutions. Webster gives the definition in his dictionary.

Errata. In THE CHAUTAUQUAN for November, p. 203, in the statement, "Fahrenheit's [thermometer] . . . puts 212° between these two points," read 180° for 212°.

In the December issue, note on Raleigh, p. 349, read *James I.* instead of Charles I.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

VINCENT AND JOY'S "OUTLINE HISTORY OF ROME."

1. Q. When did Octavius become master of the Roman world? A. In 31 B. C.

2. Q. What did the closed doors of the temple of Janus indicate regarding the condition of Rome? A. That it was at peace.

3. Q. Under what new title was comprehended the authority of the various offices filled by Octavius? A. Augustus.

4. Q. What change was instituted regarding the Roman provinces? A. They were divided into two classes, the senatorial and the imperial, and a uniform system of government held them in control.

5. Q. As the empire became established, what further rights were granted them? A. The full rights of Roman citizenship.

6. Q. What did Augustus seek to do for Rome itself? A. To make it worthy of the empire.

7. Q. What was his boast regarding it? A. That he had found it built of brick and left it built of marble.

8. Q. What more enduring testimonial was left of his reign? A. Rome for the first time in its history was a literary center.

9. Q. What people were a constant menace to the peace of the empire? A. The Germans.

10. Q. By what was the good fortune of the public life of Augustus balanced? A. Family ills.

11. Q. What calamity befell the state in 9 A. D.? A. Varus with three legions was defeated in Germany.

12. Q. How long was Augustus sole ruler of the civilized world? A. Forty-four years.

13. Q. What effect had the decay of the ancient Greek and Roman religions produced on men's minds? A. An expectant attitude toward supernatural things.

14. Q. How did this manifest itself toward the emperor? A. Strange veneration was felt for him, and after his death he was proclaimed a god.

15. Q. Mention one remarkable temple erected for his worship? A. That at Ancyra, on whose walls was chiseled the story of his life as written by himself.

16. Q. What event, the greatest of his reign, did he ignore in this record of his life? A. The birth of Christ.

17. Q. Who succeeded Augustus? A. His adopted son, Tiberius.

18. Q. How did Tiberius increase the ruler's powers? A. By the organization of the Prætorian Guard.

19. Q. What was the Prætorian Guard? A. A body of six thousand picked men, established in a camp beyond the city wall.

20. Q. Who was Sejanus? A. The commander of the prætorians, and the favorite of Tiberius.

21. Q. What was the fate of Sejanus? A. For seeking to displace the emperor he was executed.

22. Q. Who followed Tiberius as emperor of Rome? A. Caligula.

23. Q. At the death of Caligula what prevented the Senate from conducting the government without an emperor? A. The Prætorian Guard.

24. Q. Whom did the prætorians hail as emperor? A. Claudius.

25. Q. What is probably true of the empire during the reign of these three emperors? A. In spite of their iniquities and persecutions, it was well governed.

26. Q. Who was the noted Agrippina? A. The second wife of Claudius, and the mother of Nero.

27. Q. What philosopher was Nero's teacher? A. Seneca

28. Q. In what did the young emperor Nero take especial delight? A. Music, painting, poetry, and the drama.

29. Q. When and how did the first persecution of the Christians arise? A. In 64 A. D., they were charged with starting the fires which burned a great part of Rome.

30. Q What is said of the cost of Nero's "Golden House"? A. He expended upon it the revenues of a kingdom.

31. Q. How did Rome rid herself of this monster of cruelty? A. Conspiracies arose, the soldiers declared Galba emperor, and Nero took his own life.

32. What line of emperors expired with him? A. The Julian line, the adoptive descendants of Julius Cæsar and Augustus.

33. Q. Into what four groups are the next twelve emperors of Rome divided? A. Three legionary emperors; three Flavian; three statesmen; and three Antonines.

34. Q. Which one of the Roman emperors

ruled the shortest time? A. Otho, emperor for ninety-five days.

35. Q. Who was the worst of the Roman emperors? A. Vitellius.

36. Q. With what was Vespasian occupied when he resolved to claim the empire? A. He was in Judea putting down a revolt of the Jews.

37. Q. What remarkable prophecy was fulfilled in this revolt? A. That relating to the destruction of the Temple at Jerusalem.

38. Q. Who succeeded Vespasian, the good emperor? A. Titus.

39. Q. What remarkable monuments of architecture were erected by him? A. The Coliseum and the Arch of Titus.

40. Q. For what else is his reign notable? A. The eruption of Vesuvius.

41. Q. What Roman writer lost his life in this eruption? A. Pliny the Elder.

42. Q. What formed the sole glory of the reign of Domitian? A. Agricola's conquest of Britain.

43. Q, How did Nerva signalize his reign? A. By trying to undo the wicked acts of his predecessors.

44. Q. What was the wisest act of his reign? A. His selection of Trajan to succeed him.

45. Q. For what was Trajan conspicuous? A. For his statesmanship and his soldierly qualities.

46. Q. What two events in the reign of Hadrian deserve especial mention? A. The codification of the laws, and the dispersion of the Jews.

47. Q. What is said of the reign of Antoninus Pius? A. Few emperors reigned so long, none left so brief a chronicle.

48. Q. In what peril was Rome placed in the reign of Marcus Aurelius? A. The Germans made great and frequent incursions from the north.

49. Q. What contradiction of character was shown by this emperor who was the author of one of the noblest of the heathen writings? A. Although great and good, he was responsible for a bitter persecution of the Christians.

50. Q. In what did Commodus, the last of the Antonines, gain distinction? A. He was the winner in seven hundred fifty gladiatorial contests.

WILKINSON'S "PREPARATORY AND COLLEGE LATIN COURSES IN ENGLISH."

1. Q. When and where was Virgil born? A. 70 B. C., near Mantua, Italy.

2. Q. What two complementary facts about his character and his life are the most important things we know of the man? A. That he was lovable and loved.

3. Q. What became of his little farm? A. It was confiscated for a discharged soldier of Augustus.

4. Q. What fact connected with this confiscated patrimony shows the terms on which Roman emperors held their empire? A. When it was won back for Virgil through a court friend, the occupant refused to vacate, and Virgil had to flee for his life.

5. Q. How did Augustus settle matters? A. He probably bestowed some other form of bounty upon Virgil in Rome.

6. Q. What is said of Virgil's manners? A. He was shy, awkward, and retiring in society.

7. Q. What Roman poet probably alludes to Virgil in a satire praising a friend for the worth concealed under an uncouth exterior? A. Horace.

8. Q. What other trait marked the character of Virgil? A. For a Roman he was a man of exceptionally pure life.

9. Q. What act made Virgil's fortune? A. He was discovered to be the author of a couplet posted on the palace gate, in praise of the emperor.

10. Q. Where was Virgil buried? A. By the wayside on the road from Naples to Puteoli.

11. Q. Of what three classes of poems do Virgil's works consist? A. The Bucolics, the Georgics, and the epic, the Æneid.

12. Q. What is the meaning of the Greek word, bucolics? A. Pastorals.

13. Q. What is comprised in the Georgics? A. A poem in four books, on farming.

14. Q. What is the theme of the Æneid? A. The founding of Rome.

15. Q. When does the story open? A. The seventh summer after the fall of Troy.

16. Q. To what is it supposed allusion is made in the simile likening the calming of the ocean to the quelling of a sedition? A. To Cicero's restoring to order the riotous crowd which greeted the actor Otho.

17. Q. At whose entreaty had this ocean-disturbing storm been raised? A. That of Juno who was an implacable foe of the Trojans.

18. Q. What goddess helped the Trojans in all their wanderings? A. Venus, the mother of Æneas.

19. Q. After the shipwreck where is the scene of the story laid? A. In the home of Queen Dido at Carthage.

20. Q. Of what are the second and third books made up? A. The autobiography of Æneas.

21. Q. With what incident does he set out in this recital? A. The story of the Wooden Horse.

22. Q. Who were the companions of Æneas when he fled from the doomed city? A. His

, his son, his wife—who was lost on the -and a number of Trojans.

Q. What is the theme of the third book? A. he story of the seven years' wanderings.

Q. With what does the third book end? A. he death of Anchises.

Q. What does Virgil offer as a reason for immortal enmity that existed between the haginians and the Romans? A. The be- al of Dido by Æneas.

Q. What was the fate of Dido? A. She royed herself on the funeral pyre.

7. Q. What famous passage is contained in fourth book? A. The magnificent descrip- of fame personified.

8. Q. What sinister incident is described at close of the fifth book? A. The burning of t of the ships by the Trojan women.

9. Upon this occurrence what did Æneas cide to do? A. To found a city, Acesta, for ose who wished to remain behind.

30. Q. What is the subject matter of the next ok? A. The descent of Æneas into Hades.

31. Q. Who acts as guide to the hero through e lower regions? A. The Cumæan Sibyl.

32. Q. What dramatic encounter occurs there? A. The meeting between Æneas and Dido.

33. Q. What effect is produced on the reader y the account of this meeting? A. His feel- ngs are relieved as to both Æneas and Dido.

34. Q. What novel plan was invented by Virgil in order to present in outline the whole of Roman history? A. He described future char- acters waiting in Hades to be born into the world of men.

35. Q. What opportunity did this offer to the author? A. That of complimenting the royal house of Augustus.

36. Q. How is Augustus described to Æneas by his father in this historico-prophecy? A. As the one fulfilling his "prophetic fancy's dream"; as the "restorer of the age of gold"; and as "stretching his boundless reign" over all lands.

37. Q. What adulation did Virgil offer Octavia? A. The delicate tribute paid to her deceased son, Marcellus.

38. Q. What later poet wrote a similar prophetic review of the history of the world? A. Milton in his Paradise Lost.

39. Q. What poet made Virgil serve him as guide and master on an imaginary visit to the realms of the dead? A. Dante.

40. Q. How much of the Æneid is usually read in college? A. The first six books.

41. Q. Of what formidable rival of Æneas is an account given in the remaining books? A. Turnus.

42. Q. How is their strife finally settled? A. By single combat in which Turnus is overthrown.

43. Q. Who was the royal maiden for whose sake these rivals had been involved so long in war? A. Lavinia, the princess of Latium.

44. Q. What was the name of the son of Æneas and Lavinia? A. Silvius (given by some writers as Æneas Silvius).

45. Q. How does the Æneid rank? A. Next to the Iliad of Homer it is the most famous of poems.

46. Q. What was Virgil's command regarding the MS. of this poem? A. That it should be destroyed.

47. Q. In Pope's parallel between Homer and Virgil, in what one faculty does he claim that the former author excelled all the world? A. In invention.

48. Q. In what did the latter excel the world? A. In judgment.

49 Q. In what other way does he express this thought? A. Homer was the greater genius, Virgil the better artist.

50. Q. Was Virgil guilty of plagiarizing from Homer? A. He went to Homer's writings as a great store-house just as he would go to nature or to history, for matter or for inspiration.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

THE WORLD OF TO-DAY.— EUROPEAN POSSESSIONS IN AFRICA.

1. What are included in the British possessions and protectorates of Africa?

2. How many square miles were added to British Southern Africa by the recent extension northward from Cape Colony into Bechuanaland?

3. How long had the Transvaal been independent when it was incorporated into the British dominions?

4. When was Zululand annexed to the British Empire?

5. What society established the monthly mail from Lake Tanganyika to Zanzibar?

6. What boundary has been adopted by treaty, between the French colony of Gaboon and the German protectorate of Cameroon?

7. Under the regency of what country is Tunis?

8. In the treaty of December 1885, how was the long dispute between France and Madagascar settled?

9. In what year did Germany establish her first protectorate in Africa?

10. What is the total area in Africa which has been brought under German domination?

11. What agreement was made in 1888 between the Sultan of Zanzibar and the German East African Company?

12. What action was taken in 1886 by France, Germany, and Great Britain, regarding the Portuguese influence over the territories between Angola and Mozambique?

13. Why did Portugal abandon in 1888 the protectorate of the Kingdom of Dahomey assumed in 1885?

14. In the charter of the English South African Company, issued in December 1889, what action is taken regarding the slave trade and the trade in ardent spirits?

15. To whom does Portugal wish to refer for settlement the dispute just arisen regarding her claims and those of Great Britain?

ROMAN EDUCATION.

1. With what two distinct types of education have Greece and Rome furnished the world?

2. When were the first schools opened in Rome?

3. What had formed the education of Roman youth before that time?

4. What formed a Roman child's copy-book.

5. What was the first school book?

6. To what class of slaves does Plutarch in his "Morals" say the people of Rome intrusted the education of their children?

7. In whose writings do we find the first attempt to expound the art of teaching?

8. Who wrote the first formal treatise on the education of children?

9. How did education in Rome until the conquest of Greece differ from that under the emperors?

10. What works by Varro were instrumental in the education of several generations?

11. What illustrious rhetorician was engaged as school-master in the family of Emperor Domitian?

12. During whose reign did Plutarch open his school at Rome?

13. In Quintilian's plan of education (in the "Institutes of Oratory"), when would he have a child learn Greek?

14. What school-teacher of Rome wrote the famous maxim, "The soul is not a vase to be filled, but is rather a hearth to be made to glow"?

15. What was the purpose of the Roman schools of philosophy?

PRONUNCIATION TESTS.—V.

ACCENT THIS WITH THE CORRECT ACCENT.

Odyssey had selected the proper *apparatus* with which to gather *acorns* and had *been* all day engaged with a *bellows* and a *pencil* hard at work getting every thing in good trim. He *bade* farewell to his wife and chided her for what he considered *vagaries*, but she, being good at *repartee*, *harassed* him with a *tirade* of *demonstrative* language which, to say the least, was *vehement* and *peremptory*. She assured him that he would get the *bronchitis*; that a *canine* would catch him; that he had no *Christianity*; that acorns would *enervate* and *exhaust* him; and that he would not get back in time for the *quadrille*; in a word, she did not wish him to go. But the old *European*, being an *exquisite plebian* and fond of *romance*, put an end to the *bustle* by jumping into his *gondola* with great *eclat* and *buoyant* spirits As he sailed past the *cupola* a girl offered a *bouquet* to him, in taking which he destroyed the *equipoise* of his boat and precipitated himself into the water, destroying the *halcyon* love dream just begun. He felt it *obligatory* to return to the shrine of his old *combatant* in a *lethargic* state of mind, praying that she would be *lenient* to him since he had not had so much *dew* on him in a *decade*. His *finances* were so low that the *gallows* seemed to wait for him, so his wife, as a grand *finale*, dressed him in *grenadine* and *put* the largest *placard extant* on his back, calling him old *Odeon*.

PHYSICAL GEOGRAPHY.—V. WINDS.

1. What is the primal cause of all important atmospheric movements?

2. To what is the term monsoons applicable?

3. What is the cause of the gusts of wind which precede by a few minutes heavy local showers of rain or hail?

4. What conditions lead to the formation of a cyclone?

5. With what winds do cyclones and tornadoes usually move?

6. What are the average length and width of the path of a tornado?

7. In what part of the United States are tornadoes most frequent and intense?

8. What place in the Atlantic is called by American mariners the horse latitudes?

9. What winds are known among sailors as the "roaring forties"?

10. By what were the ships of Columbus borne westward?

11. Why did the Spaniards name the trade-wind region, "the ladies' gulf"?

12. What is a white squall?

13. How does the nature of the surface of a continent affect the strength of the land and sea breeezes?

14. Where are sand-spouts of frequent occurrence?

15. What fact concerning mountain winds leads the hunter to make his night camp-fire below instead of above his tent?

VIRGIL.

1. What is probably the modern name of the village Andes where Virgil was born?

2. How many years was Virgil in writing his Æneid.

3. What gift is it said Octavia made to Virgil for his praise of Marcellus in the Æneid?

4. Why did Virgil lay aside his epic after finishing the first draft?

5. What poet made Virgil's contemplated journey to Greece the subject of a poem?

6. Why was not this journey made?

7. Where did Virgil die?

8. What was the origin of the delusion in the Middle Ages that Virgil was a magician?

9. What was undertaken regarding the fourth Eclogue?

10. With whom was Virgil associated in the above undertaking?

11. What monk attempted to make a patch-work (*cento*) of spiritual hymns from the works of Virgil and Horace?

12. What is the meaning of the word *stichomancy?*

13. What superstition of later days grew out of this practice?

14. What led Augustus to declare that with Virgil on one hand and Horace on the other he was sitting between sighs and tears?

15. On whose authority is it said that Virgil wished the MS. for his Æneid to be burned?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR JANUARY.

THE ELEVENTH CENSUS.

1. One hundred. 2. "The actual enumeration shall be made within three years after the first meeting of the Congress of the United States, and within every subsequent term of ten years, in such manner as they shall by law direct." 3. Names of heads of families. Free white males of sixteen years and upward, including heads of families. Free white males under sixteen. Free white families, including heads of families. All other free persons. Slaves. 4. Questions relating to the population, the condition of the people, agriculture, mechanical industries, indebtedness of cities, counties, and towns, paupers, criminals, etc., birthplace of the father and mother of each person reported, and many others covering the various interests of the country. 5. March 1, 1889. 6 The first Monday in June, 1890. 7. The President, by and with the advice of the Senate. 8. A chief clerk, a disbursing officer, ten chiefs of division, stenographers, statistical experts, and numerous subordinates. 9. The supervisors of the great districts. 10. One hundred seventy-five; into districts not exceeding 4,000 population and in thickly settled districts 2,500. 11. About 35,000. 12. Those honorably discharged from the military or naval service of the United States. 13. Two cents in ordinary localities, two and a half in sparsely settled places. 14. One month. 15. Inaccuracies in the figures on the schedules. Mistakes are discovered by statistical experts, and correspondence is carried on with the parties in question.

THE ROMANS AS BOOK-MAKERS.

1. Ennius. 2. Quintus Fabius Pictor. 3. Titus Maccius Plautus. 4. "Comedy of Errors." 5. *Homo sum; humani nihil a me alienum puto.* "I am a man; and I have an interest in every thing that concerns humanity." 6. The "Metamorphoses." 7. Cicero's. 8. Varro; *Antiquitatum Libri* consisting of twenty-five books on Human Antiquities and sixteen on Divine Antiquities. 9. The first seven books of the Commentaries relating to the Gallic war, and three books concerning the civil war. 10. Catullus. 11. Lucretius on "The Nature of Things," illustrating the physical and ethical doctrines of Epicurus. 12. Sallust. 13. *Annales.* 14. Horace. 15. The Eclogues, ten bucolics; Georgics, in four books; Æneid, in twelve books; a few minor poems.

PHYSICAL GEOGRAPHY.

1. Transportation and erosion. 2. The former are always smoothly rounded, the latter are rude and irregular in form. 3. The glacier leaves the surface pitted, with lakes occupying the cavities; the rivers plane down the irregularities. 4. Rubbish which has been mixed with the ice during the churning movement of the glacier. 5. 1,000,000. 6. The earthy and rocky rubbish lying in front of the lower end of a glacier. 7. The height of the mountains that have marks of glaciation on their summits, and, approximately, from the distance through

which bowlders have been transported. 8. By the dryness of the atmosphere, the winds of the Pacific having yielded their moisture to the Sierra Nevadas and Cascade Range. 9. At the head of Glacier Bay in Alaska. 10. Medina sandstone; how the fragments were lifted to the crest of the mountain from the outcrop in the valley. 11. From over the Green Mountains more than 60 miles, and raised over an acclivity of 3,000 feet altitude. 12. The vicinity of Boston. 13. Nearly 600 miles. 14. The vicinity of Lake Winnepesaukee, 70 miles away. 15. Mohegan Rock, Montville, Conn.; 10,000 tons.

CÆSAR.

1. He joined in the games of the pirates, and wrote verses and speeches which he delivered to them. 2. Some barbarians living in a little village in the Alps which he passed on his way to his province, Spain. 3. That he himself had accomplished so little at the age at which Alexander had conquered worlds. 4. 800. 5. 1,000,000 each. 6. Plutarch. 7. The son of Cæsar and Cleopatra; after the death of his mother he was executed by order of Augustus. 8. The battle of Munda. 9. At the siege of Marseilles. 10. Utica. 11. It was the scene of the last stand made by the Pompeian party against Cæsar, and of the death of Cato the Younger. 12. Scæva. 13. A phantom of unusual size which snatched a trumpet from one of Cæsar's followers, and blowing a blast upon it, plunged into the Rubicon, crossed to the other side, and disappeared. 14. "The pleasing intelligence of a pearl fishery attracted the avarice of the Romans." 15. He melted them and used the money thus obtained for his soldiers. 16. "The Northern Star." 17. As engineer, astronomer, orator, historian, poet, and high priest. 18. Cicero. 19. Eleven after Julius Cæsar. 20. Napoleon Bonaparte.

THE C. L. S. C. CLASSES.

1882—1893.

NOTICE TO MEMBERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

A CAREFUL investigation of the affairs of the Central Office early last autumn developed the fact that the number of twelve-page Memoranda sent in each year had very rapidly increased; that the expense for printing, postage, and careful examination of such Memoranda was twenty-five cents each. While comparatively few were demanding this extra service, it was a simple matter to defray the additional expense from the fees of others who did not ask for the twelve-page papers. But the increase of this demand, and the tendency of affiliated members of local circles not to pay tribute to the Central Office, brought about a complication. The revenues became less, and the demand for skilled clerical labor was largely increased. It was thought that the members who desired the special service would be willing to contribute enough simply to cover the cost, and therefore the extra fee was imposed. But inasmuch as a number of complaints have been received, charging the management with a grasping policy, it has been decided to withdraw, for the present at least, this special fee. This decision will probably cause a deficit in the finances of the Central Office for the current year, but rather than have any persons feel that they have been unfairly dealt with, we have adopted this course.—*John H. Vincent.*

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.

Vice Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; Geo. H. Iott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.; Mr. Seymour Dean, French Creek, N. Y.

Eastern Secretary—Miss G. L. Chamberlain, Plainfield, New Jersey.

Western Secretary—The Rev. H. B. Waterman, Griggsville, N. J.

Treasurer—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La.

Class Trustee—Dr. J. T. Edwards, Randolph, N. Y.

Items for this column should be sent to Miss G. L. Chamberlain, Plainfield, N. J.

CLASS FLOWER—THE TUBEROSE.

AN Indiana '90 writes as follows: "I am entirely wrapped up in my books; the only thing that disturbs me is that I do not have half the time I want for reading. I had no taste for solid reading until I began the course and now I care for nothing else. My books are so much company that I am never lonely any more as I used to be, living on a farm. I am determined to go to Chautauqua next summer. I have been saving for three years that I might enjoy that pleasure."

SIX months of solid work are yet available before the summer assemblies with their attractive programs tempt the Pierians into "the leafy groves of the Academy." Let all '90's who can do so, plan to be at Chautauqua this year, but let us go with our work well done and ready to enjoy to the utmost the opportunities which will there be offered.

A MEMBER of '90 reports from Pernambuco, Brazil: "Inclosed please find my Memoranda for the year 1888–9. I ought to have sent them before but last May I started on a voyage to South America and did not have the time to make them out before arriving here. Upon my arrival I determined that I would fill it up and forward it to you, so I inclose it with all its faults."

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, D. D., Lawrence, Mass.

Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; the Rev. J. A. Smith, Johnsonburgh, N. Y.; W. H. Wescott, Holley, N. Y.; the Rev. J. S. Ostrander, D.D., 314 President Street, Brooklyn, N. Y.; Mrs. Hawley, Buffalo, N. Y.

Secretary—Mrs. Hattie E. Buell, 2604 Main Street, Buffalo, N. Y.

Assistant Secretary—Mrs. Harriet A. H. Wilkie, Onondoga Valley, N. Y.

Treasurer—Prof. Fred. Starr, New Haven, Conn.

Class Trustee—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

A MEMBER of '91 who has worked heroically against great odds, gives strong testimony to the value of the C. L. S. C. in enriching lives narrowed and burdened by monotonous and pressing cares. She writes, "I am a farmer's wife and have a great deal to do. My time is completely taken up and I get discouraged many times and think I will give it all up; then I think it over and commence again. I am a woman of fifty-four years and never had an opportunity to inform myself, but have always had a great desire for time to study and get a better idea of life and the relation we owe one to another. I need not tell you how glad I am that they formed a circle here. I belong to it and go when I can, and after my family has retired, sit up nights to read the books. This is my third year, and I am very desirous to finish the course."

THE PRESIDENT'S CHAT.—We have been reading a great deal about political economy. We have discussed the underlying principles of government and the laws of trade; we have been seeking to ascertain, in a general sort of way, what should be the mutual duties of employer and employee, what should be the remuneration for labor, and what would be a fair percentage of profit for the manufacturer. We have tried to understand why it is that strikes so often seem to be necessary, and why, on the other hand, lockouts on the part of those who run factories seem to be unavoidable. The interest in these things is evident from the fact that nearly every body is discussing them. Even people who understand very little about the question feel the pressure brought to bear upon them on account of the insufficiency of their own wages, or the unsatisfactory amount of their own profits. Whether we Chautauquans will be able to add any thing to the solution of these problems or not, certainly the thousands of our readers have had their thought and study turned in this direction during the last few months.

By one path or another we arrive at the gate of socialism; whether we pass through as a disciple into this lauded grove or not, we must stand with interest at the wall and look over. Standing thus on the outside and listening to the discussions which come from the shady paths within, we see that the pith of the entire scheme is the effort to accomplish the equality of man through external conditions; the government is to be so changed and adjusted as to give man a different social environment, that, with this different environment, we shall have a different man, and the wrongs of society will be thus righted. This, however, is but a partial view. Social science is incompetent alone to solve the problem; moral science must also come in for its share of the work. Yea, more: the gospel itself must be recognized as the key that alone can unlock these problems. Chautauquans are taught to study not only the works but the Word of God. We are admonished always to "keep the Heavenly Father in the midst"; but the Heavenly Father dwells in our midst only as He dwells in the individual heart. If the most improved form dreamed of by the socialist were possible, yet, without the gospel, the average man would be just as selfish, scheming, and unprincipled as before, and human selfishness would continue to find a way of evading and subverting the best of laws. Socialism seeks to change the man by changing the surroundings; the gospel seeks to change the surroundings of a man by changing the man. Until selfishness is banished from the heart by the indwelling power of the Holy Ghost, the end sought by the most elaborate scheme of political economy or social science can never be a success. Therefore it is plainly our duty to work our motto by keeping the Heavenly Father in each of our own hearts and persuading others to do the same. So far as we and others like-

minded do this, so far will reforms be possible, and the Heavenly Father at last dwell in the midst of all mankind.

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.
First Vice-President—Prof. Lewis Stuart, Mich.
Second Vice-President—F. W. Gunsaulus, Ill.
District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. E. P. Brook, N. Y.; Issa Tanimura, Japan; Mr. J. S. Davis, Albany, Ga.
Secretary—Miss Jane P. Allen, University of North Dakota, Dak.
Treasurer and Member of Building Committee—Lewis E. Snow, Mo.
Class Trustee—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

SLIGHT failure even at the start, seems only to add fuel to the flame of some people's enthusiasm in a good cause. The following report from a classmate is probably but one of many others that might be given: "I am beginning this fall with more zeal and regularity, and trust I shall succeed better than last year. I intend to remain with the class with which I began and endeavor to make up the back readings."

MEMBERS of '92 will be interested in the following message from a classmate in South Africa: "Inclosed please find Memoranda answered. I did not begin to read in October, 1888, have done it *this* year. I was teaching 'down the country,' far from Cape Town, and saw no American lady for eight years Am sorry that I did not begin sooner but hope to continue and also to be at Chautauqua next August. It is a grand work that you are doing. Africa needs circles, and Miss Landfear is doing her best to advance the cause in this land. The young will be reached more readily than the older ones."

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS

President—The Rev. R. C. Dodds, 33 Oak St., Buffalo, N.Y.
Vice-Presidents—Mrs. S. M. I. Henry, Evanston, Ill.; Miss Kate McGillivray, Port Colborne, Province Ontario, Canada; The Rev. D. T. C. Timmons, Tyler, Texas.
Secretary—Mrs. L. L. Rankin, Room 3, Wesley Block, Columbus, Ohio.
Treasurer—Miss Julia J. Ketcham, Plainfield, N. J.
Building Committee—Mr. Dodds; Mr. Rankin.
Assembly Treasurer and Trustee for the Union Class Building—Mr. George E. Vincent.

EMBLEM—THE ACORN.

Two hard working '93's from Pennsylvania report progress as follows: "We have now fairly tested the new course of reading and are much pleased with every feature and feel confident that we shall want to continue, and we hope, with increasing interest. We have marveled at the wisdom of the Counselors, who have selected a course of reading that, so far, we have found nowhere dry or uninteresting."

AN isolated '93 recently wrote as follows: "I am a class by myself but enjoy it better than miscellaneous reading. My influence is increasing. I think I will be able to have a local circle soon." This is the true '93 spirit, and we shall look for a local circle in that section of Kansas very soon.

ONE '93, at least, appreciates that the class column is the place in which to make suggestions, and a very good one she sends:

"IN looking over Prof. Cumnock's table of sounds in THE CHAUTAUQUAN for December I failed to find *wh* and trust I may be pardoned for urging its claims to recognition. It is formed by the breath being emitted through the rounded aperture of the lips. The latter are only slightly projected and their inner edges guide the sound; at the same time there is a somewhat perceptible raising of the back of the tongue. There should be no vocalizing of the breath. A practiced ear readily notices this common defect, which makes the sound too closely resemble *w*, instead of being its breath form, or companion; for instance many people pronounce *whey* and *way* alike, and will speak of the 'wite snow' and the 'wine of a dog.' The position of *wh* in the syllable is always before the vowel, and it is never found in combination with another consonant. It occurs in many small words of constant use, as why, when, what, which, whether, white. It is changed, however, when placed before *o* and *oo*, being then given as the aspirate *h* as in *who* and *whose*. Custom has probably made it so by gradually omitting the rounding of the lips with breath, in the haste to give the round vowel."

GRADUATE CLASSES.

'89: "It has been four years of steady work with me and I have enjoyed it. I have not been absent from a circle meeting a single time during the whole four years."——"If my present plans are not overturned my Chautauqua work is by no means ended. Such a glimpse of the numberless things to be learned has been given me that I cannot rest content knowing so little of that which Our Father has created."——"I cannot express the good the C. L. S. C. readings have done me. I came to the frontier five

years ago and away from many advantages it has been a stimulus, and although I could not have time to read as carefully as desired, I hope to have time to review."——"I find all of the ambition of earlier studies and college days easily awakened by this course of reading and well-chosen questions. Please still send me your papers for I hope to read for the Garnet Seal next year."

'87: "If my health was sufficient I should surely take up the work again, for it is not only pleasant but shows us widening opportunities for intellectual growth."

'88: "I miss my C. L. S. C. books and regular weekly readings of the past five years, but I hope to find a place in the circle again in 1890 if my life is spared."

'83: "I am enjoying the reading very much (English History and Literature Course). The C. L. S. C. is doing good, more, I think, to us country people who are shut in from so much that is elevating in the city. I have felt repaid four-fold at the end of every year."

THE Class of '87 has received a most valuable contribution to the new class building at Chautauqua. Mrs. King, of Staten Island, has offered to furnish sufficient Windsor cement for the entire building including the halls. The special value of this cement lies in the fact that it is not affected by dampness, and that sounds cannot be readily communicated through it, both of which characteristics will render it especially valuable for a building of this kind. The donation is to be credited entirely to the Class of '87, and the class is to be congratulated upon this substantial addition to their present resources.

A GRADUATE of '88 gives his "experience" during the past year, after some study of special courses as follows: "I felt an overwhelming impulse to explore the great sea of history and literature on my own account. With this end in view I purchased Tennyson's, Longfellow's, and Whittier's works and read the greater part of them. I also bought Spenser's works and read a few select poems, leaving the Fairy Queen for some future time. I am now engaged on Charles Lamb's works (3 vols.) and Samuel Johnson's Life and Works, by Boswell. I am greatly pleased with them. I am sensible of the great benefit that the four years Chautauqua course was to me, and shall always feel grateful for it."

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." *"Let us Keep our Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
VIRGIL DAY—February 18.
LONGFELLOW DAY—February 27.
LIVY DAY, March 13.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

A LITTLE piece of ribbon, a flower, a group of letters, has more than once in the world's history stood for so great an idea that men were willing to fight for it, and at sight of it were stirred to wildest enthusiasm. The tri-color of the French Revolution was nothing in the world but a bit of blue, white, and red ribbon and sometimes we may suppose that it was a very dirty bit worn, as it was, by the ragged *sans culottes;* but when the Revolutionists knew that the guards at Versailles had laid it aside for the black cockade, they flew into a fury that silenced king and soldiers and made them glad enough to restore the national colors. A bunch of blue violets for years has been a French party badge, and strangers at sight of this insignificant sign greet with the warmth of old friends. The power of the primrose over the English Tory, the heather-bell over the Scotchman, the shamrock over the Irishman, are familiar to us. It is a poor Grand Army man who does not feel a sense of comradeship at the sight of the simple button which the order prescribes. It is, too, an indifferent Chautauquan in whom the sight of the modest badge of the order does not awaken interest and enthusiasm. For several years the

C. L. S. C. badges have been worn. At the assemblies they are common. There are circles which make it a rule that at every meeting members shall wear the official badge. Nevertheless, the Scribe is suspicious that there are many in good and regular standing in Chautauqua work who never saw a Chautauqua badge—worse, never heard of one. This is ignorance worthy only of the barbarians. The Scribe appeals to the circles. It is eminently appropriate that the C. L. S. C. badge or button be the ticket of admission at every gathering of the club. Begin at once. Embody a regulation in your by-laws and live up to it. While legislating in regard to badges do not forget to include the Chautauqua songs. Here, again, there is ignorance suspected. In spite of the fact that the Chautauqua Literary and Scientific Circle has a collection of inspiriting songs, the words and music of many of them very beautiful, their use is uncommon save in circles whose members are habitual assembly-goers. Those who at Chautauqua, Framingham, Waseca, Ottawa, Monterey, or elsewhere have joined at the Round Tables in "The winds are whispering through the trees," "Day is dying in the West," "Join, O friends, in a memory song," "Bright gleams again Chautauqua's wave," are almost certain to sing the songs at home. But why should they alone have the pleasure? Any body can get the songs from the General Office, any body can learn them. They ought to go as Chautauqua goes, everywhere. They ought to be incorporated into every program. Thus the Washington Irving Circle of Pittsburgh uses a program blank which provides for opening and closing songs and for two in the course of general exercises and of business. These songs are chosen from the little book which the C. L. S. C. issues, and the program-maker selects them for the evening, filling out the blank by inserting the numbers. Music in which every body can join, which means something to every body, and which is constantly becoming dearer from association, is thus provided. Wherever the Scribe has inquired concerning the result of trying the songs, the answer has been, "We would not give them up on any account. We enjoy them more and more"

Any device which gives interest and pleasure, which cultivates *esprit de corps*, which binds the associations closer and gives them a touch of tenderness and sympathy is to be cultivated in an effort to build up a circle. It may seem trivial at first thought, but he who will take the trouble to study the influences which hold people together in society will find that a symbolic strip of ribbon and a song which they have heard sung a thousand times are no small factors.

LOCAL STUDIES.

THE president of the Endeavor Circle of Philadelphia promises to send to our *Local Studies* a review of the city's experience in handling its own gas. He says: "The gas supply is not wholly under municipal control, but a certain district of the city is lighted by a private corporation which came into existence years ago before the outlying districts were incorporated within the city proper under the act of Consolidation. Those were the days in which some of our leading citizens, including men whose names have ranked high in law and science, signed a petition to our city councils protesting against the introduction of gas lest it should *blow up the city*." The study of the municipal control of any kind of business will be valuable local work for circles now that they are busy with Political Economy. A large amount of really valuable information can be contributed in this way to each other and a stimulus given to observing what is doing at home. Let every circle find out what experience its town or city has had in handling or trying to handle natural monopolies, and write it up for *Local Studies*.

This same Endeavor Circle of Philadelphia has on hand a novel scheme: nothing else than an effort to have a labyrinth constructed in Fairmount Park. The circle recently laid the matter before the Park Commissioners and it has been referred to a committee. It is to be hoped that it will succeed.

THE Washington Irving Chautauqua Literary and *Social* Circle of Pittsburgh, Pa., uses the program blank. An addition to the usual matter on the blank is a page of terse suggestions. Here are some of them:

To each Member:

Never be discouraged.

Bear in mind the next meeting.

There is no easy road to learning, but all its roads are royal.

The aim of this circle is culture. A first-class circle is made only by its members giving it the first place in their literary lives, respecting it, and allowing no other work or pleasure to interrupt its claims.

Courtesy to the other members demands prompt attendance at 7:45 p. m. sharp. The meetings have frequently been held back by tardy members. Many are anxious to get home in good season. Let each person remember this. The exercises will commence punctually the coming season at 7:45.

Let all your reading in books, magazines, and newspapers tend toward fitting yourself for intelligent and earnest participation in our exercises and discussions. Preserve the programs after the meetings as a record of the work we are doing.

IT will be interesting news to those of our readers who have followed the occasional notes which have appeared in THE CHAUTAUQUAN concerning South Africa, to know that Miss Landfear, the energetic secretary, is coming to America early in 1890. Miss Landfear has been in South Africa for fourteen years as a teacher in the Huguenot Seminary in Wellington, Cape of Good Hope. She has spent all her leisure for several years in extending the Chautauqua work in that country. It has taken a strong hold but it needs all the time and thought of one person. If Miss Landfear could be given a salary to promote Chautauqua's interest there, it would be a splendid work. Here is an opportunity for a generous philanthropist. One of the latest results of her efforts, Miss Landfear writes, is a large class of young people who are taking the C. Y. F. R. U. course. Some fifty were present at a meeting in October, of which a report has reached us.

IT is pleasant to hear through the winter months occasional echoes from the Assemblies. Such is the following poem called "Harvests." It was written by Miss Virna Woods of California, and was read at Pacific Grove Assembly, Monterey, California, on Recognition Day, July 11, 1889.

Wonders of marble and gold on the Acropolis shone;
Ages have thundered by; now what is left of these?
Palaces crumbled to dust and pillars of temples o'erthrown,
Statues broken, defaced, and fragments of Parthenon frieze.
Nothing but this, you ask, for the toil of a thousand years?
Nothing but ruins and rust, the Past of its glory gives?
Still the blind poet of old sings and the wise man hears.
In word of lyrist and sage the spirit of Hellas lives.
Over the splendor of Rome that lifted its domes and walls
High on the storied hills, the storms of the Vandals pass.
Low are the dwellings of kings, the temples, and senate halls;
Meanwhile Horace had builded his monument fashioned of brass.
Thus in the spaces of Time a nation is counted dead,
Heaven loses a star indeed, but it falls to earth and flames
With celestial light undimmed, a torch of the world instead,
Lit with the fire of Thought and orbed with immortal names.

Not a temple to Zeus nor a gilded statue we raise,
Cities on conquered plains, nor thrones for a race of kings,
Not a palace of hands to endure for length of days;
But a prouder structure by far, framed of invisible things.
Even the builders that toiled on Sphinx and on pyramid
Ceased when the work was done and the wonder was all complete;
We who are working know only that we are bid
Higher and broader to build out of the sand and heat.
Who can measure the height of obelisk piercing the sky?
Who can compass the walls that bound the realms of the world?
Who can follow the track of a petrel sweeping by,
Stayed but by heaven and sea, with its sable wings unfurled?
Who can measure the good of our mighty work begun?
Only a decade passed, centuries stretching before.
Wisely the plan was shaped, well have the workers done;
Laid the foundations straight for lives that aspire and soar.
The "Alma Mater" we know is boundless as land and seas,
Never the gates are barred, open the portals stand;
Free is the world to pluck the fruit of Hesperides,
To gather the Golden Fleece from folds of our wonderland.
Even the beggar soul that asks an alms at the gate
Enters the banquet-hall and sups with princes and kings,
And lo! the leprosy falls from a spirit serene and great,
And genius, the chrysalis, thrills with the stir of wings.
On with the noble work; on till the cause uplift
Millions that seek in vain Truth's everlasting face;
On till the world arise out of the slime and drift;
On till the mighty force redeem and strengthen the race.

What are empires that rise and fall from their heights sublime?
What are the thrones of kings, founded on blood and tears?
Truth, the immortal, remains, alone in the ruin of time;
Thought, like a precious wine, strengthens with lapse of years.
Grandest the work that is done in giving bread and drink
To minds that shrivel and starve, to souls that hunger and thirst;
Grandest while cities fade and ages recede and sink,
While planets and stars grow dim and bubbles of glory burst.
A wondrous Jataka tale the Orient mystics tell:—
At birth of Gautama, the god, flowers from the earth uprose,
And pendulous from the sky the snowy lotus-blooms fell,
A sign the Buddha had waked from his long Nirvana repose.
Thus in the heart and mind at the stirring of higher thought,
Exquisite blossoms spring, symbols of wondrous birth;
Beautiful fancies and dreams, songs that will perish not,
Showing the soul divine again revisits the earth.
Life universal are we; one with the measureless plan
Framed in the visible house that Nature fashions and forms;
And the divine unseen flowers in the life of man,
Seed in the cycles sown, fruitage of cosmic storms.
We build as the corals do, lending our lives to the task;
Each a part of the whole, not knowing the infinite.
What if we seek in vain the answer to that we ask?
Out of the sea we strive upward and find the light.

GRADUATE WORK.

THE Outlook Circle of Chicago has as great vitality as ever. Its thirty-five members are divided into segments for review work and the entire body meets each month for a general program. A new segment, and a most interesting one, is formed of thirteen graduates of the Outlook. They are following the Garnet Seal Course. This arrangement solves the problem for those advanced readers who wish to retain a connection with the circle and still do other reading from that of the regular course.——In St. Louis the circle of graduates is doing the English work and sticking close to its text if we judge from a program which recently has reached us. It includes such numbers as:

1. Quotations, riddles, conundrums, or questions, according to individual preferences, all in harmony with the readings.
2. The influence of the foreigner on the national unification of England; and on the rise of the middle class in English life.
3. Canute, and the results of the Danish invasions.
4. Settlement of Normandy under Rollo.
5. Claims of William to the English throne.
6. Battle of Hastings, and its results.
7. What caused the Norse migrations?
8. What are the Anglo-Saxon chronicles?
9. Outline of the several points in Johnson's criticism of Dryden's style.
10 What is Locke's place in the development of English philosophy?
11. Short paper on the variety, source, and literary value of the figures of speech in Taylor.
12. Impression made by Chaucer on each member of the circle.
13. Are there many poetical devices in Dryden's prose?
14. Fowler's "Locke," English Men-of-Letters Series.

——In Deadwood, South Dakota, four graduates are following the Garnet Seal Course.——Syracuse, New York, was one of the earliest centers of the Chautauqua Literary and Scientific Circle, and it is very appropriate that its graduates should be among the followers of the English Course. Six of them have inaugurated a circle, and it is thought that the number will be largely increased.——The Vincent Memorial Circle of Indianapolis, Indiana, is another of the converts to the new course; the entire circle formed in '85 has taken up the work. Eight of the ten members of the Vincent were at Chautauqua last summer, five of them taking their diplomas there.——Fourteen is a fine number for a graduate circle, and that is what Elgin, Illinois, has in the new organization for following the English readings.——The list of graduates who are following the new special course include five readers in Omaha, Nebraska; eight in Washington, Iowa; a number at Washington, D C.; a circle in San Francisco; four readers in Blue Earth City, Minnesota; two in Albany, New York; four in Brocton, New York; five at Catawissa, Pa. Both of the latter points have readers of the Garnet Seal Course also.

NEW CIRCLES.

MAINE.—Thirteen students joining '93 in Bingham have named their circle the Romans.

NEW HAMPSHIRE.—The Weetamoo of Campton village takes its name from a mountain in the vicinity. It has eleven regular members and several others studying a part of the course.——A graduate of '89 from the Whittier of Amesbury, Mass., has organized the Whittier of Newton, and declares that "a more interested set of readers it would be hard to find."

MASSACHUSETTS —Reports of new organizations are received from Leominster and Whately.

RHODE ISLAND.—The circle at Westerly includes beginners and fourth year students, twenty-five in all.

CONNECTICUT.—New Milford has a circle called the Romans, registering thirteen.

NEW YORK.—Two circles in Auburn have been organized by a graduate of '88, who in addition is taking the new English Course with a friend.——Brooklyn continues to add to its circles; the latest two reported are the South Bushwick and Packer Circles.——The Unique is a New York City organization, as is also the circle connected with the German Branch of the Y. M. C. A.——A dozen members meet weekly in Binghamton's new circle.——The Live Oak enrolls twenty-eight members in Syracuse. Its motto is, "Who reads, rules."——East Pembroke has several aspirants for white and garnet seals.——Newark's list of twenty-nine members includes several post-graduates ——All are white seal students in Sing Sing Circle.——The Alpha Beta of Mexico is making rapid progress.——Coeymans Circle has a graduate for president.——"One book at a time," is the rule in Clarence Circle.——Other circles of recent growth are at Brocton, Bethlehem, Brier Hill, Delhi, North Manlius, Rye, and Watertown.

PENNSYLVANIA.—Avalon has a pleasant class of young people beginning the work.——The circle at Lanesboro shows much interest.——Birdsboro Circle organized with six members.——A graduate of '89 has organized a circle of nineteen in Hamburgh.——Latrobe, Butler, Houtzdale, Bedford, and Remington report new circles.——The Trio of Philadelphia is a garnet seal circle.

DELAWARE.—An outgrowth of the efforts of two graduates of '83 is the Lewes Circle, whose home is within sight of the far-famed Delaware Breakwater and under the glowing light of Cape Henlopen Light-house.—The Diamond Circle of Middletown has sixteen members and meets twice a month.

VIRGINIA.—Danville has a fine circle of forty-two.——Three friends in Norfolk who met weekly last year to read the Iliad have decided to meet again this year to recite the lessons of the C. L. S. C. course. Others have become interested, and the membership has increased to fifteen.

WEST VIRGINIA.—Weston Circle has eighteen members, several of whom are taking seal courses.

LOUISIANA.—The circle at Shreveport limits its membership to twelve. Meetings are held weekly and prove a source of much pleasure.

TEXAS.—Twelve new names are enrolled in Giddings.——Gordon has several '93's,——

"Eight members, all bright and enthusiastic," are reported at McKinney.——Georgetown Circle is prospering.——The circle at Waco has six members.

OHIO.—The new circle at Middletown promises to be large.——The organizer of Ironton Circle describes it as "not large, but choice in quality."——From the Round Table of Trinity M. E. Church of Cincinnati comes this excellent report: "We have fourteen active and many associate members. We hold meetings in the lecture room of our church, to give all an opportunity of enjoying the programs. We endeavor to give the true Chautauqua flavor to all that takes place in the meetings, singing only the Chautauqua songs and reciting in concert the C. L. S. C. mottoes in the opening exercises. We lay great stress upon the importance of individual study, and even if the circle should disband I think all the active members would continue their work."——The River View of New Richmond began with a membership of twenty, Ashland with thirteen, and the Carlisle of Salem with ten.——Barnesville, Ottawa, and Wilmot have each a new circle.

INDIANA.—Princeton has seven beginning the work.——The twenty-five in West Lafayette Circle are full of enthusiasm.

ILLINOIS.—Morris Circle has a graduate of '88 as president and is working with zeal.——A number of young people form the circle of Harlem.——Eighteen names are enrolled at Nashville.——Vandalia began with eighteen members assured, and several prospective ones.——Good beginnings were made by Elmhurst and Leaf River Circles and the Otta of Chicago.

MICHIGAN.—Maple Rapids Circle organized with eight members, Otter Lake with five, and Parma with five.

WISCONSIN.—Doty Island, situated between Neenah and Menasha, has a circle composed of members from both cities.——Ashland has a circle ambitious to obtain fifty members.——Neenah's twenty-four members meet every week.——Neillsville has a circle of nine, one a graduate reviewing the studies.

KENTUCKY.—The six new students at Ghent are taking the White Seal Course.——Another circle reports from Louisville, beginning with six members.

MISSOURI.—The T. M. Post Circle meets weekly in St. Louis from three o'clock to five in the afternoon.——The Delmar of St. Louis had a large and growing membership at the last report.——The Second Baptist and the Webster are two more St. Louis circles.——Sedalia Circle starts out fifty strong.——Warrenton sends eleven new names, Maryville seventeen, Malta Bend seventeen, and Blue Springs twelve.

IOWA.—Nine members living in the towns of Quick, Taylor, and Armour form a circle which meets weekly.——The Vincent is a large circle in Shenandoah.——The Hawthorne of Manquoketa has twenty in its ranks, all high school or college graduates.——Waukon Circle meets every Saturday evening.——Those who organized Marion Circle feel much encouraged at the outlook.——Chester Center has a circle of fourteen.——Marengo Circle began with eighteen.——The circle at Essex contains ten students.——Several have begun the course in Menlo and Malvern.

ARKANSAS.—A circle formed at Newport in November, with twelve energetic members, who easily made up the time lost in organizing a month after Opening Day, and now are in line with the rest of the class.

COLORADO.—Paoli Circle has four '93's on its list.——Several classes and both regular and local members are found in the Agate of South Denver.——Longmont has an ambitious circle of eight.

KANSAS.—A circle in Syracuse is hard at work.——Lincoln Circle began promptly on Opening Day.——Moline Circle has several public school teachers on its roll.——Eighteen new students send a greeting from Sedgwick.

NEBRASKA.—Omaha has two more circles, the Park avenue and the Hanscom Park.——The Chautauquans of Hyersville are twenty-five in number.——Indications are favorable for a large circle in O'Neill.——Arcadia has a fine class.——Fourteen regular and eleven local members form Callaway Circle.

NORTH DAKOTA.—Thorough work is done by the little circle at Church's Ferry.——Pleasant meetings are held in Langdon.

SOUTH DAKOTA.—The first circle of Lead City is named the Crescent; it has eleven members, and for president the principal of the public school.——The J. H. Vincent is a circle of eighteen in Hot Springs.——There are eleven in Chamberlain Circle.——Mitchell has ten new students.——A circle has formed in Dell Rapids.

MONTANA.—The circle at Dillon has grown in size, and now numbers eight members.

ARIZONA.—A Methodist pastor has organized a circle in Tucson which counts among its members several teachers in the Indian Training School.

WASHINGTON.—Two graduates of '82 are reviewing with the circle of twelve in Kent.——The circle at Snohomish has the goodly membership of thirty.

CALIFORNIA.—Lincoln Park Circle has among

its numbers a lady who has visited Rome, and the result of her studies there are of much help to her classmates. There are nine members in the circle.——The Mnemosyne meets weekly in San Francisco; it has twenty members.——Oceanside Circle had nine members when last reported, and hoped for several more.——Thirty-five young people of Los Angeles form the Angeline Circle. A correspondent informs us that there are at least one hundred new students in that city.

REORGANIZED CIRCLES.

CANADA.—The Cobourg Circle began the year with the usual vigor. At the semi-monthly meetings the time is given to discussion of the studies, and the reading of essays and articles bearing on the subjects. There are two graduates among the thirteen members.——Nine are reported as belonging to the circle at Lakefield.

MAINE.—The Skidompha still flourishes in Damariscotta. Its library has increased to three hundred forty volumes.——The graduates of Spruce Creek Circle of Kittery are at work with the undergraduates.——The Vincent of North Berwick is doing special study.——The Quinnebassett of South Norridgewock has many new members and a long list in all.——The Evening Star shines brightly in Union.——The Roman year is voted delightful by the Merriconeag of West Harpswell.——Fifteen members of the Cyrus Eaton Circle of Warren have resumed work.——The Ben Hur of West Buxton has eight members who meet weekly. The programs call for much original work in the way of character sketches, descriptions of places, and stories of important events.——Papyrus Circle of Cumberland Mills began its third year with an enrollment of eleven regular and twenty local members. A leader is chosen for each subject.——All are enthusiastic over the studies in the Margaret Fuller of Auburn.

NEW HAMPSHIRE.—The officers of the Granite at Wilmot Flat have served in the same positions during the four years of the circle's history. All of last year's work was finished on time, and the thirteen members began with their characteristic energy the studies of '89–'90.——Fourteen form the Good-will of Great Falls.——Aurelian Circle meets regularly in Hopkinton.

VERMONT.—Bellows Falls Circle began with three new members and many good resolves.——The Per Gradus of Windsor reports continued interest.

MASSACHUSETTS.—When Walpole Circle reorganized it took in some promising new members, six young women from the high school class of '89 and four young men under twenty years of age. The local members include several parents and others who do not take the entire course but wish to keep in touch with what interests their children and friends.——South Gardner Circle elects its officers for one year at the closing meeting of June. Seventeen members are enrolled.——The circle at Sharon proves its name, Perseverance, no misnomer.——The Mount Tom Circle has reorganized in Holyoke.——The Delphians are twenty-six in Chicopee.——Barre has fewer members than before but is not less earnest.——The Winthrop of Charlestown and the Rantoul of Beverly send cheery greetings.

RHODE ISLAND.—An early start was made by the Delta of Warren. Besides the twelve regular members, eight who find it impossible to do all the work, attend the meetings and read as much of the course as they can.——Continuous and faithful work is done in the Philomathic of Providence.——We learn from the *Cranston Leader* that the Bancroft Circle is thriving. It has been proposed that the circle meet weekly, so interesting is the work.

CONNECTICUT.—Laurel Circle, a Simsbury organization, began its third year with much earnestness and purpose.——Middletown has several readers.

NEW YORK.—Andover Circle has increased materially since last year, the interest having been aroused by a visit and talk from Mr. George E. Vincent.——The circle known last year as the Royalton is now under control of a chapter of the Epworth League.——Meetings are held every week by the Faithful Few of South Byron, as they find it is easier to sustain the interest by frequent recitations. Under their auspices a public lecture on Chautauqua was given in October, and others on various topics are to follow. This circle has erected a monument to itself in South Byron, by planting last Arbor Day a tree in the village school grounds known as the Chautauqua Beech.——Four of Brooklyn's circles report this month, the Oak Leaf, the De Kalb, the Gleaners, and the Columbia. The last named held its first social in December at the home of one of the members. Addresses were delivered by the pastor of the South Second Street Methodist Episcopal Church, the pastor of the Trinity Methodist Protestant Church, the secretary of the Brooklyn Chautauqua Assembly, and the president of Columbia Circle. These were followed by a choic emusical program, after which, refreshments were served. This circle began with nine members and now numbers thirty-seven. Fifty is the desired number. Meetings are held every second week at the home of the president.——West Winfield has added three to

its circle since last reporting. All are thoroughly in earnest.——The Class of '92 is represented in Orwell by a fine circle called the Day Spring. ——Circles in the Central Presbyterian and First Baptist churches of Auburn have many students.——Thirty-two is the membership of New Prospect Circle at Pine Bush.——"We enjoy our work and do better than last year," says a member of the Memorabilia of Lewiston.—— "We are as much devoted to Chautauqua work as ever," is the word from Loudonville.——Twenty-one names, seven of them new, are enrolled at Hornellsville.——This year finds Fishkill Circle with thirty-two members.——Several new names are added to the Clio of Cazenovia.——A number of graduates and new members add to the interest of Hoosac Falls Circle.——The following circles report themselves at work: Addison, Castile, Katonah, Monticello, Oswego (the Accrescent), Pulaski (the Cubic), Stillwater, Theresa, Waverly, and West Sandlake (the Rensselaer).

NEW JERSEY.—All belong to '92 in the Periclean of Bridgeton.——Nearly one thousand dollars have been raised by the Centenary Circle of Camden toward the erection of a new church edifice of the denomination to which the members of the circle belong.——Gladstone Circle has eight members.——There are the same number of students in New Market as last year. ——Four new names are sent from Perrineville. ——Metuchen Circle has a program committee consisting of the officers and two of the active members, whose duty is to make out the programs for the bi-weekly meetings. All are enthusiastic and the attendance is large.

PENNSYLVANIA.—Since reorganization, Montour Circle of Danville has met with a severe loss in the death of its honored president. The circle has nine members ——The methods used in Endeavor Circle of Philadelphia last year, have been re-adopted.——Pleasantville has an afternoon class.——There are six '91's in Webster. ——Several ministers, a number of college graduates, and a college professor are among the members of New Wilmington Circle.——Hyperion Circle reorganized with twenty-three members from Colerain, Little Britain, and Fulton townships.——Catawissa Circle numbers among its members two graduates who intend to review the four years' course and take several seal courses besides.——The Vincent of New Milford requires thorough work. The *Questions and Answers* and *The Question Table* figure on every program.——Kennet Square has a circle reported as "strong in zeal, intelligence, and faithfulness." The circle's name is the Life-builders and its motto, "Add to virtue, wisdom." ——The circle at Peckville is a pleasant one, holding animated meetings weekly.——Additional organizations are the Cora A. Howe of Scranton, having nineteen members; Sharpsville Circle, fourteen; the Anemone of Buffalo Valley, twenty-six; the Eureka of Buffalo, eight; Hazelton, five; the Hannibal of Harrisburg, ten; and Grant Circle, eight.

NORTH CAROLINA.—Cullowhee Circle has been kindly invited to make the new and commodious dwelling of its president the place for holding the weekly meetings. A pleasant year of work is anticipated.

ALABAMA.—Three teachers in the Alabama Conference College at Tuskegee are pursuing the work of the C. L. S. C., giving it much of the time of their summer vacations.

FLORIDA.—The circle is larger than usual at Sanford this year.

TEXAS.—Dallas Circle has some new members and the work is well under way.

OHIO.—L'Allegro of Ashland dates from 1887 and has a much larger membership this year than ever before.——Carey has five new members, fifteen in all, each taking the White Seal Course.——In Covington Circle the members take turns in acting as leader; there being twenty-two members the task is not of frequent occurrence.——Bryant Day was observed by the North Side Circle of Cincinnati, by a very enjoyable program. The North Side has secured eleven new members.——Many seal students are connected with Marietta Circle.——The afternoon class in Springfield continues its weekly meetings with special programs for the evenings of Memorial Days. A correspondent writes of their method: "During the past year which has been the most profitable since our organization in Nov. 1878, the program for each meeting was in the hands of two ladies who, save in asking help by music, did all the work themselves, thus saving the usual amount of work in notifying others, where they are a distance apart. The members served in alphabetical order so that every one had a chance to take part. We usually had a lesson. We took the study of Greece especially last year, and also THE CHAUTAUQUAN questions on the different subjects. Every one was requested to memorize them, but some finding it impossible to spend the time, read the answers and were able to take part in the exercises. Our program being aside from the lesson, was somewhat in reference to the suggestions in THE CHAUTAUQUAN, and were varied according to the natural tastes and inclination of those participating."——A meeting for the purpose of interesting new members, was held recently in Wadsworth.——The follow-

ing circles are also at work: the Longfellow of Brooklyn Village, with fourteen members; the Periclean of Berlin Heights, six; Forgy, five; Atwater Centre, fourteen; Millersburg, six; and Windham, seven.

INDIANA.—A good record has been made for the beginning of the year by the Vincent of La Fayette, fifteen new members having joined. ——Ten of last year's students and fourteen beginners form Marion Circle.——Four graduated from Earnest Circle of Waterloo in '89 and remain to pursue seal courses. The membership is nineteen.——Twenty-two belong to Lew Wallace Circle of Milroy.——Kentland has thirty-four enthusiastic members.——The circle at Vincennes has grown to twenty-one.——The majority of Tipton Circle are '93's.——Nine students meet regularly in Goodland.

ILLINOIS.—The secret of the prosperity of Champaign Circle is doubtless revealed in this sentence from the secretary's report: "Every member attends regularly and the words 'not prepared' are seldom heard." The circle's motto is, "We work with courage, which is almost power."——All papers called for in the *Suggestive Programs* are insisted upon in Lakeside Circle of Chicago. The Goodspeed of the Central Baptist Church of Chicago continues at work.——El Paso Circle numbers about thirty. ——The circle organized a year ago in Eureka is larger and more enthusiastic than ever. It includes members of different professions and widely varying ages.——Grand Crossing Circle reorganized with twenty-eight.——When the Mound Builders of Mt. Carmel began their third year it was with thirty-four members.——The Harmony Circle, composed of twenty-one ladies of Onarga, is a white seal class.——Interesting programs are rendered each week by the Shastid of Perry.——There are ten members in the Emerson of Sterling.——The Home Circle of Weldon began last year with four members, and this year has four more. At the meetings the discussions are spirited, and the exchange of views proves helpful and stimulating.——Interest in the C. L. S. C. is increasing in Woodstock and the circle there has enlarged its circumference. ——Excellent work is done in Vernon——The Zetesian of Savanna has ten members.——Cary Circle of Plano reorganized with thirty-seven members, all of whom are regular in their attendance at the meetings.

MICHIGAN.—Two alumni and twenty-three members form the Pierce of Marshall, an energetic and successful circle.——Ypsilanti Circle has an average attendance of twenty-five.—— Decatur Circle has a graduate of '87 for president. The two vice-presidents constitute the program committee and are elected to serve one month.——Eight are enrolled in Saginaw Circle.——Gobleville Circle elects an instruction committee with its other officers. Meetings are held Friday evening of each week and the *Suggestive Programs* carried out, and some additional literary work is required. The circle has seven members of '92 and four of '93.

WISCONSIN.—Kenosha Circle has lost none of its interest. It has six graduates on its list.—— A thorough review of the week's study is made at each meeting in Prairie du Sac.——The Investigators number sixteen in Richland Center. ——Several new students have joined the class in Lake Geneva.——There are nine studying in Westfield.

MINNESOTA. — Owatonna will furnish five graduates for 1890.——A feature of one of the programs of Wabasha Circle at a recent meeting, was the exhibition of a Roman banquet hall which had been arranged with much study of details by two of the members; it was a realistic scene, giving a clear idea of that part of an old Roman house.——A year ago the circle at Elk River had five members, now it has twenty-four. A series of public lectures by some of the best talent in the state is among the winter's plans.—— Windom Circle is another instance of rapid growth, beginning with six and now having twenty-three members. They have joined THE CHAUTAUQUAN Travelers' Club, and with that they have enjoyed especially the trips which they have made under its auspices.——The fourth year of the Philomatheon of Canby, is one of unabated interest.——More regular members and fewer local ones, is the good report from the Oak Grove of Bloomington.——The following report is sent by the secretary of Mankato Circle: "The first year I read alone. The second year a circle was organized with five regular and ten local members, meeting Tuesday afternoons. The third year we elected officers, but as yet had no constitution. The day of our meetings was changed to Saturday to accommodate a few school teachers who had joined. We had in all, twelve regular members. This year we have a formal organization, and impose fines for absence, tardiness, or failure to perform an assigned duty. The meetings are devoted to recitation of the subject in hand, and are full of interest. We are enjoying especially the Political Economy. Although so far away from Chautauqua some of us hope to graduate there next summer."

ARKANSAS.—The reorganization of Conway Circle was made early in the study year, with three new members, one graduate and seven others.

IOWA.—In Burlington the Zeta Sigma reorganized with a strong working force. The *Suggestive Programs* are closely followed, and all Memorial Days observed.——The Delvers are vigorously working in Sioux City.——The Amplean reorganized with ten members at Mt. Vernon.——Ten regular and six local members form Belle Plaine Circle.——The word from Leon is, "Our circle is growing in numbers and interest."——Jefferson Circle has a large representation in both '92 and '93.——The circle growth in Glenwood is due to interest awakened at Council Bluffs Assembly. Meetings are held weekly and are brimful of interest. A series of public lectures is to be given under circle auspices.——A number are taking graduate courses in the Prospect Park of Des Moines, which now has twenty-seven members.——Traer has a circle of thirteen, six of whom joined this year.

MISSOURI.—The Mary De La Vergne of Clinton limits its membership to twenty-five and its roll is always complete. Meetings are held as formerly Saturday afternoons.——In Kansas City the Mary Gardner and the Pallas Athene Circles are reported as again at work.

KANSAS.—The Justinian of Concordia has gathered in many new members.——Full reports of Operaria's meetings are published in the local paper of McCune.——The limit of membership, fifteen, is reached by the Atlantean Brown of Minneapolis, most of the names being of the Class of '90.——The Wyandotte of Kansas City also limits its membership to fifteen. At the afternoon meetings each member in turn prepares the program and conducts the exercises. ——The Alpha of Douglass holds spirited meetings. The graduates of '89 meet with the circle.——The Paragon continues its faithful work in Topeka.——"Good work," is the concise report from the Philomathean of Salina.——Newton Circle reorganized with twenty-five.——Much interest is manifested in Ness City Circle. ——Garnett Circle is flourishing.

NEBRASKA.—A new Chautauqua development in Nebraska is the Lake Tahoe Chautauqua Association, articles of incorporation for which have been filed. Glenbrook, Douglas County, Nevada, is named as the place of business, and the object of the association is to establish, conduct, and maintain Chautauqua Literary, Scientific, and Historical assemblies, school institutes, and conventions. The number of directors, who shall be trustees to hold all property of the association in trust, shall be five, and they shall be elected from the members of the Nevada Conference of the Methodist Episcopal Church.——"The evening spent with the circle is the most enjoyable of the week," is the verdict in Tekamah.——Eleven report from Red Cloud.——Ponca has twenty-four students. ——Plainview Circle is composed of '92's and '93's.——A new enterprise at Lincoln where so much good Chautauqua work is done, is turning a church parlor, which has been placed at the disposal of one of the circles, into a C. L. S. C. library. The idea is an excellent one and we shall hope to see it carried out. C. L. S. C. libraries have been begun at several points and they form a nucleus around which a circle grows very fast and very strong.

COLORADO.—The Silver Queen of Georgetown began the year with the determination of doing every thing thoroughly. Three meetings of the month are given to study, the fourth to review or a literary program as decided by the committee.

SOUTH DAKOTA.—Alexandria Circle reports with much appreciation the benefits of the studies.——A plan found to work admirably in Ashton Circle is that of discarding the office of president and electing instead at each meeting, a leader. In this way all have an opportunity of leading and gaining confidence in themselves.

OREGON.—A president who graduated at Chautauqua, and nine earnest students form the circle at Corvallis.

CALIFORNIA.—All the eleven members at South Pasadena are taking the White Seal Course. ——The Explorers are fifteen in number at San Diego.——We notice that several papers of the Pacific slope are publishing each month the outline of readings for the C. L. S. C. found in THE CHAUTAUQUAN, and oftentimes giving in connection with it programs and suggestions as examples of the work of the C. L. S. C. The plan is a good one and spreads information of the work as no other means will do.——Tamalpais Circle of San Rafall aspires to the ownership of a piano, maps, charts, books of reference, and apparatus, which will greatly enhance the interest, and otherwise prove of much advantage. Forty names are already enrolled, and the number will probably be limited to fifty. They are already looking forward to the possession of a hall and library. A lecture course is promised during the winter, several able lecturers have already been secured.——Saratoga is a mountain village of four or five hundred people; the circle, which is just entering upon its fourth year of Chautauqua study, has about thirty members, most of whom will complete their four years' course next summer. There are in it two families of four members each who have followed the course from the beginning of the circle—a most unusual record.

THE LIBRARY TABLE.

ESTIMATES OF ROBERT BROWNING.

Robert Browning, the great English poet who died December 12, 1889, at Florence, Italy, was born at Camberwell, a suburb of London, May 7, 1812. The earlier part of his education was gained at Dulwich, and under a private tutor at home; he also spent a short time at University College, London, but did not take his degree. It was not necessary that he take a profession, so he gave himself to books, travel, and literature.

The following list includes his most important works: "Paracelsus," "Strafford," "Men and Women," "The Blot in the Scutcheon," "Pippa Passes," "The Ring and the Book," "Fifine at the Fair," "Red Cotton Night-cap Country," "Dramatic Idylls," "Christmas Eve and Easter Day," "Asolando."

An idea of the place which Browning occupies in the eyes of the critical world will be gained by a study of the following estimates:

The Rev. Professor E. Johnson gives clear expression to his idea of Browning's work in the following comparison:

"Browning's poetry is to be gazed at, rather than listened to and recited, for the most part. It is infinitely easier to listen for an hour to spiritual music than to fix one's whole attention for a few minutes on a spiritual picture. In the latter act of the mind we find a rich musical accompaniment distracting, while a slight musical accompaniment is probably helpful. And perhaps we may characterize Browning's poetry as a series of spiritual pictures with a faint musical accompaniment."

"It was long the *fashion*—and that fashion has not yet passed away—with skimming readers and perfunctory critics," says Professor Corson, "to charge Mr. Browning with being 'willfully obscure, unconscientiously careless, and perversely harsh.'"

On this point Browning himself said, "I can have little doubt that my writing in the main has been too hard for many I should have been pleased to communicate with; but I never designedly tried to puzzle people as some of my critics have supposed. On the other hand, I never pretended to offer such literature as should be a substitute for a cigar or a game at dominoes to an idle man. So perhaps on the whole I get my deserts, and something over—not a crowd, but a few I value more."

A friend and admirer once said to him: "I have studied long upon this passage in your poem, and am unable to comprehend it. Pray, tell me, what is the idea embodied in it?" Mr. Browning read the passage over and replied, "Really, I cannot tell; but I believe it will be worth your while to keep on studying it."

The following points from current criticism touch upon some of Browning's strongest qualities:

"Browning was a great, strong, beautiful singer, and he could be beautiful in form when he allowed himself to be. He is the poet of intellect, a man of great learning, of profound analysis, strongly dramatic, standing outside his characters and strangely reading them, and then more strangely throwing his own personality into them. He is a poet of an originality such as this age has not elsewhere seen. That 'Ring and the Book' shows him in all the refinements of his mind, and is tantalizing and wearisome as it is fascinating. Think of a single story told as many times as there are cantos, by every character in the hideous tale, each bringing out some new or contradicting phase or sequence to confound the whole. And which of all was right? The Pope? Perhaps. And this was the favorite analytical style of our poet, often elaborated or attenuated beyond the understanding of any reader. Who knows what 'Sordello' means, now that its author has passed away? or did he?"

"No poet probably surpasses him in the art of getting inside a character of his own imagination, and tracing with minute accuracy the course of such a mind under the impulse either of its own laws of development or the stress of external circumstances. Few have excelled him in the ingenuity which devises the most startling situations from these intellectual springs of action. But in tracing the operations of the soul, the rise and conflict of motives, the casuistries of conscience, the doublings and twistings of an over-active reason, he becomes involved to the point of obscurity and diffuse to weariness. Every detail of the inward process must be set forth with exhaustive fullness. This method is the reverse of the dramatic, which constructs the story upon broad lines of action, and exhibits motive as it controls events, rather than as the test of individual character."

"It is natural that in a time of decreasing authority in formal religious belief, a poet in

Browning's position should wield an immense attraction, and owe something as Carlyle did, to the wish of his audience to be reassured in their religious faith. Browning had begun with that revolution of the universe into infinite power and infinite love, and *he continued* to teach through nature we arrive at the conception of omnipotence, and through the soul at the conception of love, and he apparently finds the act of faith in the belief that the infinite power will finally be discerned as the instrument and expression of infinite love. This is pure optimism, and in accordance with it he teaches his gospel, that each soul should grow to its utmost in power and love, and in the face of difficulties—of mysteries in experience and thought—should repose with entire trust on the doctrine that God has ordered life beneficently and that we who live should wait with patience, even in the wreck of our own or others' lives for the disclosure hereafter which shall reconcile to our eyes and hearts the jar with justice and goodness of all that has gone before. This is a system simple enough and complete enough to live by if it be truly accepted. It is probable that Browning wins less by these doctrines, which are old and commonplace, than by the vigor with which he dogmatizes upon them; the certainty with which he speaks of such high matters; the fervor, and sometimes the eloquence, with which touching on the deepest and most secret chords of the heart's desire, he strikes out the notes of courage, of hope and vision, and of the foretasted triumph."

Mary E. Burt in "Browning's Women" gives a side of this poet which is not universally recognized. "The readers of Browning admire him greatly for his wit, but more for the majesty of his seriousness. They would be shocked if he were accused of levity, or if he were called a humorist, and yet it is his distinguishing characteristic that when he is treating the most serious subjects the most seriously, he throws in a bit of fun that breaks like sunlight over the somber landscape. It has been left to Browning to teach us the dignity of humor, to show us that its mission may be more ardent and incisive than that of tragedy and tears. Browning deals with life as if it were a merry-go-round, in which hatred, falsehood, and shame are poor riders, sure to fall out and come to grief, while truth and love must of necessity come off with flying colors. When Browning laughs, sin trembles."

Professor Corson says that Browning "has the very highest faculty of word and verse music, and that it can be shown he always exercises that faculty *whenever there's a real artistic occasion for it*, not otherwise. Verse-music is never with him a mere literary indulgence. The grotesque tie of rhythm and rhyme which some of the poems exhibit is as organic as any other feature of his language shaping, and shows the rarest command of language. He has been charged with having 'failed to reach continuous levels of music phrasing.' It is a charge which every one who appreciates Browning's verse in its higher forms, will be very ready to admit. In the general tenor of his poetry, he is *above* the Singer—he is the Seer and Revealer, who sees great truths beyond the bounds of the territory of general knowledge, instead of working over truths within that territory; and no seer of modern times has had his eyes more clearly purged with euphrasy and rue."

"His gifts," R. H. Stoddard writes, "which were not always poetic, were too many for him. The activities of his intellect interfered with each other, as the activities of Shakspere's intellect sometimes did, but not in the same way, for the activities of Shakspere were productive of confusions of imagery, while the activities of Browning were productive of confusion of thought. . . Never a stylist, in a strict sense, Browning acquired a manner of which the verbal faults became vices, and of which the meaning became more and more obscure. . . . In his last dramatic method he was not only a dramatic poet, which he always was, as he understood the dramatic art, but he was also the actors, the clowns, the spectators, the manager, the ticket-seller, and the man who snuffed the candles. Nevertheless, he was a poet of splendid gifts and rare achievements, and make what deductions we may, he must have a high, an eminent place among the master spirits of English song."

"There has been nothing in the pastoral kind so delightfully written as 'Pippa Passes,' since the days of the Jacobean dramatists. It was inspired by the same feeling that gave charm and freshness to the Marques of Day and Nabbes, but it was carried out with a mastery of execution and fullness of knowledge such as those unequal writers could not dream of exercising. The figure of Pippa herself, the unconscious messenger of good spiritual tidings to so many souls in dark places, is one of the most beautiful that Mr. Browning has produced. And in at least one of the more serious scenes—that between Sebald and Ottina—he reaches a tragic height that places him on a level with the greatest modern dramatists. Of the lyrical interludes and seed-pearls of song scattered through the scenes, it is commonplace to say that nothing

more exquisite or natural was ever written, or rather warbled," says Edmund Gosse.

E. C. Stedman gives a critical analysis of Browning's poetry:

"Has the lapse of years made Browning any more attractive to the masses or even to the judicious few? He is said to have 'succeeded by a series of failures,' and so he has, as far as notoriety means success, and despite the perpetuation of his faults. But what is the fact which strikes the admiring and sympathetic student of his poetry and career? Distrusting my own judgment, I asked a clear and impartial thinker, 'How does Browning's work impress you?' His reply, after a moment's consideration was, 'Now that I try to formulate the sensation which it has always given me, his work seems that of a grand intellect painfully striving for adequate use and expression and never quite attaining either.' This was, and is, precisely my own feeling. The question arises, What is at fault? Browning's genius, his chosen mode of expression, his period, or one and all of these? After the flush of youth is over, a poet must have a wise method, if he would move ahead. He must improve upon instinct by experience and common sense. There is nothing amiss in one who has to grope for his theme and cannot adjust himself to his period; especially in one who cannot agreeably handle such themes as he arrives at. More than this, however, is the difficulty in Browning's case. Expression is the flower of thought; a fine imagination is wont to be rhythmical and creative, and many passages scattered throughout Browning's works show that his is no exception. It is a certain caprice or perverseness of method, that, by long practice, has injured his gift of expression; while an abnormal power of ratiocination, and a prosaic regard for details, have handicapped him from the beginning. Besides in mental arrogance and scorn of authority, he has insulted beauty herself, and furnished too much excuse for small offenders. What may be condoned in one of his breed, is intolerable when mimicked by every jackanapes and self-appointed reformer."

STANLEY AND EMIN PACHA.

To get a good idea of the early life of Henry M. Stanley and his later work until the time when he went to the rescue of Emin Bey the reader is referred to the article on Stanley in Volume VII. of THE CHAUTAUQUAN. Of his recent work his forthcoming volume on the Emin Relief Expedition will be of wonderful interest. (It is said the copyright already has been sold for 40,000*l*.)

Emin Pacha's life runs like a romance. His original name was Edward Schnitzer. He is a Silesian by birth. He was a restless spirit and had spent a number of years in Turkey, Armenia, Syria, and Arabia, assuming the name of Dr. Emin and professing the Mohammedan faith. He was ripe for an expedition when he met Gordon. As is well known Gordon had undertaken the conquest of the Soudan and the establishment of civilization in Equatorial Africa. The country he took from the Arab slave holders he sent Emin to be governor of and Emin was established at Lado in 1876, where he has been until Stanley brought him away. Gordon said to him, "I appoint you for civilization's and for progress' sake," and the result was, the slaveholders driven out, missions and schools established, and a good government for 6,000,000 people.

After the murder of Gordon, Emin was left in a desperate situation, with no protection whatever from the Arabs. Meanwhile Stanley was asked as the only available man in the world to go to Emin, find out his situation, help him in what ever direction needed. Stanley consented, and Feb. 25, 1887, sailed from Zanzibar around the Cape of Good Hope to the mouth of the Congo. They reached the eastern coast of Africa on Dec. 4, 1889, and on Dec. 30 Stanley sailed from Zanzibar for Europe.

It was not until April 29, 1888, that he reached Emin Pacha. Emin was loath to leave his country, still feeling himself strong. Stanley waited a month for his decision, then decided to go back to meet his rear guard, giving the Pacha more time to make up his mind. It was not until Jan. 1889, that Stanley returned from this trip after his followers. Then he found that the Pacha and Mr. Jephson, one of his number whom he had left with the Pacha, were prisoners. The chief officer of Emin Pacha had revolted and taken control of the province. It was almost impossible even under these circumstances to persuade the devoted Emin to attempt to escape. He could not make up his mind to leave the people to whom he had given so much of his life and from whom he had hoped so much. He thought still Selim and the Egyptians would return to his standard. Stanley called a council of war, and submitted the situation to his officers. They recommended that the expedition move on for Zanzibar on April 10, with such persons as chose to accompany it. This was the answer returned to Emin, and when April 10 arrived, the expedition moved. Emin and about 400 followers decided to go with it.

Emin Pacha still remains in Africa, suffering from a fall which occurred at Bagamoyo and from the effects of which it was feared he might die. It

is from Stanley alone that the world can expect to know the truth of this wonderful journey. At this writing but one letter has been given by him to the world. We reprint it here:

Over and above the happy ending of our appointed duties, we have not been unfortunate in geographical discoveries. The Aruwimi is now known from its source to its bourne. The great Congo forest, covering as large an area as France and the Iberian Peninsula, we can now certify to be an absolute fact. The Mountains of the Moon this time, beyond the least doubt, have been located, and Buwenzori, "The Cloud King," robed in eternal snow, has been seen and its flanks explored and some of its shoulders ascended. Mounts Gordon Bennett and Mackinnon Cones are but giant sentries warding off the approach to the inner area of "The Cloud King."

On the south-east of the range the connection between Albert Edward Nyanza and the Albert Nyanza has been discovered, and the extent of the former lake is now known for the first time. Range after range of mountains has been traversed, separated by such tracts of pasture land as would make your cowboys out West mad with envy. And right under the burning equator we have fed on blackberries and bilberries, and quenched our thirst with crystal water fresh from snow beds. We have also been able to add nearly 6,000 square miles of water to Victoria Nyanza.

Our naturalist will expatiate upon the new species of animals, birds, and plants he has discovered. Our surgeon will tell what he knows of the climate and its amenities. It will take us all we know how to say what new store of knowledge has been gathered from this unexpected field of discoveries.

I always suspected that in the central regions between the equatorial lakes something worth seeing would be found, but I was not prepared for such a harvest of new facts.

This has certainly been the most extraordinary expedition I have ever led into Africa. A regular divinity seems to have hedged us while we journeyed. I say it with all reverence. It has impelled us whither it would, effected its own will, but nevertheless guided us and protected us.

What can you make of this, for instance? On August 17, 1887, all the officers of the rear column are united at Yambuya. They have my letter of instructions before them, but instead of preparing for the morrow's march to follow our track, they decided to wait at Yambuya, which decision initiates the most awful season any community of men ever endured in Africa or elsewhere. The results are that three-quarters of their force died of slow poison. Their commander is murdered, and the second officer dies soon after of sickness and grief. Another officer is wasted to a skeleton and obliged to return home. A fourth is sent to wander aimlessly up and down the Congo, and the survivor is found in such a fearful pest hole that we dare not describe its horrors.

On the same date, one hundred fifty miles away, the officer of the day leads three hundred thirty-three men of the advanced column into the bush, loses the path and all consciousness of his whereabouts, and every step he takes only leads him further astray. His people become frantic, his white companions, vexed and irritated by the sense of the evil around them, cannot devise any expedient to relieve him. They are surrounded by cannibals, and poison-tipped arrows thin their numbers.

Meantime I, in command of the river column, am anxiously searching up and down the river in four different directions; through forests my scouts are seeking for them, but not until the sixth day was I successful in finding them.

Taking the same month and the same date in 1888, a year later, on August 17, I listen horror-struck to the tale of the last surviving officer of the rear column at Banalya and am told of nothing but death and disaster, disaster and death, death and disaster. I see nothing but horrible forms of men smitten with disease, bloated, disfigured, and scarred, while the scene in the camp, infamous for the murder of poor Barttelot Barth four weeks before, is simply sickening.

On the same day, 600 miles west of this camp, Jameson, worn out with fatigue, sickness, and sorrow, breathes his last. On the next day, August 18, 600 miles east, Emin Pacha and my officer Jephson are suddenly surrounded by infuriated rebels, who menace them with loaded rifles and instant death; but fortunately they relent and only make them prisoners, to be delivered to the Mahdists.

Having saved Bonny out of the jaws of death, we arrive a second time at Albert Nyanza, to find Emin Pacha and Jephson prisoners in daily expectation of their doom.

Jephson's own letters will describe his anxiety. Not until both were in my camp and the Egyptian fugitives under our protection, did I begin to see that I was only carrying out a higher plan than mine. My own designs were constantly frustrated by unhappy circumstances. I endeavored to steer my course as direct as possible, but there was an unaccountable influence at the helm.

I gave as much good-will to my duties as the strictest honor would compel. My faith that

the purity of my motive deserved success was firm, but I have been conscious that the issues of every effort were in other hands.

Not one officer who was with me will forget the miseries he has endured, yet every one that started from his home destined to march with the advance column and share its wonderful adventures is here to-day safe, sound, and well.

This is not due to me. Lieutenant Stairs was pierced with a poisonous arrow like others, but others died, and he lives. The poisoned tip came out from under his heart eighteen months after he was pierced. Jephson was four months a prisoner with guards with loaded rifles around him. That they did not murder him is not due to me.

These officers have had to wade through as many as seventeen streams and broad expanses of mud and swamp in a day. They have endured a sun that scorched whatever it touched. A multitude of impediments have ruffled their tempers and harassed their hours. They have been maddened with the agonies of fierce fevers. They have lived for months in an atmosphere that medical authority declared to be deadly. They have faced dangers every day, and their diet has been all through what legal serfs would have declared to be infamous and abominable, and yet they live. This is not due to me any more than the courage with which they have borne all that was imposed upon them by their surroundings or the cheery energy which they bestowed to their work, or the hopeful voices which rang in the ears of a deafening multitude of blacks and urged the poor souls on to their goal.

The vulgar will call it luck, unbelievers will call it chance; but deep down in each heart remains the feeling, that of a verity there are more things in Heaven and earth than are dreamed of in common philosophy.

JEFFERSON DAVIS.

Jefferson Davis was born in what is now Christian County, Kentucky, June 3, 1808, and died December 6, 1889 at Beauvoir, Mississippi. He was buried temporarily in Metairie cemetery, New Orleans, Louisiana.

He was sent at an early age to Transylvania College, Kentucky, but left in 1824 when he was appointed a West Point cadet by President Monroe. After his graduation in June 1828, he was immediately assigned to the First Infantry, serving with his regiment on the North-western frontier and taking part in the Black Hawk War, 1831–1832. He was promoted on March 4, 1833, to first lieutenant of the Dragoons, but in June 1835 after service against the Comanche, Pawnee, and other Indian tribes, resigned. The predominating influence in his giving up the profession of arms and settling as a cotton planter at Vicksburg, Mississippi, was Zachary Taylor's daughter whom he married. For several years he lived a quiet and studious life, until in 1843 when in a very exciting canvass for the governorship of the state he made the first of his political attempts. He early declared his creed of States' Rights, from which he never wavered. He soon became a popular speaker and was elected to Congress in 1845. He always took an active part in the discussion of public questions, and his sympathies at this time seemed to be for a firm union. In 1846, in his speech on the Oregon question he said, "From sire to son has descended the love of union in our hearts, as in our history is mingled the names of Concord and Camden, of Yorktown and Saratoga. . . . Grouped together they form a monument to the common glory of our common country, and where is the Southern man that would wish that that monument was less by one of the Northern names that constitute the mass?"

In June 1846, he resigned his seat in the House and joined at New Orleans the regiment to which he had been elected colonel, and left it to reinforce General Taylor on the Rio Grande. At Monterey he won reputation by the severe fight which he conducted. Of the celebrated battle of Buena Vista and Davis' share in it we quote the following:

"At Buena Vista, when the battle was setting against the Americans, Colonel Davis resolved to attack immediately in front. With his regiment and a handful of Indiana volunteers he advanced at double-quick, firing as he went forward. His brave fellows fell fast under the storm of shot, but their rapid and fatal volleys carried dismay and death into the enemy's ranks. Leaping into an intervening ravine, the Mississippians drove the Mexicans from their commanding position. Davis next fell upon a party of cavalry and compelled it to fly. Immediately afterward a brigade of lancers, a thousand strong, approached at a gallop, in beautiful array, and with sounding bugles and fluttering pennons. It was an appalling spectacle, but not an American flinched. Impressed with the extraordinary firmness of the Americans, when they expected panic and flight, the lancers checked their speed Colonel Davis had thrown his men in the form of a re-entering angle (afterward known as the V movement), both flanks resting on ravines, the lancers coming down on the intervening ridge. The enemy was thus exposed to a converging fire, and the moment they came within rifle-range each man of Davis' command singled out

his object, and the whole head of the advancing column fell. Under this deadly fire the enemy recoiled and retreated, paralyzed and dismayed. In no previous campaign in history had Davis' celebrated V movement been adopted, though there was a slightly analogous case at Waterloo. Shortly after this brilliant piece of work Davis was ordered to attack a large force of Mexicans concentrated on the right for a final onslaught. His men had been in action all day, were exhausted by thirst and fatigue, reduced in numbers, and suffering from wounds, but they went forward at double-quick, broke the enemy's right line, and decided the battle. Early in this last engagement Davis was severely wounded in the heel, but he refused to leave the field until the action was over. Colonel Davis and his men were complimented for conspicuous coolness and gallantry in General Taylor's dispatch of March 6, 1847. His regiment was ordered home on the expiration of its term of enlistment, in July 1847, and while in New Orleans, Colonel Davis was appointed by President Polk a brigadier-general. The commission, however, was declined, on the ground that a military appointment by the Federal Executive was unconstitutional although Congress had authorized such appointments."

In 1847 he was appointed to fill a vacancy in the United States Senate and in 1848 the Legislature elected him senator and re elected him in 1850 for a full term. In 1851 he was the candidate of the States' Right men but was defeated.

In the presidential campaign of 1852, he vigorously supported Pierce. He was given the portfolio of war in Pierce's Cabinet, and on March 7, 1853 entered upon his duties. He was elected to the Senate in the term beginning March 4, 1857. While in these positions he was said to have rendered valuable service, and to have been kind, social, and courteous, but very tenacious in his opinions. He was an energetic and forceful speaker, and a strong leader.

Events were now leading up to the crisis of the Civil War. The Senate at this time appointed a committee to consider the grievances of the states, and Davis was one of the number. At his request he was excused. The vote was afterward re-considered and he said, "If in the opinion of others it be possible for me to do anything for the public good, the last moment I stand here is at the command of the Senate. If there be any sacrifices which I could offer on the altar of my country to heal all the evils, present or prospective, no man has the right to doubt my readiness to do it."

On January 10, 1861, Mr. Davis made a speech in which he asserted the right of secession. On January 9, Mississippi seceded from the Union, and on the 24th Mr. Davis left for his home. Before he reached there he was appointed major-general of the Southern army, but afterward (Feb. 18), became the president of the Confederate States. In one of his messages he asserted that all the South wished was "to be let alone—that those who never held power over us shall not attempt our subjugation by arms. This we will, we must, resist to the direst extremity."

President Lincoln's emancipation proclamation was pronounced by him "the most execrable measure recorded in the history of guilty man," and that it was a measure by which "several millions of human beings of an inferior race of peaceful and contented laborers in their sphere, are doomed to extermination."

The policy pursued by him throughout the war and the results are now well-known matters of history. After Lee's defeat, April 1, 1865, Davis with his cabinet left Richmond for Danville. He still was defiant and urged his followers "to meet the foe with fresh defiance and unconquered and unconquerable hearts." Danville was now the seat of his government, but was abandoned in less than a week and he and his party went to Greensboro, N. C., where he met Generals Johnston and Beauregard, who gave him little encouragement in regard to their success. From there he went to Charleston. He decided to cross the Mississippi River with a body of troop to add to the force beyond the river, but before doing this he went to look after the safety of his wife, and while encamped near Irwinsville, Georgia, he was captured by Lieutenant Pritchard, May 10, 1865. He was confined at Fort Monroe for two years. On May 8, 1866, Mr. Davis was indicted by a grand jury in the United States Court for the district of Virginia. On May 13, 1867, he was brought before the court at Richmond on a writ of habeas corpus and admitted to bail on the amount of $100,000, the first name on his bail-bond being that of Horace Greeley. Mr. Davis' release gave much satisfaction to the Southern people. In December 1868, he was included in the general amnesty of that month. After his discharge he became president of a life insurance company at Memphis, Tennessee.

He removed to Beauvoir, Mississippi in 1879, where he remained until his death. While living here he engaged in literary work. He prepared a book on "The Rise and Fall of the Confederacy." It was to give his views of the secession. The book had quite a large sale. Just how much of the work he did himself is not known as he was ably assisted in its preparation.

TALK ABOUT BOOKS.

Recent Poetry.

The preface to his last volume of published poems Robert Browning wrote at Asolo on October 15, 1889, two months before his death. His last words then are in "Asolando,"* and what do they show? Not a less involved style, fewer hidden allusions, less obscurity of meaning than his readers have become accustomed to. The familiar faults are as numerous as ever. The familiar merits are perhaps less numerous. There is no poem in the present collection worthy to be added to his beautiful lyrics. In "Bad Dreams," as he calls one set of songs, the "dreams" are "bad" for a fact. There are many of the poems requiring repeated readings to understand them. Nevertheless "Asolando" contains several beautiful things. "Inapprehensiveness" is one of those haunting situations described half pathetically, half humorously, which are of the delights of Browning. "The Lady and the Painter" gives a striking lesson in the nude in art and the slaughter of birds for decoration. "Rephan" is a suggestive poem and one of the most musical in the collection. Followers of Bellamy will do well to ponder its doctrine. The strong thing in the book is the "Reverie." Browning the Seer speaks in it, declaring Power is Love,—

> How evil. . . . . .
> . . . . . .
> Were haply as cloud across
> Good's orb, no orb itself.

It has the confident ring for which, above all, Browning is to be loved. The Epilogue is worthy to end a book and a life. It is a noble thing for a man to die calling back to his followers such words as his last published line:

> "Strive and thrive!" . . . "Speed—fight on, fare ever
> There as here!"

A fine contribution to the longer poems of American literature is Mr. Aldrich's "Wyndham Towers."† A tale of Queen Elizabeth's times the author has tried to give the coloring of that period. The result is not pronounced—a tint rather than a color—but marvelously even. Like all Mr. Aldrich's work, the poem is carried out to a finish. Every description is complete, every figure polished to the last degree, every word in its place, and never one too many. There must have been a temptation to Mr. Aldrich to expand his work into a much longer poem. Certainly he had the material to do it, but if the temptation came he resisted it heroically. The story is told simply and directly and without leaving the main line. Thus when he refers to the heroine's father—

> At tavern where he posed,
> Tankard in hand and prattling of old days,
> A white mustached epitome of wars,

he might have given a portrait instead of an outline, but he refuses all opportunities of this kind. He prefers a single perfectly cut cameo to a casket of rough and half polished gems. And who shall say he is unwise?——The collection of Edward Rowland Sill's later poems* into book form confirms the impression of the loss American poetry sustained by his early death. There is no question of the poetic quality of "The Hermitage" and the short poems which follow it in this volume. They are marked by a musical quality which no mere rhymes and meter could give, but which comes from that sense of harmony combined with the power of reproducing it, which the born poet alone has. Much irregular verse is employed by Mr. Sill, but he never fails of rhythm in it. His fancy is delicate and pure, though half-sad. The reflective mood which masters him usually fills his verse with questioning and pathos. His love for nature, however, prevented unwholesome sadness. His lines abound with acute observations for plant and tree and bird life, of effects of sunshine and shadow, of winter's cold and summer's heat.—— Will Carleton says in the preface to his "City Legends,"† "Literary jewelry (if poetry may be so called) depends largely for its value upon the eyes that gaze upon it." Our eyes see more paste than jewels in this collection. Two, too good to be classed with the rest, are "True to Brother Spear," his best humorous poem, and "The Negro Funeral" which, excepting "Over the Hills to the Poor-House," has been more widely copied than anything else he has written.

---

*Asolando. Fancies and Facts. By Robert Browning. Boston and New York: Houghton, Mifflin & Co. 1890. Price, $1.25.

†Wyndham Towers. By Thomas Bailey Aldrich. Boston and New York: Houghton, Mifflin & Co. 1890. Price, $1.25.

*The Hermitage and Later Poems. By Edward Rowland Sill. Boston and New York: Houghton, Mifflin & Co. 1889. Price, $1.00.

†City Legends. By Will Carleton. Illustrated. New York: Harper and Brothers. Price, cloth, $2.00.

Fiction.

The anonymous author of "Metzerott, Shoemaker," * attempts the difficult task of making an interesting work of fiction out of a philanthropic appeal, and succeeds. The character who is the mouthpiece of the author, makes an eloquent plea for his belief that the Jewish land laws were of divine appointment and a model for our imitation, and that every person has a moral right, which should be also a legal one, to an equal share of the wealth belonging to the nation. He hopes to see the day when the Golden Rule shall be the Socialist's motto, and the Sermon on the Mount his *vade mecum*. While the book deals principally with social problems and there is no elaborate plot, it does not neglect the love-making element necessary to a novel, and the minor characters are drawn with the same care and fidelity as the principal ones. The book commends itself for its sincerity of purpose and its high moral tone.——A lovely glen in the Isle of Man, with luxuriant verdure, abundant flowers, and a charmed stillness, is the background against which Mrs. Barr has painted the portrait of Bella Clucas, the gentle and womanly heroine of "Feet of Clay." † Capable of a love that almost over-mastered her, she yet proved brave enough and strong enough to cast it aside, "while her soul went sadly through all the dim, vast rooms of memory, making broken moans as it went, in pity for herself." The real hero of the book is the convict father, but his son plays the most prominent part, and it is the purpose of the story to show how his feet of clay were made iron and brass for all the difficult walks of life. The book as a whole is an artistic and finished piece of work.——"Sforza" ‡ is notable for its fine literary quality, strong local color, and general picturesqueness. The story opens in Milan in the year in which Louis XII. of France avows his purpose of scourging Sforza, Duke of Milan, for causing, five years before, the military misfortunes of Charles VIII. The author appreciates the possibilities of his subject, and has treated it in a manner that calls for the highest praise.——The historical romance "Nero," ‖ is not without a certain strength and fascination in spite of its over-elaboration. The young emperor is pictured as naturally noble and generous but the victim of circumstances which conspire to transform him into the monster of cruelty which his name now suggests. He succumbs so easily to these circumstances, however, that we doubt his true nobility after all. Some license is taken with the historical materials, but not to an objectionable degree.——The most that can be said in praise of "Standish of Standish" * is that it shows a careful study of the days of the Pilgrim Fathers. It is too long, and the characters seem to be taking their parts mechanically in a rehearsal of amateur theatricals. Priscilla is the star and her support is very poor.

Travels.

To those who agree with Madame de Staël that "traveling is one of the saddest pleasures of life," there is happily a way to avoid it. There are now so many well-written books of travel that such a person can sit by his own fireside, free from all discomfort, and do his traveling second-hand, and the gain after all may be on his side, especially if the writer is a keen-eyed, experienced traveler like the following. Olive Risley Seward in "Around the World Stories" † gives her novel experiences in an alluring style,—you are sure something interesting and unusual is about to happen—and it usually does. Traveling with her the Great Wall of China becomes to you an object to be seen at any cost; a coaching party in Java, a most exhilarating trip, when drawn by six slender footed ponies at a dead gallop; you long to be blown about by a typhoon or monsoon; you, too, want to pet lion whelps, tiny tiger kittens, ride on an Indian prince's elephant, have an Abyssinian monkey for a traveling companion, visit Constantinople and study it as a *Dogocracy* and spend a Fourth of July in an American college in this city, take a charming drive in the historic meadows of Trianon, pay a visit to Kensington Palace, and from there take a swift ship to bear you home.——Theodore Child is an excellent guide ‡ to some of the most interesting places in Europe,—Naples, Veronica, Milan, Munich, Limoges, etc. He gives charming descriptions of the places and peoples and works of art.——Chatty and clever are Margaret J. Preston's "Continental and English Monographs." ‖——That well-known and interesting

* Metzerott, Shoemaker. New York: Thomas Y. Crowell & Co.

† Feet of Clay. By Amelia E. Barr. New York: Dodd, Mead and Company. Price, $1.25.

‡ Sforza. A Story of Milan. By William Waldorf Astor. New York: Charles Scribner's Sons. Price, $1.50.

‖ Nero. A Romance. From the German of Ernst Eckstein. In two vols. New York: W. S. Gottsberger & Co.

* Standish of Standish. A Story of the Pilgrims. By Jane G. Austin. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.

† Around the World Stories. By Olive Risley Seward. Boston: D. Lothrop Company. Price, $1.25.

‡ Summer Holidays. By Theodore Child. New York: Harper and Brothers.

‖ A Handful of Monographs. By Margaret J. Preston. New York: Anson D. F. Randolph and Company. Price, $1.00.

traveler. Mr. Ballou, makes a summer journey to Alaska*; his description of it is replete with information.——The Preface to Loti's "Into Morocco"† must not be overlooked, in it is the keynote to the book: "Let those alone accompany me in my travels who have sometimes at evening felt a thrill pass through them at the first plaintive notes of the little Arab flutes accompanying the drums. Let them mount with me my broad-chested brown horse with flying mane and tail, and I will be their guide over plains carpeted with flowers, across solitary deserts of iris and daffodils; I will conduct them under the fierce sun to the very depths of this immemorial country, and will show them the dead cities there whose requiem is the murmur of an unceasing prayer; others would not understand me, and my song would appear to them monotonous and confused, the outcome of an empty dream." This musical prelude puts the reader in a spirit to understand and enjoy this fascinating book.——Miss Edwards' visit to America at the present time re-awakens interest in regard to her and her works; and the second edition of her "Untrodden Peaks and Unfrequented Valleys,"‡ which has long been out of print, is very acceptable. Additional information is given about those wonderful limestone mountains called the Dolomites, and new roads and lines of railway indicated upon the map. The interesting style, the illustrations, and the valuable information make it a work of worth.——"A Midsummer Drive through the Pyrenees"‖ is a most charming trip. The author's style is fascinating. Romance, fact, history, mediæval chivalry, fill the pages.——One of the most valuable of recent works in this line is the account Carl Lumholtz gives of his four years' travel in Australia. With its maps of routes, wood cuts, chromolithographs, and an Appendix containing an Outline History of Australia, the Geology, the Fauna, and the Flora, the book is a handsome and a complete one. His special work was the anthropology of the tribes, and at the same time he gathered many zoölogical specimens, some of them new ones. The seat of his operations was Northern Queensland. To gain the information desired, to study the life, manners, and customs, it was necessary to live with tribes that had never been in contact with white men, to see the lowest phase of human life, to become a connoisseur in the taste of the delicacy called snake, and to enjoy the larvæ of beetles à la omelette, and to live in constant danger of the loss of life, not that these cannibals would eat the white man, for his flesh is too salty, but for the tobacco and provisions he possessed, and to go through innumerable other disagreeable and dangerous experiences. All this the author relates in a simple and unaffected manner but a strong impression is left of the hard work done and the good results.

Interesting Lives.

In the third and fourth volumes of the biography of William Lloyd Garrison,* his career as the great anti-slavery reformer is most vividly sketched. Presenting, as the books do, the very heart of the slavery agitation, they are within themselves a perfect library on the subject. No phase of that long controversy is left untouched, and every important point is fully explained and elaborated. In the accurate portrayal of this epoch man and his eventful times, the reader feels the very impulse of the strong currents of feeling and passion which then swept over the land. But, strong, vigorous, and impressive as is the whole work, its secret lies in the unassuming character of the authors, with their single purpose of giving a faithful exhibition of their father's life and character. It is like an artfully concealed mirror whose reflections are taken for the realities themselves. There is no attempt to smooth angularities, there are no eulogies; there is simply the presentation, largely by means of extracts from his own letters and other writings of the fearless abolitionist, devoted to pushing forward at whatever cost his great cause, heedless alike of friend or foe who stood in his way, ready for martyrdom were it necessary.——Bancroft's "Life of Martin Van Buren"† is written in the direct and easy style which characterizes the works of this great historian and makes them such popular favorites. Only the public life of the man about whom he writes is reviewed, and his conduct in the various positions he was called upon to fill is used to illustrate his character. But the conduct is closely studied; all considerations touching it

* A Summer Journey to Alaska. By Maturin M. Ballou. Boston and New York: Houghton, Mifflin and Company. Price, $1.50.

† Into Morocco. From the French of Pierre Loti. Illustrated. New York: Welch, Fracker Company.

‡ Untrodden Peaks and Unfrequented Valleys. By Amelia B. Edwards. New York: George Routledge and Sons. Price, $2.50.

‖ A Midsummer Drive through the Pyrenees. By Edwin Asa Dix, M. A. Illustrated. New York: G. P. Putnam's Sons. Price, $1.75.

⁋ Among Cannibals. By Carl Lumholtz, M.A. Translated by Rasmus B. Anderson. New York: Charles Scribner's Son. Price, $5.00.

* William Lloyd Garrison. By his Children. New York: The Century Co. Price, $3.00 per vol.

† Martin Van Buren. By George Bancroft. New York: Harper & Brothers.

are carefully weighed and no hasty decisions are recorded. The result presents him as a statesman devoted to principle.——A new history of Charlemagne, drawn largely from matter which has never before been in English print, is issued under the translated title of "Charles the Great."* In order to give a clear understanding of the whole situation of affairs a running history of the Frankish nation under Charles Martel and Pepin precedes the regular body of the work. No effort has been spared in the gathering of all the data and the statements are corroborated by frequent references to the sources from which they were obtained; so the reader feels impressed from the first with the great value of the information here presented. The style of the writing bears about it too much the character of a task, which will be found to detract somewhat from the general interest.—— The story of the navigator† who gave his name to Davis Strait is told in the first volume of a projected series of "Great Explorers." To the attraction always presented by a narrative of Arctic exploration are to be added in the present case the life story of a most interesting character, and the charm of a well told tale. This full account of a life of fifty-six years mostly spent afloat in explorations, furnishes in all of its out-reachings quite a complete history of navigation in general of those times.——The volume devoted to Wilbur Fisk‡ in the series of "American Religious Leaders" contains much more than a clear, well-written biography of the man. Going back to the founding of Methodism in New England, it makes a vivid presentation of the early struggles and untiring labors connected with that denomination. It also gives a strong putting to the controversies existing between the Arminians and Calvinists. A man of strong opinions, the author frankly expresses himself on all points touched upon, and he draws many beautiful lessons from the saintly life of which he writes.——The striking journal of Marie Bashkirtseff‖ has made a stir even in the "upper circle" of letters. Littérateur after littérateur has attempted to analyze her character. If they do not understand her the general conclusion is that she is beguiling, fascinating, and that it is difficult to lay aside the book when once the reading or study of it is begun. She herself thought it would be interesting for these reasons: "Think that it is a human being who relates to you all her impressions since childhood. It is always curious, the life of a woman, day by day, without disguise, as if no one in the world would ever read it, and at the same time with the intention of being read; for I am quite sure that you will find me sympathetic, and that I tell you every thing, every thing, every thing." No analysis or comment can give an adequate idea of her intense personality, her self-worshiping, her self-accusing, her passion for beauty, music, and art, her restlessness—it is necessary to read the journal as a whole.——He who has smiled and wept over "Little Women" will do the same when he reads the "Life, Letters, and Journal"* of Miss Alcott. He will soon find how much her works were an expression of her real self and her surroundings, and that in this was one secret of her always touching a responsive chord. Miss Alcott herself revised her journal and it with her life and letters have been edited with rare good taste and sympathy. The same touch is felt in this work that is found in Miss Alcott's very best writing.——The biography of Harriet Beecher Stowe as found in her "Life-Work"† is interesting reading. Besides the principal events of her life it includes a list of her literary works with an outline of each, and many reminiscences here published for the first time. Although written by a warm personal friend it is not too eulogistic, but calm and fair in its comments on Mrs Stowe's books and without exaggeration in its description of her rare mental attainments and beauty of character. It is a well-written record of "a well endowed life grandly lived."

For Bible Students.

Dr. Parker's great work, "The People's Bible,"‡ has reached the eleventh volume, and of this a reviewer can only repeat the words of admiration given to its predecessors. It is devoted to the Book of Job, and the expositions of this old poem are made with rare skill and fervor. "Handfuls of Purpose," a number of short articles written upon selected passages from Job, are full of high thoughts and beautiful lessons. ——Dr. Dunn has conceived and admirably ex-

*A History of Charles the Great. By J. I. Mombert, D.D. New York: D. Appleton & Co. Price, $5.00.

†Life of John Davis. By Clements R. Markham, C. B., F. R. S. New York: Dodd, Mead and Company. Price, $1.25.

‡Wilbur Fisk. By George Prentice, D.D. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.

‖Marie Bashkirtseff: The Journal of a Young Artist. 1860-1884. Translated by Mary J. Serrano. Illustrated. Cassell and Company. Price, $2.00.

*Louisa May Alcott. Her Life, Letters, and Journal. Edited by Ednah Cheney. Boston: Roberts Brothers. Price, $1.50.

†The Life-Work of the Author of Uncle Tom's Cabin. By Florine Thayer McCray. New York: Funk and Wagnalls. Price, $2.00.

‡The People's Bible. Vol. XI. The Book of Job. By Joseph Parker, D. D. New York: Funk & Wagnalls. Price, $1.50.

ecuted a beneficial work in his book "The Gospel in the Book of Numbers."* The title explains itself. The author shows that this book, which without close study is apt to be taken as a mere record of statistics and directions to the Israelites for their life in the wilderness, is full of beautiful gospel lessons. Lying underneath the surface of the text, many of them are reached only by the closest research and application, but they are here disclosed in all their power and grace It is to be hoped that a similar treatment may be given to some other books of the Bible.——Concise, convenient, helpful, the New Testament Commentaries of Dr. Rice put themselves at once in demand. The third in order, that on the Gospel of Luke,† will be found of great value to the Sunday-school workers of the present year. Its full comments clearly explain and illustrate all the lessons. The numerous maps and pictures further elucidate the text.——A new book of Bible stories is called "Bible Brilliants, or Mother's Home Bible Stories."* It is a large book, well-made, and profusely illustrated with wood cuts, which will prove attractive to the little ones. Designed, as the title indicates, for the use of mothers who are to retell the stories to the children, it will be found by them a most suggestive and useful work, but it leaves to them entirely the part of calling into play the imagination. All the facts and circumstances connected with each story are very accurately and plainly given, but in a manner lacking all those bright and picturesque touches which make the chief impression on the child mind.

* The Gospel in the Book of Numbers. By the Rev. Lewis R. Dunn, D. D. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, $1.00.

† The People's Commentary on the Gospel According to St. Luke. By Edwin W. Rice, D. D. Philadelphia: The American Sunday-School Union. Price, $1.25.

* Bible Brilliants. By the Rev. George M. Hammel. Cincinnati: Cranston & Stowe. Price, $2.50.

SUMMARY OF IMPORTANT NEWS FOR DECEMBER, 1889.

HOME NEWS.—December 2. Opening of the first session of the Fifty-first Congress.

December 3. The President's Message is read in both Houses of Congress.

December 4. Opening in Boston of the General Christian Conference under the auspices of the American Evangelical Alliance.

December 6. Death of Jefferson Davis.

December 9. Opening of the Chicago Auditorium.

December 10. In a panic at a theater in Johnstown, Pa., twelve persons are killed.——National convention in Boston of the American Federation of Labor.

December 11. Centennial anniversary of Washington's inauguration commemorated at Washington.

December 12. Great damage done by a flood in the Sacramento River.

December 17. Strike of a thousand miners near Rochester, N. Y.

December 19. The anniversary of the Nationalist movement is celebrated in Boston.

December 21. Congress adjourns to January 6.

December 23. Death of Henry W. Grady, editor of the *Atlanta Constitution*.

December 25. Death of the geologist Charles A. Ashburner.

December 28. Ten persons killed and several injured in a railroad accident near White Sulphur Springs, Va.

December 30. Annual meeting of the International Copyright League in Boston.

December 31. The International Marine Conference adjourns *sine die*.

FOREIGN NEWS.—December 4. Stanley arrives at Bagamoyo, on the eastern coast of Africa.

December 5. Emin Pacha meets with an accident at Bagamoyo, falling and sustaining severe injuries.

December 7. The new government of Brazil issues a degree proclaiming a provisional federal republic.

December 9. The influenza epidemic spreads from St. Petersburg to Berlin, Vienna, Paris, London, Rome, and Antwerp.

December 10. M. Louis Ruchonnet elected president of Switzerland.

December 12. Death of Robert Browning.

December 16. Famine prevails throughout Galicia.

December 20. The South African Company to operate Central Africa north of the Zambesi River, is chartered.

December 24. Death of Charles Mackay, the poet.

December 28. Death of Theresa, the ex empress of Brazil.

December 30. Henry M. Stanley sails from Zanzibar on his return voyage to Europe.

THE CHAUTAUQUAN.

VOL. X. MARCH, 1890. No. 6.

OFFICERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JOHN H. VINCENT, *Chancellor*. LEWIS MILLER, *President*. JESSE L. HURLBUT, *Principal*. *Counselors:* LYMAN ABBOTT, D. D.; BISHOP H. W. WARREN, D. D.; J. M. GIBSON, D. D.; W. C. WILKINSON, D. D.; EDWARD EVERETT HALE, D. D.; JAMES H. CARLISLE, LL. D. MISS K. F. KIMBALL, *Office Secretary*. A. M. MARTIN, *General Secretary*. The REV. A. H. GILLET, *Field Secretary*.

REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

POLITICS OF MEDIÆVAL ITALY.

BY PROFESSOR PHILIP VAN NESS MYERS, A. M.

THE EMPIRE AND THE PAPACY IN THEIR RELATIONS TO ITALIAN POLITICS.

IT was because of the Mediæval conception of the papacy and the empire as the divine organs for the government of the world that Italy became during the Middle Ages the center of the most significant movements in universal history. Rome throughout this period was in touch with both the political and the religious life of christendom. To use Dante's figure, the Eternal City was the mirror in which the world reflected itself. Hence, it is impossible to trace the politics of Mediæval Italy without at the same time drawing the outline of universal history during the period under review. But the very fact that Mediæval Italian affairs cannot be severed from the concerns of the Transalpine countries, while augmenting the difficulty of dealing in limited space with them, still as compensatory, lends to them universal importance and unique interest.

We shall in the present paper attempt nothing more than to give the merest outline of the relations of the imperial and papal powers from the eleventh to the sixteenth century, and briefly to indicate the influence of the ambitions and undertakings of pope and emperor upon Italian politics, and incidentally upon European affairs in general.

THE WAR OF INVESTITURES: THE INDEPENDENCE OF THE PAPACY.

The German kings, who, it will be recalled, about the middle of the tenth century acquired in the person of Otto the Great the right to the crown of Italy and also to that of the Holy Roman Empire, found the papacy in the lowest state of debasement. As the guardians and protectors of the church, the new emperors took away from the Roman people the privilege of electing the pope, and themselves assumed and exercised the right of appointing the head of christendom. The papacy being reformed and exalted to a commanding position in the estimation of the world, under the direction of the great Hildebrand, now turned its newly acquired power against the empire.

Hildebrand came to the papal throne in 1073 and held it until 1080. But for a quarter of a century before he became pope, Hildebrand was the power behind the throne. His aim was to make the papal power absolutely supreme, not only in spiritual but also in temporal matters. The reforms he inaugurated that particularly concern us now were the freeing of the papal elections from the control of the emperors, and the destruction of the authority of the temporal princes over the clergy and the church property; for all the secular rulers of Europe were at this time appointing to vacant bishoprics and abbacies within their respective dominions, just as the emperor was exercising the right to appoint the Roman bishop. The ecclesiastics were thus the vassals of the temporal princes, and held their offices and lands as fiefs received from them as over-lords, and subject, of course, to all the incidents of lay-fiefs. Probably one-half of the wealth of Europe was at this time in the hands of the

church. This fact will enable us to realize the tremendous significance of Gregory's proposed reform. As Ranke* puts it, it was not so much a reform as a revolution.

Gregory's bold measures brought on a great struggle between pope and emperor, between the spiritual and the temporal power, which is known as the War of Investitures. The contest affords some of the most dramatic situations in all history. We can only summarize. The Emperor Henry IV. refused obedience to the papal decree, which was to the effect that no layman should presume to give to an ecclesiastic the ring and staff that were the symbols of investiture in the spiritual office. He even called a council of German prelates and deposed Gregory. Gregory in turn excommunicated the emperor. This was the first time that a pope had exercised the power of taking away from a king his crown and throne.

The progress of the quarrel soon brings us to Canossa. Henry as an excommunicate could not manage the affairs of his kingdom. He must secure the removal of the papal ban. He goes over the Alps in mid-winter, and at Canossa, among the Apennines, seeks the pope. For three days he stands in penitential garb, in the court yard of the castle, before Gregory will give him an audience. Then the imperial penitent is admitted to the presence of the stern bishop, makes confession, seeks humbly for forgiveness, and is absolved (1077).

But the end is not yet. The scene at Canossa was but the first act in a long drama. The next was at Salerno, in the Norman kingdom of the South. Henry avenged his humiliation by making war on Gregory. The Normans, the pope's good friends, gave him an asylum at Salerno. There he died with these memorable words on his lips: "I have loved justice and hated iniquity; therefore I die in exile."

The quarrel went on for half a century. The outcome at the end of that time was what is known as the Concordat of Worms (1122). In this convention the Holy See gained about one-half of what Hildebrand had set himself to gain for it. It was agreed that ecclesiastics should receive the ring and staff from the pope; but that the emperor should have the right of investiture by the touch of the scepter. This meant that the clergy should be dependent upon the popes in all spiritual matters; but as to all their temporal possessions and relations, should be regarded as the vassals of the emperor. The emperors also surrendered the right they had claimed and exercised to appoint the pope. He was hereafter to be elected by the cardinals, and the emperor was to have nothing to do with the matter. This was a great point gained by the papacy. It left the pope independent of the emperor, while leaving the emperor dependent upon the pope, for he must seek the imperial crown at the hands of the Roman bishop.

THE PAPACY AND THE HOHENSTAUFEN: THE POPE BECOMES SUPREME.

The Concordat of Worms by no means brought concord to christendom. The popes were not content to be merely independent; they wished to be supreme. The emperors, on the other hand, could endure to see them neither independent nor supreme. Hence the quarrel, somewhat modified, went on between the popes and the emperors of the house of Hohenstaufen (ho'hen-stow-fen) (1138–1254). The struggle was now more local. Italy becomes more directly involved in the strife. The Hohenstaufen attempted to make themselves masters in the peninsula, to consolidate it as nearly as might be into a kingdom. This unification of Italy under the Imperial Suzerainty, the popes opposed. All Italy became divided into two great parties, the partisans of the popes being known as Guelfs, and those of the emperors as Ghibellines, names of German origin.

The enterprises and schemes of Frederick Barbarossa, the second of the Hohenstaufen, or Suabian, line, will give us an understanding of the situation. At first Frederick attempted to reduce the cities of Lombardy to a more complete dependence upon the imperial power. They resisted his encroachments, and, as we shall see later, forced him, through a humiliating defeat, to respect their municipal rights and liberties.

Failing to make himself master of the Lombard cities, Frederick now determined to enhance the power of his family in Italy through a marriage alliance with the Norman house of Naples. He brought about the marriage of his son Henry with Constance, the heiress of the Neapolitan throne. The union

*(Ran'ke) Leopold von. (1818–1886.) A German historian. Among his numerous works is one entitled "The Popes of Rome, their Church and State."

effected all that Frederick Barbarossa had hoped. A few years passed away, and Henry was emperor of the Holy Roman Empire and king of Naples. In this way was the Norman kingdom transferred to a German house, and the popes deprived of their strongest ally, for it will be recalled that the Norman rulers were always good friends and helpers of the popes, whose vassals they were.

The popes hardly could be expected quietly to submit to see the largest and most valuable fief of the papal see thus given over into the hands of their most implacable enemy. Especially was this intolerable to them, since now the popes themselves, in almost total neglect of their spiritual duties, were devoting their energies to the building up of the temporal sovereignty of the Holy See in the territories of Central Italy, and were looking forward to the temporal lordship of all the peninsula, and, indeed, of the world.

It was under Pope Innocent III. (1198–1216) that the papacy was at the meridian of its temporal authority. Up to the time of this bishop, the alleged donation of Constantine and the gifts of Pepin and Charlemagne had given the popes ground rather for *claiming* lordship of the territories of Central Italy, than conferred upon them any real authority in any of these donated lands. The feudal lords and the cities did acknowledge the suzerainty of the Holy See, but this was merely a nominal thing. In practice they managed their affairs without much reference to the will or wishes of their titular over-lord. But Innocent III., basing his rights on the various donations to which we have referred, and upon the bequest of the Countess Matilda of Tuscany, a devoted friend of the Holy See, who had bequeathed her vast possessions to the pope, claimed all Middle Italy from shore to shore. And over these ample domains he purposed that the Roman See should be not simply titular, but actual, master. The papal claims were made good by war. Rome subjugated the surrounding cities by force of arms, just as she had once before subjugated them in pagan times. The Papal States now appear as a real secular principality, occupying all Central Italy.

It is as the temporal over-lords of these large domains, as secular sovereigns ambitious to secure for themselves leadership among, if not suzerainty over, all the republics and principalities of the Italian peninsula, that the popes view with anger and alarm the growth of the power in Italy of the house of Hohenstaufen. They declare unrelenting war against the hated race. To dispossess the enemy of Naples, became the chief aim of the papal politics. To effect this, the popes called into Italy the French. Pope Urban IV. gave the kingdom of Naples to Charles of Anjou, brother of the French king, St. Louis. An army of French crusaders drove out the German "usurpers." Young Conradin, the last representative of the Suabian house, attempting to regain the lands that were his by hereditary right, was taken prisoner, and in shameful disregard of all laws of right and justice, was beheaded on the scaffold (1268).

In effecting the ruin of the house of Hohenstaufen, the popes compassed virtually the ruin of the Mediæval Empire, so far as Italy was concerned. Frederick II. (1212–1250), the grandson of Frederick Barbarossa, was the last emperor who really had much to do with Italy. Other emperors after him did visit the peninsula, but their coming or their going was a matter of slight significance. In Henry VII. of Luxemburg (1308–1314), some Italian Ghibellines, among whom was Dante, placed great hope, trusting that he would effect a revival of the imperial power, and bring order and peace to Italy, torn and distracted by internal discussions. But he was carried away by an early death, and the "garden of the empire," as Dante calls Italy, received no further noteworthy attention from the emperors during Mediæval times. At the opening of the sixteenth century the Emperor Charles V. attempted to revive imperial rights in the peninsula—but that lies beyond the limits of our present study.

THE SICILIAN VESPERS (1282).

A long train of sad consequences followed the calling of the French into Italy by the popes. A new factor most potent for evil was thereby introduced into Italian politics. The presence of these foreigners in Sicily—the kingdom of Naples embraced this island as well as South Italy—led to one of the most terrible crimes in Italian history. Charles' rule was harsh and tyrannical. The people were ready to revolt, when a gross insult offered by a French soldier to a young bride of Palermo, incited the populace to an indiscriminate massacre of all the French throughout the island. The victims numbered several thou-

sand. As the massacre began at Palermo on the vigil of Easter, it is known as the Sicilian Vespers.

The King of Aragon, who had claims to the kingdom through a marriage alliance with its former Suabian rulers, now espoused the cause of the Sicilians. The outcome was that the island of Sicily passed to the Aragonese princes, Naples remaining in the possession of Charles of Anjou. After a time and much fighting that involved countries as remote as Hungary and Castile, the main-land also came into the hands of the house of Aragon. Thus was still another factor of complication introduced into Italian politics.

THE POPES AT AVIGNON: RIENZI AND THE ROMAN REPUBLIC.

The popes had put their faith in French princes. They soon came to be entirely dependent upon France. French influence came to prevail in the college of cardinals, resulting in the election of a pope, Clement V., who was wholly subservient to the will of Philip the Fair. The papal seat itself was removed to Avignon, on the borders of France. As the popes were here in so-called exile for about seventy years, this period in church history is known as that of the Babylonian Captivity.

While at Avignon, the papacy of course was little more than a puppet in the hands of the French king. This shameful degradation of the Holy See, this shameful perversion of the high pontifical office, led to a series of momentous revolutions which concerned not Italy alone, but all christendom. We must here confine our notice to one that bears directly upon Italian politics.

The absence of the popes from Rome led to a revolt there against their temporal authority. The Roman peoples and the surrounding nobles and cities were always very insubordinate, as we have seen, and acknowledged the ill-defined suzerainty of the popes with the greatest reluctance. The Romans probably would never have consented to the temporal government of the popes, were it not for the prestige and the wealth that the location of the seat of the Holy See among them brought to their city. The removal of the papal chair to Avignon deprived the Roman people of all the advantages that had accrued to them through their relations to the head of christendom. It is no wonder then that the present situation proved too great a strain upon their loyalty to the Holy See. Declaring that the pope ought not to exercise any temporal authority, that there should be an entire separation of state and church, they threw off their allegiance to the pope, and set up a republic, with the eloquent Rienzi as tribune.

This movement at Rome had had several precursors. A forerunner of Rienzi is found in Crescentius, who in 980 was made consul of Rome, and whose aim it was "to restore to Rome its liberty and former glory." Pope and emperor combined to suppress this movement, for it threatened alike the imperial and the papal pretension.

The next most noteworthy advocate of the principle of separation of state and church was the renowned Arnold of Brescia. He said, "The government of the Eternal City does not belong to the pope: he ought to content himself with the spiritual power." The republic that he established was short-lived, as he, like Crescentius, became a martyr to the principle of the independence of the temporal power (1155).

Rienzi's attempt to re-establish the ancient liberty and glory of the Eternal City was no more successful than that of the preceding apostles of civil liberty. For a moment, indeed, it looked as though the temporal authority of the pope in the papal states would be wholly destroyed, and the various republics and principalities of the peninsula united in a sort of federation, and the unification of Italy on this basis effected. But Rienzi's head was turned by his sudden elevation. He indulged in extravagant follies, and finally, through subserviency to the pope, aroused the anger of the Romans and was assassinated. The issue was the re-establishment of the temporal rule of the pope.

SECULARIZATION OF THE PAPACY.

The Babylonian Captivity ended in 1377 with the return of the popes to Italy. But for a considerable time after this the pontifical authority was of little weight, for these were the times of the Great Schism,* when chris-

* At the death (1378) of Gregory XI.—the Pope who returned from Avignon to Rome—the cardinals elected Urban VI. By his attempted reforms he soon alienated the French cardinals, and they and their adherents protested, and elected another pope, Clement VII. There were thus formed two sacred colleges, one at Rome and one at Avignon, and each party had its adherents among the nations of Europe; England, Germany, Hungaria, Bohemia, and Holland joined Italy in supporting Urban, while Spain, Scotland, Savoy, and Lorraine united with France

tendom was divided between two and even three rival popes. The unity of the church was at last re-established by the Council of Constance in 1414, and Pope Martin V. became sole pope.

But unfortunately the restored popes very soon turned almost entirely aside from their spiritual duties and devoted their attention chiefly to the work of enhancing their temporal power in the territories of the church, and to securing for their kindred hereditary domains. The character of the Universal Bishop was merged in that of an Italian prince. The worldly ends that became almost the sole aim of the head of christendom were reached through the employment often of the most detestable means, through conspiracy, treachery, war, assassination. The Holy See adopted, or rather did much to help create, that Machiavelian,* standard of morality that came to prevail among the Italian princes of the latter part of the fifteenth and the beginning of the sixteenth century.

Pope Alexander VI. (1493–1503) is the extreme representative of this worldly spirit that had taken such complete possession of the occupants of the papal chair. He strove by every means to enhance his power as an Italian potentate; but his chief aim was to secure the wordly advancement of his kindred, particularly to carve out for his son Cæsar Borgia† a great hereditary principality. This son was, according to all testimony, a phenomenal monster, "a virtuoso in crime," who, shielded by his father, terrorized Rome for years, and stained the most holy places with blood.

Pope Julius II. (1503–1513) was not neglectful of his relatives, practicing unblushingly the nepotism* of his predecessor; but his most anxious care was given to the extension and consolidation of the temporal sovereignty of the Holy See. Continuing or resuming the work of Pope Innocent III., he made the Papal States one of the five great powers—Rome, Naples, Florence, Milan, and Venice—into which the multitude of Italian republics and principalities had by this time been gathered. Thus the history of the Roman pontiff became the history of an Italian potentate.

To trace further the papal history would carry us beyond our assigned limits; we shall content ourselves with asking the reader to note that the influence of the popes as Italian potentates was quite as world-disturbing as was their influence as "World-Priests." An Alexander VI. as well as a Gregory VII. supplies motives to revolutions that concern universal history. Through their ambition to figure as temporal princes, the popes of the last half of the fifteenth and the opening years of the sixteenth century became most important factors in European politics, as is evidenced in every chapter of the history of this period; while through the scandalous misdirection of their energies, and at times the open profligacy of their lives, they awakened the conscience of the Northern nations, and thus became one of the efficient, though unconscious, causes of the Protestant revolt.

---

in upholding Clement. This schism lasted thirty years, during which time there were several new popes in both sacred colleges, known then as popes and antipopes. A council was convened in Pisa in 1409, but both rival popes, who were then Gregory XII. and Benedict XIII., feared for their position and refused to attend. Another pope, Alexander V., was chosen there, and thus there were three rival popes at the same time.

*(Mak-i-a-vel'yan.) An adjective derived from the name of an Italian statesman and writer, Nicolo Machiavelli (1469–1527). It is used to designate political cunning, craftiness, or trickery.

† "In 1492 this son was made cardinal. . . . In 1498 he was sent to France with a bull of divorce for Louis XII., who gave him the title of Duc de Valentinois. He married a daughter of Jean d' Albret, king of Navarre, in 1499. Having raised an army he undertook the conquest of the Romagna, the cities of which were ruled by feudatories of the Roman See [in which he was successful]. . . . After the death of Alexander VI., his power rapidly declined. His army having been defeated, he was taken prisoner and sent to Spain in 1504. He escaped in 1506, entered the army of the King of Navarre, and was killed in battle in 1507."

*(Nep'o-tism.) Favoritism shown to relations.

THE ARCHÆOLOGICAL CLUB AT ROME.

BY JAMES A. HARRISON, LL. D., LIT. D.
Of Washington and Lee University.

IV.—A VISIT TO POMPEII: ILLUSTRATIVE OF EARLY ITALIAN-ROMAN PAINTING, MOSAICS, POTTERY.

I stood within the city disinterred;
And heard the autumnal leaves like light foot-falls
Of spirits passing through the streets; and heard
The Mountain's slumberous voice at intervals
Thrill through those roofless halls;
The oracular thunder penetrating shook
The listening soul in my suspended blood;
I felt that Earth out of her deep heart spoke—
I felt but heard not:—through white columns glowed
The isle-sustaining Ocean flood,
A plane of light between two heavens of azure;
Around me gleamed many a bright sepulcher
Of whose pure beauty Time, as if his pleasure
Were to spare Death, had never made erasure;
But every living lineament was clear
As in the sculptor's thought; and there
The wreaths of stony myrtle, ivy, and pine
Like winter leaves o'ergrown by moulded snow,
Seemed only not to move and grow
Because the crystal silence of the air
Weighed on their life; even as the Power divine,
Which then lulled all things brooded upon mine.

—*Shelley.*

ONE of the most beautiful times of the year to visit beautiful Italy is the summer. The light on the hills is then most lovely; the ruins are infinitely pathetic in their desolation; vegetation is luxuriant; and the sea has a color more gentian-blue than at any other time.

It was in this happy time that I ran down from Rome to Naples in order to visit the "mummied city" of Pompeii and reproduce for myself a vivid image of Old-Italian life and architecture as they lay so wonderfully revealed in the conserving lava of Vesuvius. Complete in all its details, with all its multiplicity of limb and movement instantaneously arrested, looking at you as through a crystalline envelope, yet singularly silent lies the city of thirty thousand inhabitants miraculously preserved for scientific examination through eighteen centuries, till it was opened, only one hundred forty-eight years ago! It is a mighty object-lesson of ancient Roman life. No traveler to Italy, no archæologist, or lover of art can afford to slight Pompeii.

It was in 1745 that the lid begun to be lifted from this wonderful life. A peasant, who was sinking a well in that year, hit upon some paintings and sculptures far beneath the soil. The then recent discovery of the neighboring city of Herculaneum ("Hercules-ton") excited the attention of Charles III.,* who ordered excavations to be made. In a few years one limb after another of the buried giant came to light; first the amphitheater, in 1755 (the year, singularly enough, of another great earthquake†); then the forum; and then, under the lead of Napoleon I. and Murat,‡ some of the larger houses. Now the Italian government systematically devotes a considerable sum to pulling the entombed town from its enveloping mummy-cloths of lava, scoriæ, ashes, and dust.

Pompeii was an ancient Campanian city, probably of Oscan‖ origin, overlaid with a very vivid veneering of Greek civilization. It stood just where the voluptuous life of Sicily and Sybaris, of Neapolis and Syracuse, of Agrigentum and Tarentum, would flow in upon it in a many-hued torrent. But what it reveals is not altogether Hellenic; it is Græco-Roman in its essential elements, just as nearly every thing else valuable in Roman art life was "Græco"-Roman. Hence, the study of Pompeii throws precious light on the complex Roman civilization as we know it. And this light when examined by the spectroscope of criticism resolves itself into numerous threads common alike to Greece and Rome. The life of these cultured

---

*(1716–1788.) King of Spain and of the Two Sicilies.

†The great earthquake of Lisbon, one of the most memorable recorded in history. It is thought that 60,000 persons perished within six minutes. The sea retired and soon returned in a great tidal wave fifty feet high. The portion of earth shaken was estimated to be four times the extent of Europe.

‡(1771-1815.) A French marshal. He married a sister of Napoleon and was proclaimed king of Naples. In 1813 he deserted the cause of Napoleon. For attempting to excite the Italians to revolt and seek their liberty, he was shot.

‖"A large portion of Central Italy was occupied from an early period by a people whom the Greeks called Opicans and the Latins, Oscans, and whom many identify with the Ausonians of the Greeks and the Aruncans of the Romans. . . . The oldest form of the Latin bore a close resemblance to the extant monuments of the Oscan language."

Aryans, of the high-bred Greeks and Romans was essentially the same, so that we cannot go far wrong if we study bits of it where the two appear so singularly blended—at Pompeii.

Pompeii was an Italian Saratoga where rich men and famous men like Cicero had villas as rich men now have them at Newport or Biarritz. The beauty of the situation, the exquisite scenery of the Gulf of Naples as it swept in an azure arc and gleaming indentation far into the land, the fertility of the soil, the salubrity of the climate, had lifted Pompeii from an humble Oscan village, through the Samnite conquest and the Social War (91–89 B. C.) into a Roman military colony, and at length into a luxurious Romanized city.

So it stood when in 63 A. D. the first mutterings of the first earthquake were heard. A violent wrench shook the beautiful mountains, and overthrew Pompeii and Herculaneum, destroying a large part of the public buildings of both. The Pompeiians, however, were attached to their town, and they soon obtained permission to return to and rebuild it. Sixteen years passed when, all of a sudden, while they were actively engaged in repairing and restoring their disheveled edifices, the volcano of Vesuvius became alive with infernal fires, leaped out of its slumber of ages, and spouted forth a river of ashes and red-hot pumice-stone, till the graceful Italian cities at its feet lay buried twenty feet beneath the surface—completely obliterated. For nearly eighteen hundred years vineyards and mulberry orchards grew over the silent town whose very site was forgotten and whose joyous inhabitants were (the legend ran) engaged in watching the sports of the amphitheater when the volcano-cone burst open and rolled down its fiery sea of lava.

The site of the city has changed; the river Sarnus on which it stood has silted up; and from having been a sea-port town, Pompeii has retreated two miles inland, and there its irregular oval and towered walls nearly two miles in circumference, may still be discerned.

American cities are often laughed at for their rectangularity; but here is Pompeii all squares and parallelograms and rectangles, with streets crossing each other almost as mathematically as those of Philadelphia; streets from twelve to thirty feet wide with stepping-stones at the crossings and raised pavements and ruts worn by ancient cart-wheels in the stone; streets better paved, with their broad polygonal blocks of hard basaltic lava, than any American city of to-day. The houses, as in the Mohammedan Orient, turned their backs on the street, and looked inward on a suite of lovely diminutive rooms one behind the other, foreshadowing the Moorish-Spanish *patio** of to-day. And here the true enchantment of Pompeii is seen. Its temples, forums, altars, amphitheater, theater, were like those of any other third-rate Roman town of thirty thousand souls; but its interiors! Here we get our most delicious glimpse of this far-away vivacious people who speak to us so singularly from their tombs and reveal themselves to us under shovel and excavator's pick as no classical dictionary or even gallery of photographs could ever reveal them.

First and most charming is the bewildering profusion of paintings on these brilliant walls. In the Romans the decorative rhetorical instinct was strong (in literature as well as in fine art), and this found vent in these tiny Italian boudoirs and dining-rooms in which a world of tender grace and sprightly inventive power and lascivious fancy sprang fountain-like from walls brilliant with black enamel and scarlet pigment, and spread in festoons and panels, in garlands and delightful little parallelograms of color all over the marvelous little houses unearthed by Signor Fiorelli.†

The Romans early came to delight in realistic delineations of real events. Panel painting gradually extended until it began to cover walls and the whole interiors of houses, and a system of elaborate and exquisite mural ornamentation probably of Alexandrian origin developed itself. Pompeii, accidentally preserved to us under its mummy-envelope of ashes, reveals this in a truly marvelous manner, and as one after another of its

*The following description of some of the houses in Seville, Spain, is taken from Appleton's Guide Book: "Many of the inhabitants have *patios*, or inner courts, which are generally separated from the street by halls paved with white and black marble and closed in from the halls by exquisitely-worked iron grilles. All round the *patio* is a colonnade, along which is a gallery which forms the corridor of the dwelling. A fountain plays in the center, and across the court an awning is spread, as a protection from the rays of the sun."

†Guiseppe. (1823——.) An Italian archæologist; author of several volumes relating to discoveries made while he was acting as superintendent of the excavations at Pompeii.

Watteau-like* rooms was torn from the lava and turned to the light of day, the copiousness of Italian fancy, the versatility of Greek grace, the ingenuity of Græco-Etruscan ornamentation running wild in a tropic soil, glowed upon the beholder and amazed him with the fertile resource, the florid brain, the supple fingers, the inventive prodigality of the ancients. Surpassing lightness and linear charm characterize these frescoes and their figures, the grandchildren of which may be said to exist in the celebrated *Loggie*† of Raphael in the Vatican. In the sixteenth century certain houses (the baths of Titus, etc.) in Rome covered with mural ornamentation were excavated and seen by Raphael and his students. They were painted probably in the Pompeiian style, and to a glimpse of them (for they were soon covered up) we owe the shower of beautiful figures and ornaments which the painter and his scholars scattered over the brilliant chambers of the papal palace and the Farnesina.‡

Professor Helbig's catalogue of ancient Roman paintings, mostly from Pompeii, Herculaneum, and Stabiæ, comprises nearly two thousand specimens. Recent excavations on the Palatine Hill and in the garden of the Farnesina have brought up mural paintings of the first century of our era superior in execution even to the best of the Pompeiian series,—a series which may be called a lovely illustrated album of the Old-Italian life. If Raphael even fascinated by these charming radiations of light and fantastic genius,—grotesques, scroll-work, and pilasters intermingled with foliage and birds and animals dashed off with great freedom of touch and inventive power,—and fascinated by the few examples he saw, what would he have said to a city full of them, setting the diminutive courts and colonnades where they appear, fairly ablaze with animation? This sensuous, laughter-loving section of the Old-Italian people sought in this gay art what charms and touches, not what elevates and instructs.

The great Greek masters had read the Iliad: these swarming artists threw it away for the Metamorphoses of Ovid. No longer the Olympian gods on Olympian heights dwelt in this painted and poetic city, it is Nar-cis'sus, A-don'is, Gan-y-me'de, An-drom'e-da, Om'-pha-le; bacchantes with wild hair toss over these walls; nymphs and nereides flash in panels of deep black or intense crimson; centaurs and satyrs engage in mythologic revels; fauns and cupids enliven the dead surfaces; Dido, Me-de'a, Dir'ce, A-ri-ad'ne, Pa-siph'a-e, — all the love-stricken demi-goddesses of the Olympic *demi-monde* spread their painted griefs over these sentimentalized planes; and the gallant adventures of all the gods and goddesses fill the corridors. A quaint, almost fairy-like, effect is the result.

While Pliny lamented that the wealthy Romans preferred the costly splendors of marble and porphyry wall-linings to the more artistic decorations by good artists, yet paintings enough remain to show that they had real and genuine taste in the matter. The Pompeiian pictures have a singular value, apart from their own delightful charm, in the fact that many of them are probably third or fourth-hand copies of celebrated Greek originals. Thousands of people admire and enjoy Muril'lo and Correggio (kor-ed'jo), Van Dyck, and Sir Joshua without ever having seen anything of theirs but photographic copies. So in Pompeii, photographed in colors, we probably possess shadows of the great work of Ti-man'thēs or Nicias. There is one grand thing of this description now in the Museum of Naples—the Ceres—remarkable for the nobility of the drawing, the delicate modeling of the flesh, and the beauty of the appurtenances. The coloring of these paintings was agreeable and harmonious, black, yellow, and rich deep red being the ground of the wall-surfaces and panels, from which sprang a luxuriance of artistic detail, inclosed in a frieze of flowing ornaments. The colors were probably fixed by the encaustic process, i. e. the painting when finished was brushed over with hot melted wax, over which a red-hot iron or brazier of burning charcoal was held near the face of the wall, till, bit by bit, all the wax melted from the surface and soaked indelibly into the absorbent stucco.

---

* Antoine. (1684-1721.) A French painter whose favorite subjects were rural festivals, balls, masquerades, and military encampments. He was famous for his brilliant delineations of the costumes, manners, and life of the times of Louis XIV.

† Celebrated galleries or porticoes ornamented with paintings. Raphael (1483-1520) was their architect, decorator, and painter. A suite of fifty-two pictures, occupying the gallery of the second story, represents leading subjects in the Old and the New Testaments. "They occupy, four by four, the vaulted arches of thirteen arcades."

‡ A villa built for a member of the Farnese family, an Italian family of princes. It is celebrated for its frescoes by Raphael. It passed into the possession of the Neopolitan Bourbons, and was finally sold to the Spanish duke of Ripalda, who still owns it.

This application of hot wax kept out the damp and was probably repeated more than once. Sometimes the pigments themselves were mixed with hot wax treated with some mineral spirit or essential oil. Great care was taken in preparing the stucco for painting, the ground of the color being laid on while the stucco was still moist. On this the various figures and ornaments were painted in *tempera*.

But the walls (and floors) of Pompeii shine with more than painted mythologies: they glitter with mosaics often of rare design and extraordinary workmanship. The Romans delighted in mosaics of marble and of opaque glass, in tessellated pavements made of cubes (*tesseræ*) of marble, glass, or clay, in "sectile" work wrought of larger pieces of marble cut so as to fit accurately one with another; and in vermiculated* work, for walls and vaults, wrought of bits of opaque glass in small cubes arranged so as to form complicated pictures. The "House of the Faun"† at Pompeii contains a magnificent work in floor-mosaic representing with great elaboration the battle of Issus; doubly valuable as an extraordinary feat in mosaic work and as the chief classical historical picture still existing. In it Alexander is victoriously charging the cavalry of Darius, and the expression of the faces and the characteristic national dresses of the Greeks and Persians are brought out with great skill. The *tesseræ* are of different sizes, the smallest (about one-tenth of an inch square) being reserved for the faces, where refined detail was required.

There are many graceful flowing mosaic patterns and geometrical designs of picture-like effect in their sinuous grace and vividness. Figure-subjects are not uncommon at Pompeii such as representations of the victory of Theseus over the Minotaur, hunting scenes, Achilles in Scyros, and a fine work, of extreme delicacy, representing a rehearsal scene in a Greek theater, remarkable for being signed as the work of Dioscorides‡ of Samos.

The best known and most charmingly executed of all existing mosaics, however, is that known as "The Doves of Pliny," found in Hadrian's villa at Tivoli and now in the Capitoline Museum. Doves flutter on the edge of a golden bowl, in which the light, the plumage of the birds, and the image of the drinking dove reflected in the water are reproduced with striking technical resource.

The largest and almost the finest of all the Roman mosaics have been found in Algeria, Tunis, and Carthage, of marble stained with all the gorgeous hues of northern Africa. The Carthaginian work excels in the richness and beauty of its materials, and in the boldness, freedom, and inventiveness with which foliage and flowers, in delicate gradations of tint, spring as if growing from the clustered *tesseræ*.

But a peep into Pompeii will reveal even more than galleries of paintings and walls and floors of mosaic. These small houses were stored with artistic furniture of bronze,—tripods, curious and elegant lamps, bedsteads, chairs, utensils of all descriptions, weights and measures—every thing that could be useful or ornamental in a house. The *Museo Nazionale* of Naples is full of these interesting objects, many of which combine rare grace of form and design with beauty of workmanship. The household art of the ancients affords an entertaining side-scene to the more spectacular sort; and the lesson of Pompeii is rich in instruction to the lover of graceful form as well as to the designer of useful arts.

Naturally few specimens of fine pottery have been found in a city subjected to the double shock of earthquake and fire; but the traveler has only to visit the vase-rooms of Munich, London, Paris, and Naples to see what Etruscans and Romans could do with lifeless clay,—how full they could breathe it of palpitating life—how its curves and ellipses could be made to serve as panel and canvas for a world and wealth of artistic allegory and imaginative design, and how the humble workers in clay wrought shapes of such loveliness that they seem the overflowings of dream-land.

This art, like others, shows an evolution out of ugliness to grace, from rudeness to refinement, from the prehistoric pottery of Italy and Sardinia to the shapes of beauty and elegance that fill the vase-rooms of Florence and the Louvre. In Italy there were six varieties of prehistoric pottery. (1) The small, coarse brown or blackish hut-shaped

* Formed by inlaying, which resembles the tracks of worms. In architecture it is applied to work so wrought as to have the appearance of having been eaten into or tracked by worms.

† So called because it contained a bronze figure of a dancing faun.

‡ A Greek artist who lived at Rome in the time of Augustus, and who was reputed the greatest gem-engraver of antiquity.

pottery slightly ornamented with ridges of clay modeled in relief. (2) The famous Etruscan black ware supposed to be clay copies of the metal-work in which this skillful people excelled, many of the vases being completely covered with gold or silver leaf. (3) Painted Etruscan vases three feet high, full of fantastic dull-colored figures of men and animals drawn often with considerable spirit in black, red, and white. The sides of some of these great jars are the scenes of miniature dramas such as a pirate scene, etc.; others contain checker boards of mathematically arranged leaf ornaments and plat-bands. (4) The so-called "biscuit" vases with their stamped reliefs and yellow or red-clay ornamentation in bright red "slip." Some of these reliefs were impressed on the soft clay by rolling along it wheels an inch thick and seven or eight inches in circumference having "incase" figures cut on their edges. (5) Imitations of Greek vases on thin, hard black enamel poorly drawn and poorly executed. They are distinguishable from genuine Greek vases by their Etruscan inscriptions and un-Hellenic paintings. (6) Painted wall-slabs used to decorate tombs, about two feet wide, four or five feet high, and one inch thick. The intermediate spaces between the upper frieze and the lower part is often full of sacrificial scenes, religious processions, and the like in dull earth-colors.

Graeco-Roman ware of the "Samian" variety has been found at Arezzo, so dainty and of such gem-like delicacy in the modeling of their dancing fauns and bacchanals, vine-leaves, and flowing draperies, as to recall the school of Praxiteles* in Greece.

The *historical* pottery of Rome and the Roman colonies throughout Italy, Spain, France, Germany, and Britain extends over a period of five hundred years (first century B. C. to A. D. 400) and easily falls into several related groups.

(1) The beautiful glossy "Samian" ware mentioned above was so-called from its resemblance to the red pottery of the Greek island of Samos. It looks like bright red sealing-wax molded into bowls, cups, and jars covered with molded reliefs. Arezzo in Italy and Saguntum in Spain produced the finest of this ware. (2) The common Roman biscuit pottery was made of unglazed clay, undecorated, many-colored, natural in form, and often artistic in finish. It was probably out of the fragments of big *amphoræ* of this description that the curious *Monte Testaccio*, or Hill of Pottery at Rome (recently described by Lanciani*), was gradually heaped up. (3 and 4) Other varieties are bowls, cups, and bottle-like vases with reliefs applied in "slip," and the black silicious pottery of the Rhine and other localities where Roman kilns have been found. (5) A few specimens of glazed pottery resemble the Graeco-Roman glazed ware described above.

These ancient jars and cups and bowls reveal the fond exuberance of the artist-potter's imagination, his overflowing mind, and deft fingers; a whole side of ancient life as it was lived in the kilns, by the potter's wheel, in the atelier,—a whole range of life spreading from the biscuit ware of the Pompeiian shopkeepers to the gorgeous Portland vase† and the mighty jars of Greece alive with forms that palpitate, myths that live, scenes that seem photographed on living enamel, delicate geometric suggestions that are the mathematics of fairy-land. As the pots and

*(Prax-it'i-lēs.) One of the greatest of the Grecian sculptors. He flourished about the middle of the fourth century B. C. He is regarded as the founder of a school or the author of a new style of art, noted for refinement of contour, grace in attitude, and delicacy in the expression of tender affections.

*Lanciani's description is as follows: "This singular hill, unique of its kind, rises from amidst the plain occupied by the imperial warehouses, to the height of one hundred forty feet and covers an area of nearly sixteen acres. Its singularity arises from the fact that it is not the work of nature, but the mysterious work of man, composed of millions and millions of broken *amphoræ* and terra-cotta jars piled up in regular layers in imitation of geological strata. Many conjectural explanations have been made of its origin and character. . . The true explanation has been given by Professor Heindrich Dressel. It appears that when the trade between Rome and the provinces began to assume a certain amount of importance the authorities of the Tiber set aside a space of ground in the vicinity of the landing-place, in which the fragments of the *amphoræ* (in which wine, oil, dried fruit, caviar, and salt fish were shipped over) broken during the journey, or in the act of unloading, could be thrown. These fragments were piled up heap after heap. . . . until a real hill at least 150 feet high and nearly 4000 feet in circumference was formed."

†"This vase was found about the middle of the sixteenth century in a marble sarcophagus near Rome and is supposed to have been made as early as 138 B. C After having been for more than two centuries the principal ornament in the Barberini palace in Rome, it was purchased by the duke of Portland for £1,029 and placed in the British Museum. Here it was broken by a madman into many pieces, which were afterward joined together with great skill. The vase is about ten inches high and is composed of two layers of glass, the one being of a deep blue color and the other of opaque white. The raised figures appear in white upon a beautiful background of blue."

kettles in the ancient German story, so the pots and kettles of Rome and Greece have breath in them: their lives and loves are no less intense than those painted on the enameled walls of Pompeii or reflected in the temples and palaces of Rome or mirrored in the lyre-tones of Horace and Virgil or thundered in the satire of Tacitus and Juvenal. Every atom of ancient life is instructive and valuable; and the pottery and pictures of buried Pompeii are one endless lesson in the ways and wisdom of the ancients.

ROMAN MORALS.

BY PRINCIPAL JAMES DONALDSON, LL. D.
Of the University of St. Andrews, Scotland.

I.

IN trying to trace the history of the morals of the Romans and of their moral ideas, we are met at the beginning by a difficulty of great magnitude. The historical literature of the Romans does not commence earlier than the later half of the third century B. C.,* and historical documents or monuments that go much further back are few and meager. We are thus left to tradition, but even in regard to this tradition we are certain that it is mixed up with a considerable portion of pure fiction, either invented to please the great Roman families or based upon tales in Greek history. At the same time working on obscure hints and judging from the analogies of other states we may form an idea of what must have been the condition of primitive Rome.

The story goes that some shepherds and outlaws formed themselves into a society and occupied a stretch of hill land near the Tiber, which they walled round and called the city of Rome. Then it is related that a short time after this event the new settlers invited the men from the neighboring cities with their wives and daughters to come to the celebration of a great festival, and that while the strangers were gazing on a grand spectacle which had been provided for them, the Romans seized the daughters for the purpose of marrying them. And it is from this strange union that the race of the Romans was said to have sprung.

The story is in many respects improbable, but it suggests several social arrangements which we can well believe to have existed. The circumstance that the men combined and walled themselves in, implies that they were in a country and at a stage of civilization in which they might expect to be attacked by their neighbors, and the circumstance that they had to steal their wives, implies that they could not get them without force. From these two inferences we can easily form a general idea of the city and its mode of government and growth.

We have first a certain number of men who are the proprietors of the ground on which they have fixed their abodes. They combine to protect this ground and their houses and movables against all comers. They are thus by necessity soldiers, and if they are to succeed as soldiers, there must be officers who will rule them in peace as in war. So they elect their rulers, they agree to obey laws, they arrange themselves so as to be ready for action at any moment. But the male population would soon dwindle away even though they received occasional reinforcements from other towns, if there were no children. And, therefore, each man seizes a woman, wherever he can find her. He sets her down in his house to do his domestic work, but her first function is to bear children and continue the existence of the state. And when once the children are born, then the man and his wife and children form a family, and the state would consist of an aggregation of families.

The man is the head of the family and acts as despotic ruler and proprietor of the various members of the family. The first concern of every head of a family is that the state should continue and be strong and he looks on the family purely as the suitable means by which this object can be accomplished. There must not be a superfluity of girls, as they cannot fight, but merely devour the common sustenance. They, therefore, are killed as soon as they are born, except the

*Q. Fabius Pictor, the first Roman historian, was born about 250 B. C.—*J. D.*

few that are deemed necessary for the continuance of the state. The males are more valuable, because they can be taught to fight. But, as this is the principal use of the male, every weak or deformed male infant must be exposed at its birth. The state must consist only of strong men and strong women.

In process of time the men go out to war. They fight and conquer lands. These lands become part of the property of the state, portions of it being given to individuals, part of it remaining common to all. As rewards of their victory they also take possession of the vanquished men and women and make them slaves, who henceforth are considered as mere property. The owner has entire control over them and can make them do what he likes. They are supposed to have no conscience and no responsibility to any one but to their master.

Besides these a stray stranger may come into the city. He may have accidentally killed one of his own fellow-citizens and pursued by the avengers of blood he may have taken refuge in Rome. Any Roman meeting him may knock him down or appropriate him, as it suits his fancy, but generally the stranger, having some claim to acquaintance with a Roman citizen, appeals to that citizen to protect him, and the citizen answering the appeal, becomes his patron. He is allowed to remain in the city and can procure certain privileges through the help and guarantee of his Roman patron.

Such was probably the early condition of Rome. And we have to ask ourselves the question, what was the conception which the early Roman formed of his duty to his fellow-citizens, to his wife and children, to his slaves, and to the stranger within the city or outside of it? These are the subjects which an inquiry into the moral ideas of the Romans has to investigate.

Now the conception which we find prevalent in all these early states is that the supreme duty of the citizen is to secure the welfare of the state. The state consisted of individuals whose only hope of comfortable existence depended on the strength of their combination, and while the individuals were sure to pass away, the state was permanent. This sentiment of the absorption of the individual in the state prevailed down to the latest times. "When you survey every thing with reason and intelligence," says Cicero,* "no form of combination is more important, none dearer than that which exists between each one of us and the commonwealth. Dear are parents, dear are children, relatives, and intimates, but all the dearness of all of them is embraced by one's native land alone, for which, what good man would hesitate to meet death, if he were to be of service to it?"

In Cicero's time the bond must have been considerably loosened, but in earlier times it was all powerful. Religion and the dependence of one upon all, riveted the chain which joined citizen to citizen. In the city the citizens worshiped the same gods within the same temples and at the same altars, and this identity of spiritual interests obliged them to be true to each other. And it was the combination of citizens in a state acting loyally to each other that secured safety and comfort to all their families.

The citizens, therefore, were bound to maintain the state, and this they could do only by honesty to each other and obedience to the rulers and laws. But at an early stage of civilization the consciousness of the necessity of combination to secure safety was not sufficient of itself to make men speak the truth and act honestly. And, accordingly, in primitive times the power that acts or is supposed to act most efficiently for this purpose is religion.

The men are conscious that they are under the sway of supernatural beings who can blast their life here and torment them in all time to come. Thus almost every act of contract is confirmed by an appeal to the gods. The oath is the great security for the honesty of men and obedience to the laws. The oath was a religious act. The person who swore generally offered up a sacrifice, invoked a god or gods to witness the pledge of his faith and performed some deed symbolical of the fate that would await him if he broke his word. Thus Livy† records how Hannibal by an oath assured his soldiers of the certainty of the rewards which he promised them. He took a lamb in his left hand and a piece of flint in his right and prayed Jupiter and the other gods to smite him down as he had smitten the lamb; and immediately after the prayer he crushed the head of the lamb with the piece of flint. Another writer tells us

---

*In his work "De Officiis" (On Duties), I., XVII., 57.

†Chapter XXI., 45, 8.

that those who swore by Jupiter held a piece of flint in their hands and uttered these words: "If I knowingly deceive, may Diespiter,* while the city and the citadel remain safe, cast me out of my possessions as I cast away this stone." The idea of the oath was that the gods would punish the man who insulted them by breaking his promise solemnly made in their presence.

Some have maintained that the laws of the Twelve Tables imposed death as the penalty of perjury, but there is no good ground for this opinion. The Twelve Tables lay down death as the punishment for those who bore false witness. But an oath, so far as it was an oath, was a concern of the gods, not of men, and the punishment of its violation was left to them. They were supposed to blast the life of the perjured man, to create infinite miseries for him, and to bring him to utter destruction. "The divine punishment of perjury," says Cicero,† "is destruction, the human punishment, disgrace." The perjurer was shunned, despised, and distrusted by his fellow-citizens, and it was usual for the censor to take note of perjurers and degrade the offender to the lowest class of citizens.

The oath was used on all occasions even in the most private transactions, such as buying and selling; but it was specially employed in all public concerns. The citizen gave an account of himself and his possessions on oath to the censor. All the magistrates swore on entering office that they would act in harmony with the laws and on resigning that they had so acted. The senators gave their votes on oath, and in courts of law presiding judge, jurymen, witnesses, pursuer, and defendant were compelled to confirm their statements by invoking the vengeance of the gods, if they spoke falsely.

We cannot doubt that the oath educated the Romans in honesty. They were said to be the most religious of all ancient nations and they claimed this merit for themselves. And certainly the great majority of them in early times would have dreaded the wrath of the gods more than any earthly calamity. But in the historical period this reverence for the gods had dwindled away among the educated classes under the influence of philosophical speculations derived to a large extent from the Greeks.

The Romans came to believe that the stories about the infernal regions were old wives' fables. And one of the most striking features of the last days of the republic was the open and professed disbelief of a future state. In the senate which contained most of the members of the great colleges of public priests, the pontifices, the augurs, and the Quindecemviri* for consulting the Sibylline books, Julius Cæsar while actually invoking the immortal gods affirms that "death puts an end to all the evils of man and beyond it there is room neither for care nor joy."† But by this time, whatever men's conduct might be, a firm belief had been established that men were bound to speak the truth, to act honestly, to keep their word, and to show themselves worthy of trust in all transactions. And honorable men had reached the point of being confident that oaths were unnecessary and useless. Sophocles‡ had expressed the idea long before in the Œdipus Colonus (v.650):

Œdipus. I will not bind thee by an oath as men
Bind one of lower nature.
Theseus. Thou should'st gain
No more by that than trusting to my word.‖

The oath is the clearest instance of the strengthening of moral ideas by means of religion. But in the early stages of Rome nearly all morality was connected with religion. This was not because the religion of the Romans required the performance of duty as something pleasing to the gods. A Roman satisfied his gods if he went through all the ceremonial rights accurately, and no punishment was inflicted on him by the state if he neglected them, unless the neglect was supposed to bring on public calamity. If he neglected his religious service or performed it inaccurately, he had simply to offer up an expiatory sacrifice or to face the wrath of the gods. The pontifices could not interfere by the exercise of temporal power; for they were not magistrates. But they were at first nearly the only persons who knew the art of writing. They were the depositaries of the city's archives and laws. And they connected nearly every duty of the man and the citizen with some religious rite. Thus mar-

* Another name for Jupiter; a compound, probably, of *divus* and *pater*, signifying father of gods.

† "De Legibus" (On Laws), II., 9, 22.

* Fifteen men who composed the college of priests who had charge of the Sibylline books. (See foot-note on page 7 in the October issue of this magazine.)

† Sallust, Catalina, chap. 51.

‡ (About 495–406 B. C.) A Greek tragic poet.

‖ Plumetree's translation.

riage and the making of wills were under their special jurisdiction. They were also the persons best acquainted with the laws and it was natural that their opinions should be continually asked in regard to their meaning and application. Gradually the Roman citizens were emancipated from this spiritual control, but it was not until the institution of the prætorship in 366 B. C., that there was a complete separation of priestly and legal functions.

The ruling principle, therefore, of the personal morality of the Romans during the early period of their history was unquestionably the good of the state. Whatever tended to preserve the state and was advantageous to it was right. The interests of the individual were to be entirely subordinate to those of the community.

The same conception of morality extended to the actions of Romans toward strangers. The first attitude to strangers would be that of hostility. The Romans would be afraid that they might be attacked by outsiders, especially as their city was a refuge for outlaws from other places. In harmony with this we are told that the word *hostis*, "a public enemy," was used in early times as in the Laws of the Twelve Tables to signify a "stranger." But continual fear and suspicion cannot last forever. The Romans came into friendly contact with other cities. They formed treaties with them, they entered into alliance with them, and they ruled some of them as subject states after conquering them.

In all these transactions the Romans had to pledge their faith and in doing so they had recourse to the sacrifice and the oath. There cannot be a doubt that here again religion weakened the selfishness of man and helped to establish a general belief that honesty was the best policy. The Romans prided themselves on the fidelity with which they kept their word to enemies. The record of their early history abounds in instances. And even in times bordering on the historical they could point to the conduct of Regulus, who could easily have remained in Rome, but having given his oath to the Carthaginians returned after the performance of his mission, to torture and a cruel death.

It has to be remembered that the accounts which we have of the personal or official dealings of the Romans with foreign states are derived almost exclusively from the testimony of the conquerors. There was another side to the story. The Romans continually branded the Carthaginians with perfidy, but probably the Carthaginians asserted that Roman faith was not a whit better than Punic faith, perhaps worse. It is one of the merits of Dr. Ihne's history of Rome that he has brought into prominence the case for the conquered nations. In fact the Romans themselves confess that their great aim was to preserve and glorify the state. Virgil has embodied the policy of the Romans in the lines:

Tu regere imperio populos, Romane, memento
(Haec tibi erunt artes) pacisque imponere morem
Parcere subjectis et debellare superbos.

"But ye, my Romans, still control
The nations far and wide,
Be this your genius—to impose
The rule of peace on vanquished foes,
Show pity to the humbled soul,
And crush the sons of pride."*

Here it is not the idea of justice that is uppermost, but the extension of Roman power. The Romans spared where it was politic to spare; they warred until the resisting parties, however just their cause might be, were destroyed. Even Cicero in his work "De Officiis,"† a book full of the purest and noblest sentiments, acknowledges the same fact. "When victory is obtained," he says, "those ought to be saved who have not been cruel in war, not brutal, as our ancestors received even into the rights of citizenship the Tusculani, the Æqui, the Volsci, the Sabini, the Hernici, but they razed to the foundation, Carthage and Numantia; Corinth also they razed to the ground, though I wish they had not done so, but I suppose they had some object in view, particularly looking at the advantageous situation of the place, lest the place itself might one day encourage the people to make war."

When the interests of the state required faith, the Romans were faithful; when the advantage of the state suggested the violation of a treaty or of conditions of peace, excuses were easily found, and the treaty or conditions of peace were violated. But the Romans being an eminently practical people and possessed of shrewd common sense found by experience that generally it was best to observe treaties and conditions of peace. And as conquerors they had no

* Æneid, VI. 852. Conington's translation. See "Latin Courses in English," p. 198.

† I., II, 35.

great temptations to violate their word of honor. Moreover from the circumstances of their history the Romans became a people full of respect for themselves and their credit and with a high sense of their own dignity. Hence we have a characteristic feature of the Romans in this, that, while the Greeks were led up to the idea of the morally right, mainly through their sense of the "becoming" and the "beautiful," and called a morally right deed "beautiful," the Romans reached the idea of the morally right, mainly through their sense of honor, and called what is morally right "honorable."

In the literary period of Roman history, philosophical ideas became current which enlarged the moral conceptions of the Romans and events occurred at the fall of the republic and the establishment of the empire, which tended to widen their sympathies with humanity. We shall discuss these points in our next article.

LIFE IN MEDIÆVAL ITALY.

BY THE REV. ALFRED J. CHURCH, M. A.
Of University College, London.

III.—FLORENCE.

IF I had been limited to a single paper, that paper must necessarily have been given to Florence. For Florence was, indeed, as her name so happily suggests, the "flower" of Italy. Dante was the greatest of Italian poets; Italian art found its noblest achievements in the sculpture of Michael Angelo, the architecture of Giotto (jot'o), the painting of Fra Angelico, Florentines all of them. In no city of the peninsula from the Alps to the Sicilian Straits was there more gorgeous civic life. None held itself more bravely in the days of freedom; in none did the vices of despotism hide themselves under a fairer show of splendor and power; and in none was there raised a loftier voice to rebuke the sins of rulers and people; for it was from a Florentine pulpit that Sav-on-a-ro'la* thundered against luxury and sin, and to a Florentine tyrant that this undaunted reformer refused absolution.

I must begin with the Florence of Dante (born in 1265). It was a far humbler and smaller city than that Florence of a century later. As yet it had neither its Cathedral* nor the Campanile† of Giotto. The private houses of the citizens were as yet without the splendor of the later days of the republic, and were even wanting in comfort. One spacious chamber served the numerous family—Florentine kinsfolk lived together as long as house-room held out—for drawing-room, dining-room, and kitchen. A long table, a number of stools, and sundry chests in which brides that had married into the house had brought their contributions to the common stock, were the whole furniture of the apartment. The unglazed windows kept out rain and wind only with shutters of wood, while the sun was excluded by a screen or curtain. Little ornament was to be seen except in the trophies which adorned the staircases.

In common with almost all the Italian cities Florence was torn asunder by the fierce strife of Guelf and Ghibelline. Five years before the poet's birth this strife had nearly caused its absolute destruction. The Ghibellines, banished from the city some years before, had returned victorious, and it was proposed to raze Florence to the ground. One

* Savonarola (1452-1498) was not by birth a Florentine. He was a native of Ferrara, but he came to Florence in his twenty-ninth year, and it was in Florence that he lived his life. The occasion of his refusing absolution to Lorenzo Medici was when he was summoned to the death-bed of the prince. "You must have faith," he said. The dying man assented. "You must restore your ill-gotten wealth." He assented again, but with a manifest effort. "You must give back liberty to Florence." Lorenzo turned his face to the wall, and died unabsolved.—*A. J. C.*
——This great reformer boldly denounced the corruptions of the church, and having refused to submit to papal authority was excommunicated. He was arrested, tortured, condemned, and put to death by strangling.

* The Duomo (dwo'-mo), one of the most beautiful specimens of the Italian-Gothic style of cathedral. It is 500 feet in length; the transept is 306 feet long; the nave is 153 feet high; and the side aisles 96 feet high. The cupola, octagonal in form, is 138 feet in diameter and 133 feet high. It was begun in 1298 by Calle and finished 1444, by Brunelleschi. It is said that Michael Angelo modeled the dome of St. Peter's from this dome.

†(Kam-pa-nē'la.) A bell tower. It is 276 feet high, and divided into four stories. Round the lower story are tablets in relief, and above these are sixteen large statues, four on each side of the tower.

Florentine only, member of the most detested family in the city, the Giberti, (ghē-bâir'tee) raised his voice against the monstrous proposal, and, happily for the world, was successful. It was in one of the party fights, in which Florence, now become Guelf again, was contending with the Ghibellines of Arezzo, that Dante first distinguished himself as a soldier, not, however, as he frankly confesses, without first going through "much fear"; and it was the same strife, though under a different name, that drove him forth into an exile that ended only with his life. Dante was twenty-four when he fought against the Ghibellines of Arezzo. Four years afterward he married his cousin and neighbor, Madonna Gemma, for the love of his youth, Beatrice Portinari (be-a-trē'che por-te-nä're) whom he had worshiped from afar since he saw her a child of eight, clad in a "subdued and goodly crimson," was dead.*

In 1300 we find him one of the priors of Florence. The title gives us a curious insight into one region of life in the Italian cities. In earlier days Florence, like Rome, had had turbulent neighbors, rapacious nobles who took toll of her trade and plundered her merchants. She had vanquished them, and, leveling their strongholds to the ground, had compelled them to live within the precincts of the city. But the change of abode did not always bring a change of disposition. Lawless and turbulent still they set up new strongholds within the city walls. The remains of these buildings may still be seen in modern Florence, and give us a curious glimpse into its mediæval life. From towers which sometimes rose to the height of two hundred thirty feet these restless barons issued forth to fight with each other or to unite in assaults on the burghers. For purposes of defense these buildings were exceedingly strong. One small door-way gave admission to them, and if this was forced, a narrow stair-case easily could be held by a few resolute men against a multitude of foes. At intervals, up to almost the top, were loop-holes from which arrows and stones might be showered on besiegers. Additional vantage-ground for the defense was given by a scaffolding of beams and planks which rested on stones projecting from the walls. In peaceful times these scaffoldings could be used as places from which the splendid civil and religious processions, which were a great feature of Florentine life, might be conveniently witnessed. The politics of the family were conveniently indicated by the shape of the battlements, square if it took the Guelf side, swallow-tailed if it was of the Ghibelline party.

The state, which was even fiercely democratic in temper, found, or fancied, herself compelled to take vigorous measures against these enemies of her peace. Nobles were not permitted to hold office, and a further enactment passed in the year of Dante's marriage (1293), even forbade them to vote in the election of magistrates. Actually to disfranchise, however, so numerous a body of citizens was impossible, and a back door, so to speak, was left open by which a noble, if he condescended to use it, could creep into political life and even into power. Each trade or craft had its guild, and a noble, if he could bring himself to do such violence to his family pride, might enroll himself among the members,* and so secure the privileges of a citizen, though following the occupation only in name. The great nobles stood aloof, but members of the smaller houses often availed themselves of this opening into public life. Among these was Dante, whose name appears in the register of the "Craft of Doctors and Apothecaries" under the year 1297. During the three years that followed he was a man of importance in the state. This importance he owed, it would seem in a great measure, to his fame as a poet,† a very noticeable fact in those days, for there was not another country in Europe where literary greatness would have been a passport to power. He went as envoy of the republic to Venice, to Naples, to the Pope, to King Philippe of France. In 1300 he was made prior of Florence. Never were the party feuds of the city at a fiercer heat; and the magistracy, driven to

* Beatrice died in 1290.—*A. J. C.*

* There is a survival in England at once curiously like and unlike this practice. The Companies of the City of London are trade guilds which, for the most part, have ceased to have any connection with the trade whose name they bear. Nobles, clergymen, lawyers, men of independent fortunes, are nominally mercers, fishmongers, merchant tailors, etc. Of course the wealth which the Companies possess is the chief cause of this survival; but the membership of a Company also gives the Parliamentary franchise in the City of London.—*A. J. C.*

† He had not yet written the "Divina Commedia," but the "Vita Nuova," which tells the story of his romantic love for Beatrice, was well known, so well known indeed that we hear of blacksmiths singing the sonnets at their work and muleteers while they drove their beasts.—*A. J. C.*

despair, took the desperate remedy of banishing the heads of the rival parties. Unfortunately they did not keep to their purpose. One of the factions was permitted to return, and Dante is said to have used his influence on behalf of his friend Guido Cavalcanti (gwe'do cav al-kan'te), who had fallen ill during his banishment. He was soon to meet with the same fate but not with the same favor. Going as ambassador of the republic to the Pope, he left Florence, neglected to return when he might, and when his presence might have helped the patriotic and moderate party; and never, though he survived for twenty years (dying at Ravenna in 1321) saw his native city again.

The names of Guelf and Ghibelline, even in Dante's time, already had lost much of their old siguificance. But one thing, which indeed they had always meant, they continued to mean. For as it had been in Athens and Rome, as indeed it must be everywhere, for the New World shows it as plainly as the Old, there came out the eternally dividing line between the "Few" and the "Many," the "Haves" and the "Have-nots." The Florentine democracy of Dante's day, as we have seen, carefully had shut the avenues of power against the nobles. But there grew up out of this democracy a new nobility, and this again had to defend its privileges and possessions against a new democracy. There was, as the great Florentine historian Nico'lo Mach-i-a-vel'li, puts it, a popular party and a plebeian, and the old struggles repeated themselves generation after generation with new leaders and new watchwords, but with ever the same ruling motive, one side seeking to secure what they had, whether it was power or wealth, the other to acquire what they had not.

Commonly it takes more than one generation to lift a class or an individual from the lower level on which the characteristic action is to attack, to the higher on which it is to defend. But sometimes, by force of genius or of circumstances, this prolonged experience is compressed into a very brief space indeed. Of this speedy development we have a conspicuous example in the career of one of the most remarkable of all Florentine worthies, Mi-chae'le di Lando, the hero of what was called the Revolution of the Ciompa (the wooden shoes).

In this revolution we find the popular demands assuming a definite shape. Power and wealth in Florence, as we have already seen, had much to do with the privileges and rights of the trade companies or guilds. The first articles of the new charter accordingly had a reference to these societies. New companies were to be formed. They were to have representatives in the government. The state was to build halls in which they might meet. Here comes what reads like a page out of Livy. In Florence as in Rome debt was the everlasting grievance of the Commons. No member of the new companies was to be constrained to pay a debt of less than fifty ducats*—and few, we may guess, would have been trusted with more—for the space of two years. On no debt was interest to be charged; the creditor was to be satisfied if his principal was returned to him. It was in pushing these demands that Michaele di Lando came to the front. We see him "without shoes to his feet and scarce clothes to his back," running to the top of the great staircase of the Palace and then turning himself to the multitude with the words, "You see, Gentlemen, this Palace and this City are yours; how shall they be disposed of?" The appeal was met with the unanimous cry, "You shall be our Governor and rule the City as you think best." "Michaele," says Machiavelli, "was a prudent and sagacious man, more obliged to nature than to fortune."

He began at once to act with vigor. A proclamation was issued that no man should burn or steal any thing for the future, and enforced it by the erection of a gallows in the Piazza. Order restored, Michaele began to provide for the future. He was an Opportunist in his day, for he recognized facts. If his government was to stand, it must have many friends, and friends in politics could be secured only, he knew, by serving their interests. Before many weeks were out, the populace rose against him as it had risen against his predecessors, declaring that he favored the rich over much. But he would not wait, as they had done, in the Palace to see another barefooted Michaele run up the stair-case and be saluted as his successor. Gathering together a great number of the citizens he marched out against the rebels on horseback. Curiously enough the antagonists missed each other, and Michaele returned from his search for the insurgents to find

*Gold coins worth about $2.25. There were also silver ducats worth about half as much as the gold ones.

them battering the gates of the Palace. "Thereupon he charged them so smartly in the rear that they broke immediately." Quiet was instantly restored, "and all," says the historian, "by the single valor of the Governor, who for courage, generosity, and prudence, was superior to any citizen of his time, and deserves to be numbered among the few benefactors to the City." An honest man, with no ambition that was not legitimate, he had despotic power within his grasp, but would not seize it.

It is melancholy to have to say that after three years another revolution of the wheel brought Michaele down from his high place. The last time that we see him he is in prison, and from a Florentine prison it was but a short step to the gallows. The man in whose praise Machiavelli, no enthusiastic believer in his fellow creatures, grew eloquent, must have been of no common sort. Michaele's brief lease of power lasted from 1377 to 1380.

These turbulent Florentines, as may easily be imagined, had as little peace with their neighbors as they had among themselves. Northern Italy was divided very much as Greece was divided during the century and a half (to speak roughly) which intervened between the end of the Persian Terror* and the establishment of the Macedonian tyranny. Rival states, dangerously near each other, and with interests as dangerously intertwined, made war and peace, became allies and enemies with a rapidity that perplexes those who seek to follow their history. Commercial jealousies, the border disputes which it takes so much prudence and forbearance to avoid, personal quarrels, and the eternal strife of Guelf and Ghibelline, combined to keep up a perpetual irritation; and Florence, which equaled, perhaps surpassed, its rivals in wealth and power, was as ready as any for the arbitrament of arms.

To tell the story of the wars within my limits is impossible, happily, perhaps, for my readers to whom it would be unutterably wearisome. It will be enough to mention a few characteristic incidents. In the first quarter of the fourteenth century a certain Castruccio (cas-troot'cho) had made himself master of Lucca, and had raised the power of that city to a height that seemed to threaten the prosperity if not the independence of Florence. The Florentines attacked him and suffered a disastrous defeat. In their extremity they turned, according to their custom, to foreign help, and put themselves under the patronage of Carlo, duke of Calabria, son of King Robert of Naples. Carlo accepted the office of protector, but sent a lieutenant, who bore the title of Duke of Athens, to act in his stead. Castruccio was indeed kept at bay, but Florence paid dearly for her victory. "In a year's time the Duke drained the city," writes Machiavelli, "of 400,000 florins,"* just double the sum to which he had been restricted by agreement.

Castruccio died, and Florence was able to dispense with the costly aid of the foreigner; but about ten years afterward another quarrel brought her into a similar difficulty. This time it was with Pisa that she fought, and Lucca which had been purchased from the Visconti (vi-kont'ee), the tyrants of Milan, was the cause of dispute. Again the Florentines had recourse to King Robert, and again the Duke of Athens was sent to them. The Duke continued to play his cards so well that he was elected Lord of Florence for life. Once firmly seated in power, he showed his true character, and Florence found that she had given herself into the hands of a tyrant. Her servitude, however, did not last long. Conspiracy after conspiracy was formed against the Duke; and in August 1343, just ten months after his election, a rising so formidable took place that he was glad to save his life by promising to quit the city for ever. The Florentines, with their keen sense of beauty, were particularly humiliated because their master was "as contemptible in person as he was odious in manners, very little, exceedingly black, his beard long and thin, not a part about him but concurred to make him despicable."

Another foreigner, whose services the Florentines were compelled to purchase a generation later, was of a very different stamp. Sir John Hawkwood, son of an Essex tanner,† had distinguished himself in the French wars and had been knighted by Edward III. The

* For about thirty years (510-480 B. C.) it seemed as if the little free land of Greece must be overwhelmed by the huge armaments of Persia. We see now that the victory of Marathon practically decided the question in favor of Western freedom against Eastern despotism, but the Greeks could not realize their deliverance till after the defeats of the Persians at Sal'a-mis (480) and Pla-tæ'a (479). The extinction of Greek freedom by Macedonian arms may be dated from Chæ-ro-né-a (338).—*A. J. C.*

* About $1,200,000.—*A. J. C.*

† The story that he was apprenticed to a tailor in the City of London seems to be a myth.—*A. J. C.*

peace of Bretigny* in 1360 threw him out of employment, and he made his way with a number of other soldiers of fortune into Italy; whence there were wealthy cities ready to pay for their services, or, refusing them, to be plundered. In 1363 Hawkwood with his English Company—the "White Company" it was called from its white flags, white vests, and shining arms—came into Tuscany. Florence was again at war with Pisa.† Both cities had the chance of engaging the English captain, but Florence had a fit of parsimony which cost her dearly in the end. "In the end," says one of her chroniclers, "we spent six times as much." Twice did Hawkwood, who it may be said, in passing, was a soldier of singular ability,‡ defeat the Florentine forces. In 1375 the city purchased the forbearance of him and his company. In consideration of a sum of $500,000 they promised to abstain from injuring Florence or any of its dependencies for the space of five years. At the end of that time Hawkwood definitely entered the service of the republic, and though this did not hinder him from selling his sword to other employers, he never harmed her again. In her great struggles with the Siennese under their powerful leader Gian Galeazzo (jan gal-a-at'so) he saved her from what seemed imminent destruction. His retreat across the Adige in 1391, in the face of a superior enemy, was not only a most brilliant achievement, but preserved for the city almost the last force that she could put in the field. The grateful city showered favors upon him. He had enjoyed since 1375 a pension of $2,650. This was more than doubled. Dowries were given to his daughters, and finally a magnificent tomb was ordered to be erected, in which the great captain was to be buried when he had rendered his last services to the republic.

Hawkwood died in 1394, having, it is probable, nearly reached his eightieth year. His funeral was splendidly performed, and two of the first painters of the city were commissioned to execute in fresco a design for his tomb. The tomb was never built, for the old soldier's body was, by special request of King Richard II., transported to England. More than forty years afterward an equestrian portrait was painted by the Italian Paolo Uccello (oot-chel'lo) and this, transferred from fresco to canvas in 1845, is still to be seen on the walls of the Duomo, showing a tall stalwart figure with a face that is said to resemble strongly the hereditary features of the Stanley family.

It was thus by means of her art that Florence most effectually honored the memory of her deliverer. Nothing could be more appropriate, for it was in art that Florence was supremely great.

A succession of such masters as no other city has ever seen, patronized with a splendid liberality which has never been paralleled elsewhere, made Florence the wonder of the world. So vast was the wealth expended on her public buildings that a visitor from Verona, itself a city of no little beauty, is said to have remarked of the Campanile that for it alone the whole riches of two cities would hardly suffice. And the Campanile was only one of the splendors of the city of the Arno. But Florentine art, the art of Cimabue (che-mä-boo'a) and Giotto, of Leonardo de Vinci (vin'chee). of Fra Angelico and Fra Lippo Lippi and Andrea del Sarto, of Michael Angelo and Raphael, for Raphael though born elsewhere did much of his best work here, is not a subject which can be discussed at the end of an article.

---

*(Brā-teen-ye.) A village of France in Eure-et-Loir, six miles by rail south-east of Chartres. By this treaty Edward III., the English king, was to remain in possession of the provinces of the Loire (known as Acquitaine), Pontheu, and the country round Calais; but was to renounce his claims to the throne of France, to Normandy, Touraine, Anjou, Brittany, and Flanders.

†This rival of Florence, situated on the river Arno, was a strong and beautiful city surrounded by a wall having five gates, and also protected by a citadel. It contains four of the most remarkable structures in the world: the Cathedral, Baptistery, Leaning Tower, and the Campo Santo. All are built of white marble.

‡In the judgment of some, the first really scientific soldier of modern times.—*A. J. C.*

TORQUATO TASSO.

BY ARLO BATES.

THE "Torquato Tasso" of Goethe* is not interesting alone for its dramatic force, its subtile distinction of character, its lofty sentiments, and its poetical worth, but it is interesting also for the striking picture which it presents of the life of the period with which it deals. Goethe did not scruple to take several liberties with history, so that as a chronicle of events the drama could not be commended to the student; but to the essentials of the social and literary court life of the time he has held with admirable fidelity.

The period was one of so much richness that even a poet would hardly be likely to feel called upon to add much in the way of invention to what actually existed. The sixteenth century was in Italy largely a period of comparative peace, during which the rivalry which never ceased to exist between its states was urged rather by intrigue than by arms, and showed itself outwardly in the strongest competition to excel in luxury, in elegance, and in art. The revival of learning which had been so marked in the later years of the fifteenth century, when Lorenzo the Magnificent† was the central figure of that brilliant period of Florentine history to which the city still looks back as its "golden age," had left a strongly marked impress upon the Italy of Tasso's time. Court strove with court not only in the superb appointments of palaces, the extent and richness of gardens and galleries, the splendor of garments and of banquets, of pageants and of masques, although these things were treated with an attention and a gravity which raised them almost to affairs of state, but in the patronage of genius there was also a strong rivalry, and a ruler boasted of his poets as he did of his palaces and his statues.

The time was one of so much intellectual stir and animation that even though much of the life which passed for literary was mere affectation, there yet were gathered at the Italian courts brilliant companies of men and women, not a few of them really learned, some of them of no mean poetic and artistic gifts, and all eager to shine in the continual contest of wit and eloquence which was the fashionable recreation. The first poets of the time vied with each other in inditing canzonets* and sonnets and madrigals† upon each event, no matter how ill-suited it might seem to be to the theme of poetic effusions; their poems were read in the midst of the court circle, where their merits were discussed and their faults pointed out with a freedom which would be impossible nowadays. Wit vied with wit, poet with poet, philosopher with philosopher; and if there was in it all a vast deal of affectation, it is still not difficult to perceive how such a life would be full of fascination. Its very affectations were elegant, and as such appealed to the cultivated taste.

The court of Alphonso, Duke of Ferrara, was second to none in Italy in its elegance, and it was pre-eminent as having been the home of Italy's latest important poet, Ariosto. The Duke was proud to have under his patronage a man who, like Tasso, enjoyed the distinction of being the leading poet of his time, and until the relations between himself and Tasso were broken by Alphonso's anger that the latter had dared to raise his hopes to the love of Leonora, the Duke's youngest sister, the situation of the poet at Ferrara was by no means a disagreeable one. Indeed, it was one which he found too agreeable.

The scene of Goethe's drama is Belriguardo, a villa belonging to Alphonso, whither he had taken Tasso with Leonora and a friend, also named Leonora, the Countess

---

*(Gö'teh.) Johann Wolfgang von. (1749-1832.) A great German poet. (See THE CHAUTAUQUAN for November, p. 222.)

†A surname given to Lorenzo di Medici (med'i-chee) (1448-1492) in honor of his marked talent and his munificent disposition. He made himself the head of the Florentine state; he was a poet and a great patron of art and letters.

*Little songs, shorter and less elaborate than the aria (the rhythmical melody composed for one voice) of an oratorio or opera.

†Little love poems or pastoral poems, not confined to the regularity of a sonnet. The latter must always have fourteen lines comprised in two stanzas of four lines each and two of three lines.

of Scandiano. It is regarded as pretty well established historically that Alphonso, who was at this time well enough aware of Tasso's love for his sister, and who only wished to obtain possession of his long promised poem, the famous "Jerusalem Delivered," before dealing out to him the vengeance which to his haughty mind such presumption merited, planned this trip with a view of entrapping the lover in some open declaration of his passion. The poet is represented as full of suspicion, of jealousy, of irresolution, and of violently changing moods.

For the purposes of his drama, Goethe has purposely exaggerated the defects of Tasso's character, and he also has softened the implacable hardness of Alphonso; a hardness, which had in it a certain terrible and enduring ferocity which indicated that in his veins flowed the blood of his ancestors, who had distinguished the house of Este by deeds so black that to-day they can hardly be mentioned. The Duke was supposed to have had his first wife poisoned, and the second was imprisoned for the latter years of her life upon the charge of having embraced the doctrines of Calvin.* As a matter of history Tasso had already been charged at the instigation of the Duke with madness, a pretext upon which he was afterward imprisoned for more than seven years; and the one aim of Alphonso was now to secure sufficient evidence to give this charge an air of plausibility in the eyes of the world.

The drama opens with a scene between the two Leonoras, the Princess d'Este and the Countess of Scandiano, in which after crowning the busts of Virgil and Ariosto, they speak of Tasso, hinting at his love for the Princess and dwelling upon the lofty hopes which were everywhere entertained of his forthcoming poem, so long awaited. The scene shows well the attitude of court ladies in that day toward art, when it was as natural a thing to wreathe crowns for the busts of the masters of song as it would to-day appear affected. It hints, too, at that remarkable state of public taste, when literally the whole country awaited the coming of an epic poem with the keenest interest. When the "Jerusalem" was at length published, it was read and recited by every body, from prince to peasant. The monk and the brigand, the shepherd of the Apennines and the gondolier of Venice, the shopkeeper and the duchess, alike had the flowing lines on lip and tongue, and all Italy literally resounded with the melody of Tasso's muse.

Another singularity of the literary life of Tasso's time was the extent to which the poet asked and received the advice of his fellow-poets. Tasso was never weary of submitting his verse to the criticisms of his friends, and what is more, of changing at their suggestion what he had written, until one might have felt that all individuality would be in danger of being refined out of it. This was in all arts the custom of his day. The great masters of the Renaissance* had all to a greater or less degree the habit of asking advice in regard to their designs, and the greatest of them did not scorn to make changes at the hint of another, even though the artist offering the criticism might be of a rank in art far inferior to their own. Tasso not only polished and repolished, but he traveled through Italy reading his epic to those whose judgment he esteemed, and often rewriting whole stanzas at the suggestion of men whose names are now remembered only from their relations to himself.

The Duke Alphonso having been brought upon the stage by Goethe, he is soon followed by Tasso, who comes at last to present his book to his patron. The humility with which the poet addresses the ruler is only a truthful representation of the attitude which in those days actually existed between artist and patron. The poet was at once more esteemed and more scorned in those days than at present. As a man he was the natural slave of the hereditary lord, whose haughty ear was accustomed to the address of humblest flattery, and who condescended to allow the *man* to breathe the same air with him only in order that he might enjoy the society of the *poet* and share the honor which the mere presence of the latter conferred upon any court, no matter how exalted.

Having received Tasso's poem, Alphonso directs his sister to crown the poet with laurel, and while he shrinks from so great an honor, the whole company assures him that this is but an earnest of the acclaim with

*John. (1509-1564.) The great French Protestant reformer. The central idea in his theological system was the doctrine of unconditional election and reprobation.

*(Ruh-nā-songs.) The French word literally means a new birth. The name is applied to the period beginning with the fourteenth and extending through the first half of the sixteenth century, during which classic literature and the fine arts were revived in Southern Europe.

which all the world shall hail him in time to come. The Italian princes were never scanty in their praises when it suited them to commend, and while a modern poet might find himself somewhat embarrassed by the assurance on the part of his admirers that his name was to rank with that of Homer and Virgil, this was what an Italian singer of those days expected. In that age a poet believed himself conferring immortality when he celebrated a person in his verse, and he said so with the utmost frankness.

Another feature of the literary and court life of the sixteenth century in Italy was the continual intrigues which went on and the intense personal jealousy with which the favor of the prince was viewed by those who were less fortunate in obtaining his favor. The whole life of Tasso was embittered by the intrigues of those who were angry that he should win fame, support, and favor; and one of the most dangerous of his enemies was Antonio Montecatino, the secretary of Alphonso, who is the fifth person introduced by Goethe into his drama. It was inevitable under a condition of society where the advancement of all the underlings of the court from the lackeys up to the poets depended upon the personal inclination of the prince, that there should be all sorts of attempts made to secure his favor, as well by dishonorable as by honorable motives. Indeed, it was inevitable that the complaint which in the drama is put into the mouth of Tasso, and which he in life often enough uttered, that the more dishonest a man the greater his chances of success, should have its foundation in fact. The courtiers who were willing to stoop to the most clever and unworthy artifices, were precisely the ones who were most sure to advance in the good graces of their flattered and deceived lords.

Goethe has made Tasso extravagantly suspicious and Antonio both envious and self-contained, so that the quarrel which soon takes place between them is the natural outcome of their opposing dispositions. Tasso draws his sword, and only the timely arrival of the Duke himself prevents bloodshed. The natural result of strained situations in the Italy of the time was a duel. The nobles were, it is true, given to the habit of using the dagger of the hired assassin, the art of the poisoner, and other devices more cruel and cunning than even these. There are preserved from this period the most fiendishly cunning inventions for ridding rivals or enemies of life. They had rings furnished with tiny claws that inflicted a poisonous cut upon the hand which the wearer grasped in apparent friendship; necklaces that contracted about the throat of the miserable woman who put them on, and slowly strangled her; scent-bottles out of which darted a keen blade to stab the face bent over it to inhale its perfume. It is not strange that in an age when these things were not only invented but used, the poet, at the height of his reputation and apparently high in favor with the Duke, should have feared all sorts of treachery. It was not alone upon underhand means, however, that the hate of an Italian fed, and the sword was an ever ready arbitrator. It was the natural conclusion of a dispute that swords should be drawn, and only the most stringent edicts against the use of arms in the bounds of courts restrained the fiery spirits of the courtiers.

It was natural that the fierce spirit of Tasso, already stung to madness by the rage, by the coldness and taunts of Antonio, should leap over all bounds when his offer of friendship, which the poet made to please Leonora, was contemptuously rejected by the secretary. The relations which would exist between a poet and his patron are brought out in the action of Alphonso when Tasso had been guilty of this breach of the peace. The Duke simply requests Tasso to confine himself to his own apartments. The word of the prince in those days was law, and it was not unnatural that he should treat the offender, who was one of the brightest ornaments of his court, something as a father might a refractory boy.

The quarrel and the disgrace of Tasso create the liveliest emotions in the mind of the two Leonoras, and the Countess of Scandiano determines to improve the opportunity to steal from Ferrara its envied poet. She endeavors to persuade Tasso to accompany her to Florence, whither she is about to go, to rejoin her husband. She says to herself that she shall not envy Laura* her Petrarch if she can but gain Tasso, who shall win for her immortality by his song. He does not, however, trust her. There was distrust everywhere, and besides his natural suspicion his poetic instinct for truth warned him against

---

*The name immortalized by Petrarch in his poetry. She was supposed to be the wife of Hughes de Sade of Avignon though many contend that she was only a fictitious character, about whom the poet wove incidents of his own life and love.

her guile. She urges that he needs travel, change, new surroundings, and that he were better away from the court of Alphonso until his outbreak against Antonio is forgotten. She does not succeed, however, in winning his consent to the suggestion, even when she gives him to understand that it is by the wish of the Princess Leonora that it is made.

The historical justification of Goethe for making the Countess of Scandiano thus treacherous it would be hard to find with any exactness, and the dramatist, if forced to a defense, would probably fall back upon the abundant proofs that it was rather the rule than the exception to find guile in the treatment of one Italian lady by another, although she might pretend to be her best friend. The real Leonora Sanvitali is rather a shadowy character, and not a great deal is known of her beyond the general facts of her friendship for the Princess Leonora, and for Tasso himself. The poet wrote sonnets and canzonets to her, after the fashion of the day, because a poet wrote verse to all the noble ladies of his acquaintance, but there is no evidence that the Countess ever hoped to win the exclusive devotion of the bard, or that she meditated the treacherous course here given her.

Beset by contending emotions, the way of escape which seems to Tasso to open to him is that to Rome. Here are old and tried friends, and here are those to whom he wishes to submit his poem. When Alphonso brings about a reconciliation between the poet and Antonio, Tasso asks his late enemy, whom he secretly loves no more than before, to intercede with the Duke for leave that he depart. "At Rome," he declares, "a noble council is assembled to try my poem, and I long for their criticisms, that I may benefit by them before I publish." He enumerates those who are ready to advise him, and insists upon this office as a proof of the newly professed friendship of Antonio.

The Duke is disturbed at the request. In a passage which conveys a very lively and just picture of the state of things which existed at the time, he declares that if once he lets Tasso go, some other potentate will manage to get possession of him by flattering allurements. "The thing which enriches Italy beyond all other lands," he says, "is that her princes strive who shall patronize the men of genius whose work is the glory of the time. The ruler who cannot attract and keep men of genius at his court is like a general without an army. It was I who discovered and fostered the genius of Tasso, and it is my pride that he is my servant."

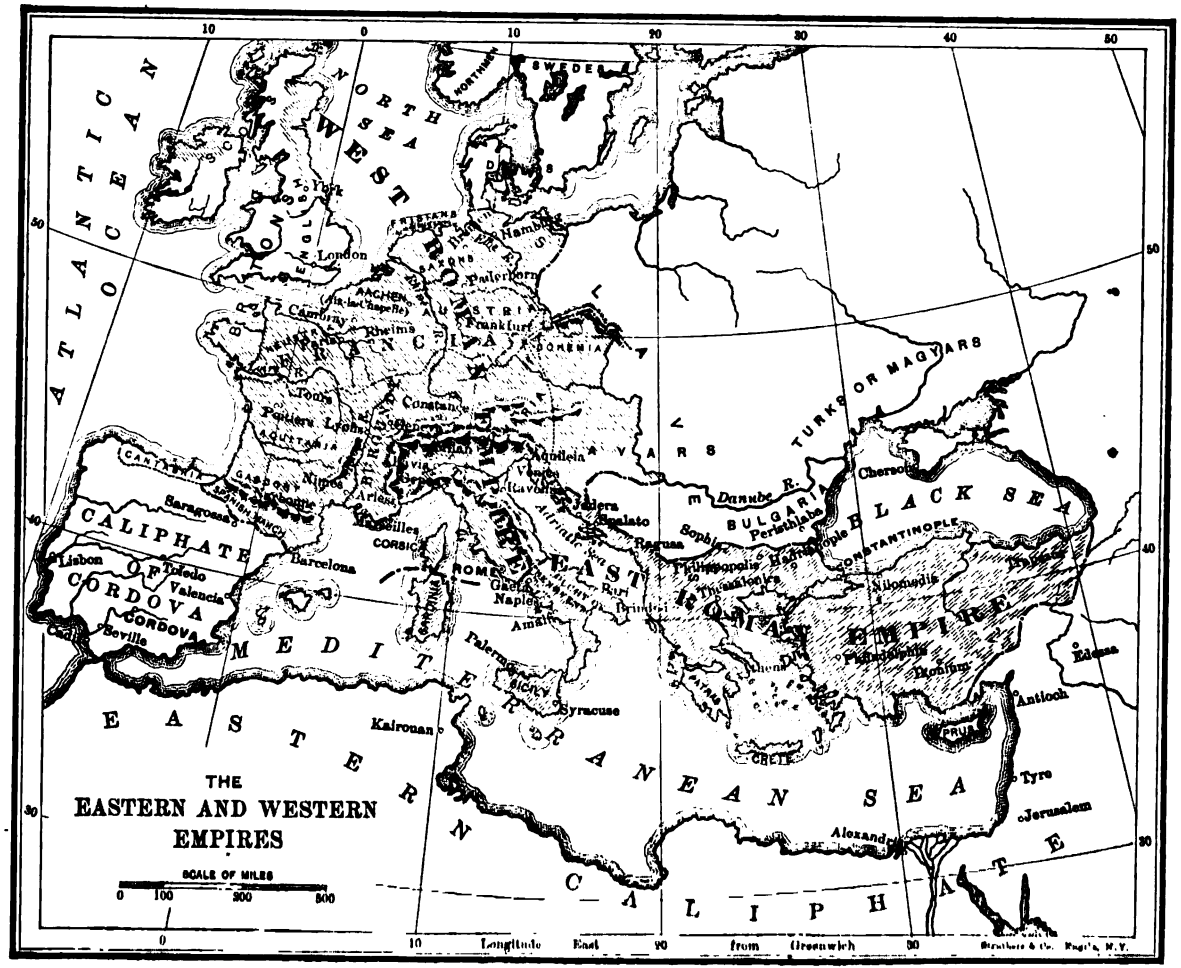
It is in vain that Alphonso combats Tasso's intention, and it is when the poet is taking leave of the Princess Leonora that the climax of the drama comes in the overwhelming burst of passion which makes him clasp her in his arms and cover her lips with kisses. The Duke and Antonio appear at this fatal moment, and the former pronounces the words which contain the hint of the awful tragedy of Tasso's life: "He raves! See he escape not."

It has been said already that for a period of more than seven years the Duke d'Este had the wretched Tasso confined in a mad-house, although there is now little doubt that beyond an extravagantly sensitive temperament which rendered his sufferings doubly acute, and an overweening pride which made him often unreasonable, the poet was in perfectly sound mind. The drama ends before this doleful culmination has been reached, and leaves Tasso bitterly reproaching himself for the madness of the impulse to which he has yielded, but claiming that such as he is, he has been made by providence, and that his acts are, therefore, largely beyond his control; a doctrine which would if really uttered, have gone far toward justifying Alphonso in having him shut up from the world.

The whole fabric of the poems of Tasso's time were interwoven with allusions to their patrons. Their heroes were chosen from the families they served, of which the descent was traced back to the gods, and often into the texture of the poem were woven events in the history of their patrons. All this phase of literary life, which is the more curious today for being so far removed from that of our own time, is imaged in the drama of Goethe. The life of Tasso was in its way a typical one, and it has been so used by the great German poet in the drama "Torquato Tasso."

MAP QUIZ.

1. According to the map, what composed the West Roman Empire, the Holy Roman Empire, the German Empire, as it was variously called?
2. Where did the boundary between the East and West Empires run?
3. How do these empires combined, compare with the Roman Empire as shown on the map in the January issue?
4. To which division of the Roman Empire did Sicily and Sardinia belong?
5. Who wrested the North of Africa from the Romans?
6. What was the boundary between the West Roman Empire and the caliphate of Cordova called?
7. Is this boundary identical with the present boundary between France and Spain?
8. What country did the Britons occupy?
9. Compare the position of the country then called Austria with that which now bears the name.
10. How does the position of Bavaria compare with what it now is?
11. To what country does the strip called Burgundy on this map now belong?
12. How is the name *Cantabria* preserved in modern Spain?
13. To what is the name *Cordova* now applied in Spain?
14. How is the name *Benevento* preserved in modern Italy?
15. By what people were the eastern boundaries of the East Roman Empire limited?
16. What enemies had the Empire north of the Danube?
17. What cities marked on this map in what is now France, still exist under the same names?
18. Are the cities marked on this map in what is now Italy still in existence?
19. What was Aix-la-Chapelle then called?
20. What is the modern name of Jadera on the Adriatic?



SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*March 2.*]

THE GOSPEL OF THE BODY.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me lest I should be exalted above measure.—2 CORINTHIANS xii. 7.

I THINK a good life of St. Paul would be the best possible exponent of Christian experience. I do not mean an external biography, for that we have; but a full transcript of his thoughts and feelings. If St. Paul had written confidential letters to a friend; if he had kept a sincere diary; if St. Luke had written down his conversation as they sat on deck in sea voyages or traveled up and down in Asia, what a priceless treasure would have fallen to the church,—what a revelation of the Christian faith every believer would have had! But we have this in a greater degree than we suppose. These epistles of his are not theological treatises but genuine letters from one man to other men, full of personal feeling and experience, and not impersonal generalizations of truth; they show how the man Paul took in the Gospel and how it worked in and through him. His personal experience is valuable because it was so natural. There was nothing between him and the source of his faith; he felt and thought in response to a close and full vision of Christ.

This experience of the thorn in the flesh is both interesting and valuable, or would be, if we could come at it. But it has been buried under such a mass of comment and conjecture that the simple lessons it contains are hard to reach. The main object seems to have been to discover what the exact nature of the thorn was. The strife is typical of much study of the Bible,—infinite scrutiny of the form without much thought of the end. Now it matters little what the thorn in the flesh was; but how it pierced the apostle, how he bore it, and how it affected him are the real questions. Still it may be well to refer to these various theories, if for nothing else than to get rid of them.

One is that it consisted in spiritual trials,—something that directly assailed his principles and faith. The view taken by the writers in the Romish Church is that he was beset by sensual temptations. This is the natural view of men who have turned their whole lives into a needless conflict with the passions. What is bitterest and hardest to be put away by them must have been the particular trial of the apostle; so it is easy to think. His own description of it forbids us to accept this explanation; for, having prayed that it might depart from him, he concludes to abide by it and bear it as best he may, getting from it some compensating spiritual return. But he would not have treated a sensual temptation in this way. Luther keenly and tenderly says of this view, "Ah, no, dear Paul, it was not that manner of temptation that troubled thee."

Another interpretation is that it was a temptation to unbelief. But as little would St. Paul have acquiesced in this. Doubt is indeed a thorn that pierces deep. To have a mind made to know God, and yet not be able to find Him, is well-nigh the keenest suffering a true man can feel. But it was not a temptation from which St. Paul suffered. He was pre-eminently and always a believer, a man of convictions. "I know whom I have believed." No; St. Paul did not feel the ranklings of this thorn.

Another explanation is that he suffered from remorse for his past life, and especially for his part in the death of Stephen. But St. Paul had too true a conception of the gospel to give way to such a feeling. Remorse is one of the black and fearful things the gospel undertakes to destroy. It belongs to that worldly kingdom which the kingdom of heaven displaces. It is indeed according to nature to keep alive remorse for evil deeds, and the finer the spirit the more bitterly will one regard one's offenses. But the gospel reverses this process; it is a revelation of a love that forgives; it blots out; it washes away; it destroys the past; and so ends the wild play of remorse. St. Paul well understood all this. He did not forget Stephen, and the memory kept him humble, but it did

not haunt him with remorse; it was no thorn piercing him in this way.

[*March 9.*]

Another interpretation is that it was some external trial. The greatest trial, undoubtedly, he ever encountered was the opposition of the Judaizing party in the churches; and it never departed from him. He endured their relentless opposition to the end, and he fought them to the last, foreseeing that if they should prevail the church would share in the fate of the nation. This party had all those characteristics that have so often been repeated in the history of the church: blind adhesion to the past; the mistake of supposing that what is old is therefore venerable, and what is new is therefore dangerous; insensibility to the fact that God is continually revealing Himself in new forms; exalting the letter above the spirit; dullness of spiritual vision; obstinacy mistaken for principle, and all penetrated with a hard, relentless spirit toward those who disagree with them. These things do not belong to one age, but ever hang on the skirts of God's advancing Church, a part of it in appearance, but in reality the antichrist. This party denied that St. Paul was an apostle, and that he had any right to speak for the church; it thwarted his influence, it slandered his character, it misconstrued his motives and conduct, and all in the interest of what is called religion. This party insisted on retaining the Jewish rites; St. Paul determined to cut free from them, and to get the faith out of a provincial form into such shape that any Greek or Roman could take it at once into his reason and conscience without the entanglements of purely national customs. It was a life-long battle, in which the apostle won, or won at least the ends of victory, but it was a bitter conflict. It is to St. Paul that we are indebted for a gospel and a church universal in character, without local or temporal features,—a religion of the spirit and of freedom. But this conflict was not the thorn in his flesh; this was something more personal, something apart from his general work.

It is thought by some that the thorn in the flesh was the physical persecutions he endured. But St. Paul elsewhere treats these experiences in a different way; they unite him to Christ; they are taken joyfully, and endured bravely,—a part of his lot as a soldier of Jesus.

We come nearer the probable truth in the suggestion that it was some physical ailment or infirmity. If the force of words is to be regarded, it is the flesh, the body, that suffers. There is something pathetic, and at the same time almost humorous, in the way in which suffering commentators have laid their ailments on the apostle. They have attributed to him diseases ranging from epilepsy to weakness of the eyes. Others insist on some personal defect, and their guesses have ranged from an insignificant personal appearance to a habit of stammering. The commentator finds some phrase in an epistle that bears him out, and so transfers to the apostle his own infirmity. Amusing, but more pathetic! What better can we do with some hindering infirmity or humiliating weakness than to bring it into such company,—drawn on in the simple delusion by the thought that if we share in the weakness of the great apostle, we may also share in his strength. It takes something from pain to know that a great man has borne it; something from shame to know that one better than ourselves has felt it.

It is, however, now quite generally understood that by the thorn in the flesh St. Paul meant some nervous ailment, fitful or constant, that detracted from his personal appearance and influence, and shut him off from the fields where he most desired to act. Thus it was both a humiliation and a grief to him. Further than this we ought not to go in our investigation, for the simple reason that St. Paul saw fit to take us no further into the privacy of his personal history. He was a man of too much refinement to speak of his disease in a close way, and it is not delicate in us to press our inquiries in that direction. It is a mean and vulgar characteristic of an age which deems itself refined that it leaves no privacy about any life. St. Paul did not see fit to tell us from what disease he suffered, and so we will not attempt to fix it, even if we have the data. It was enough for his purpose, it is enough for ours, that we know he suffered from some incurable physical ailment, which was of such a nature in its effect and persistence that it became to him a source of spiritual strength.

[*March 16.*]

If the real significance of the thorn in the flesh were put in a general way, it would be: physical evil a condition of spiritual strength.

Such a thought at once stirs up question and denial. It seems to be contrary to the thought of the day; it looks off toward old-time asceticism, and to an ungenerous view of human life.

I put it in a general way rather than as a definite assertion, for as an assertion it needs to be largely qualified. It is a hazardous thing to claim that physical evil is of any true value to us. Can evil teach or bring us any good? Is there any thing to be done with evil except to get rid of it? Is not a sound body the condition of a sane mind and also of a sane spirit? Are not body and spirit so related that if one is distempered the other is also? Affirmative answers to these questions may justly be expected. The matter becomes more puzzling when we remember that Christianity has for one of its ends the destruction of physical evil. It distinctly prophesies that there shall be no more pain. One of the most illuminated aspects in which Christ stood before men was as healing their diseases. If evil is a factor of good, if physical infirmity helps the moral nature, why does Christ set Himself up as its destroyer?

Puzzling questions, I grant, which I cannot now stop to discuss as problems, but will speak of only in a practical light. Despite all that may be said with such force and justness on the other side, as a matter of fact we know that we get a great deal of good out of our evil. Suffering is a thing to be put out of the world as fast as knowledge and humanity can do it. There is not a diviner work man can do than to lessen pain, if he does it by destroying the cause; and yet pain teaches lessons of supreme value. One of the largest factors in any wise man's education is the mistake and misfortune and suffering of one kind and another that he has undergone.

Following the strict line of our subject, I speak now of the moral effect of bodily infirmity.

It cuts up our conceit and pride. Their central principle is self-strength,—a strength without relations; the man fails to see that his excellence is a derived thing, that it comes to him from without. And this is what makes it evil and fit to be named selfish, for self is its central principle.

Now, nothing strikes such a blow at self as an experience of physical infirmity or suffering. Pain is a great humbler; weakness a still greater. When one is groaning from physical suffering, one does not indulge in self-gratulation. When a man cannot walk, he ceases to be proud. The pain and weakness reach far beyond the body, and strike at the mind and spirit. There is no logical reason why, when I suffer, I should be humble, but I am,—no reason, unless, indeed, this body was made to play upon the soul and teach it lessons.

Bodily infirmity teaches a man to go carefully in this world of mischance. Nothing is truer than that we know not what a day may bring forth. The main feature of human life is its uncertainty. But man tends to make himself at home here; to live as though he were to stay here forever. There is indeed a great deal to make one feel safe and sure in this world. The heavens do not change and the earth abides forever. There is a tremendous assertion of life in our hearts that does not readily give way to a sense of mortality. It is not easy for any of us to realize that here "we have no abiding city," and that we must "soon fly away"; we can be made to feel it only through the body. It is by the body that we are linked to this sure order of nature and the world, and it must be by the body that we are taught we do not belong to nature and the world. Providence at times weakens and almost breaks the links of this chain to show that it will not forever hold us. We are not citizens here, but sojourners. We "tarry but a night." The places that now know us will soon know us no more.

[*March 23.*]

Physical infirmity reveals to a man the fact that he himself is not a source of power, and the more general truth that the power of the world is outside of him; in other words, it teaches him that he is a dependent being.

Man undoubtedly has power, and the consciousness of it leads him to assert and maintain his place as the head of creation. There is not an animal but man is consciously its master; there is not a force that he is not bringing under his control. We speak of subduing nature. There is an instinctive feeling that we should have the mastery of the earth. Man is all the while striving in ways that express his power. There is an end of utility which is an excuse, but the real motive, the passion of his labors, is to express his mastery. The human mind brooks no challenge that implies weakness, and it is the glory of man that he does not admit an impossibility.

If he cannot yet find a way, he conquers in his dreams. Thus he is insensibly led to pride himself on his power. What is so glorious to him as an intellectual being becomes a temptation to him morally. For, whether we understand it or not, when a man gets to feel that he is of himself a power, that he can do for the most part whatever he undertakes, he suffers injury in the region of the spirit. This sense of power generates a feeling of independence that closes the avenues of sympathy and mutual dependence which connect him with his fellows, and he becomes selfish, and proud, and hard. The temptation of wealth lies in the sense of power it begets. There is nothing grander than this sense of power, but it carries with it a corresponding moral danger, and so it is a thing to be kept in check. Now the logical way of restraining this tendency, the absolute method, is by knowledge, thought. But man has not yet come to that point; the strong man is not yet wise enough to think himself into a true humility. The time may come when he will not need an outside discipline to correct his faults, but that day has not yet dawned. Nothing so well restrains the undue action of our nature in this direction as bodily infirmity. It has an empirical look; it seems like making a bad thing serve a good end. But for all that it is true.

There is nothing that so surely and thoroughly undoes character as the belief that there is no power and intelligence above us, that we head the column of existence. Hence the most violent and arbitrary checks are put in the way of such thinking; badges of weakness are wrought into our very body. We cannot forego a moment's breath of air; gravitation breaks our bones by a little fall; a misdirected atom clogs the life-current; a slight rise of the temperature of the body and great Cæsar "cries like a sick girl." We gird the earth with our railways and telegraphs, but all the while an impalpable gas is eating away our life. When we realize this, we change our tone of exulting strength for one of humble dependence which we feel to be truer and really higher.

[*March 30.*]

An experience of physical infirmity gives one a certain wholesome contempt of material things.

As I say this, I hasten to qualify and explain it. Nothing that God has made is to be despised; least of all this body that now holds us. It has in it all the wonder and glory of creation, and is an epitome of all previous creations. Such a thing as this is not to be despised nor treated otherwise than as sacred. We have hardly any more imperative work than to secure for the body its highest possible vigor and health. How to feed and clothe and house it; how to use it; how to keep it safe from weakening and poisonous gases; how to secure that rhythmic action of its functions that turns physical existence into music,—this is the immediate question before civilization, the discussion of which will drive out much of the vice of society and revolutionize its systems of education. The gospel of the body is yet to be heard and heeded.

But this gospel will go no further than to require such care and treatment of the body that it shall best serve the uses of the mind. It is worthy of the greatest care, but only that it may be the most supple and ready servant of our real self. It is, as St. Paul says, something to be kept under. It is all the while crowding to the head and front; it seeks to be master, and when it gets the mastery it is that fearful thing which turns on the mind and enslaves it, turns on the spirit and smothers it, and finally destroys itself, for so at last it works round. It is well, therefore, to have for it a certain wholesome contempt; to keep it down and within its lowly place; to know just how much is due to it, due to its appetites and passions. A very noble thing is the body, but also a very poor and weak thing. There are great advantages in not being allowed to feel at home in the body. An animal life antagonizes a moral life. When we are at home in the body, we are absent from the Lord. Flesh and spirit play into and help each other, but they also contend against each other, and the conflict is wholesome. It is a great impediment to suffer weakness; it is a hard thing to halt in life's labor and lie down on a bed of sickness. But the worth of the experience is plain, it is a simple logic: the body is not always to hold us, and it is well to be reminded of it, to keep destiny in mind. There is a strong tendency to make the body itself the chief end of existence. Ignorance is always doing this, and the worldly are always saying, What shall we eat, and what shall we drink? The rich are prone to indulge in a luxury that ends in a pampering of the body. These tendencies are

constantly at work; they form in their reaction the basis of asceticism, which is but a false way of realizing a great truth. But today we have other influences tending to unduly exalt the body, such as the revival of Greek art, and the teaching of science in regard to the relation of the body to civilization. Art, in nearly all its schools, plays about the human figure; a certain school of literature has no higher inspiration; science, with intense but narrow vision, wisely, but not with profound discrimination, directs us to the physical basis of society,—all forgetful that man does not live by bread alone. For hunger may feed him; blindness may give him light; pain may bring peace; the weakness of the body may be the strength of the spirit.

However it be with all this fine regard paid to the body by art and science and philosophy, a docile experience of life teaches us that it is good to bear burdens on our spirits, and to be pierced with thorns in our bodies. For all this finite order and encasement is a minister to the life which is eternal.—*From "The Appeal to Life," by Theodore T. Munger.**

*(1830——.) A Congregational minister of New Haven, Conn. The author of several volumes of religious writings.

TRAITS OF HUMAN NATURE.

BY THE REV. J. M. BUCKLEY, LL. D.

V.—SELF-MOLDING.

IT is the function of analysis as applied to forms of matter to ascertain the elements of which they are composed, and the proportions in which they are combined; and in all the coarser organisms this can be done with absolute or approximate accuracy. But that which is simple becomes complex and difficult when the principle of vegetable life is introduced, and mysteries still baffle the acutest penetration. Animal life is full of mystery. "The infinitely little" is as incomprehensible as "the infinitely great."

Man is the highest form of animal life, and possesses an intellectual power of assimilation and rejection which acts not only automatically, as in the physical organism, but by the principle of voluntary selection, which has its center in that mystery of mysteries, personality.

In these articles thus far, we have had to do chiefly with nature, material environment, society, school, and civil law. There remains the element in man by which he intentionally molds himself, and the means whereby he does it. So potential is this prerogative of man, that against a host of adverse circumstances, and much personal opposition, he may rise to a sublime height of mental and moral achievement, which distinguishes him from all his kindred and cotemporaries. Or he may transform himself into a monster of iniquity, and scourge of his race, defying the influences of heredity, and resisting successfully persuasion and force.

INHIBITIVE POWER OF THE WILL.

In exhibiting the methods by which such results are obtained, I shall begin with the inhibitive power of the will, expressed in the words voluntary self-restraint. The appetites are unreasoning; more so in man than in the lower animals, which seem to be directed by instinct in the choice and quantity of their food, and by seasons in the gratification of their passions. Yet, as they live without intellectual or moral restraint, except as they are brought into contact with man and made subservient to him, they are by no means as well protected by nature as some have represented. In man the natural appetites are stimulated by ideas. The elaborate menu of a royal entertainment produces an artificial hunger; and the history, names, colors, and social relations of wines, an artificial and insatiable thirst. Nature rebels, and the youth is taught by the consequences the folly of eating for gluttony and not for health. He restrains himself by an effort of the will, adopts a plan; and though not entirely conforming to it, is held in check by it. If he does not do this, mental and physical decay speedily follow.

It is in the appetites of the body that the demand for self-restraint first makes itself felt; and with the first resolution to eat less, or to reject what is found to be unwholesome, self-molding begins. The passions of childhood are transient, though violent. The cries and blows are comparatively harmless, and often receive undue indulgence; but in such

instances there comes a time when the youth perceives that the results of ebullitions of passion are more dangerous to him than to others, and he resolves that he will maintain his self-control. After various failures and much introspection he discovers what is necessary, is resolutely silent or turns away, and, except in extreme cases, after having been at first so excitable that a slight, or a mere glance at random, would throw him into a tempest, can remain calm or conceal his emotions under great provocation.

Many are so diffident that the least unusual occurrence in company embarrasses them. Their cheeks crimson, they become painfully self-conscious, and there is forced upon them the necessity of passing their lives in solitude, ever shrinking from responsibility, or of overcoming these feelings. Those of really strong character determine upon the latter. They restrain these physical tendencies, drive the blood back, and firmly hold a dignified and self-contained attitude.

This work goes on constantly. The scholar in school, the clerk in the store, the student entering upon his profession, the maiden making her début in society, are all molding themselves by voluntary self-restraint. By nature the mind wanders. Professor Ribot in his "Psychology of Attention" (a work recently translated into English and published in a cheap form, worthy the reading of all students of human nature), makes clear the fact that attention is spontaneous and transient, and that the first step to voluntary attention is the use of the inhibitive power of the mind, other things being shut out, and the attention directed to the object demanding consideration. Children and uneducated persons find it impossible to fix their minds; protracted discipline alone can give the power.

IMITATION.

The attitude and motions of the body, and the use of the human voice, are the products in a large degree of self-molding. Some attitudes, movements, words, tones, would be learned by spontaneous imitation; but the power to speak, sing, drill, perform the countless acts which make a trade or profession, is attained only by intentional conformity to rule or model. In society man naturally imitates his fellows; but independent of these general customs which give a unanimity to the aspect of society, each person sees something which falls in with his tastes, and is adapted to promote his interests. He determines to possess himself of the accomplishment, which he does by voluntary attention and deliberate imitation. Taught by his failures he eliminates their causes, and stimulated by his successes he redoubles his energy and equals his master; then a new principle called *emulation* comes into play, and he determines to surpass him.

It is thus that progress is made, first in the soul of the man, and then in the outer world. Restraint and imitation are the first and the second steps in this upward,—or in some instances downward progress. For there are those who imitate vices, not virtues; defects, not excellencies; who seek to make themselves strong for evil and harm, and not for good and helpfulness.

REFLECTION.

Closely allied to restraint and imitation, operating with them and developing after a time into an independent action, is reflection, the direction of the mind to a subject; the consideration of its bearings upon life, character, interest, pleasure, or pain. This is both a fruit and a seed of discipline. It becomes a habit of the mind, its reflex influence being as valuable as the results of its operation. The person who has taught himself to deliberate is a very different character from what he was before he acquired the art. He looks at every thing from different points of view. Caution, comparison, consistency, coherence, are all involved in the process. "Upstart passion," fatal to reflection, is held in check, reason is no longer obscured, and though mere reflection cannot exterminate or even always chain passion, it is always stationing sentries along dangerous frontiers, and ever ready to wake the mind from a dangerous dream. Intentional conformity to an ideal is thus made possible.

No one who reads these words has ever seen a perfect character, nor gazed upon absolutely faultless conduct. For all human beings are in process of cultivation, and before the work can be completed the relaxing influence of old age disintegrates the mental and sometimes the moral fibers of the being; or premature death removes the pupil beyond the observation of his fellow-students. But every human being can form an ideal of a perfect man, and by that standard we judge one

another. The employer has an ideal clerk ever before him. He does not pause to consider that when himself a clerk he fell far below the ideal; but approves or disapproves those who serve him according to their harmony or discord with his mental concept. So the critic judges, and so the master, the works of his pupils, and, if a master, his own.

To hold such an ideal before the mind's eye and endeavor to conform to it, require the exercise of every faculty of the human mind: imagination, which paints it vividly; memory which retains the figure; perception, which discerns the lineaments; reason, which marks out a line of conduct adapted to conform the character to the ravishing portrait, and thus make every existing quality and attainment seem below the grade required by self-respect. Grand is the spectacle of a young man or woman intent upon an invisible model, invisible only to the outer world, but more distinct within than the sun shining in the heavens, and resolved to attain it. Silence the cynic who hisses out between his teeth, "It is a delusion!" The benign provision of nature is that the ideal shall expand and beautify according to the increasing elevation of the view-point above the low horizon which bounds the prosy lives of those who act only as they are acted upon; whose ends are selfish and whose faces are ever in the dust.

BOOKS AND SOCIETY.

It is in working toward such a permanent model that the choice of books and of society is so important, in fact indispensable. He who selects a book with an understanding of its contents, puts the stamp upon his soul before he has read a single line. Thus a young man was heard to say to another concerning a book which I will not name, "There is more funny wickedness in it than in any other book you ever saw." Said his friend, "I will have a copy before to-morrow." The very thought had harmed him and prepared him to read with avidity, and assimilate the contents of the evil book, which with such a mental preparation wove about his spirit nets and bands, making impossible any deed of noble daring or virtuous resolution. He who selects a book of wisdom, virtue, or inspiration, in view of its contents, strengthens each quality in his soul; and as he opens its pages, the receptive faculties adjust themselves to the inflow of impulse, truth, and light, and his being enlarges. Intent upon self-molding, every faculty is made acute, and the evil book or evil man discerned, is shunned and thus the very desire of improvement is a rampart against vice.

Society continually obtrudes misleading concrete forms, and that in every sphere. The young orator beholds a mountebank, and is deceived by the applause of the groundlings; a musician listens to a performer who has been advertised into an ephemeral popularity; the candidate for the ministry sees a house filled with a gaping crowd who laugh at the slang or weep at the bathos of a performance destitute of logic, reverence, or spirituality, and thinks within himself, "This is the road to success"; and the pure example of one whose genuine simplicity, unsullied reputation, and just counsel had furnished the germs of his "great ideal" is obscured. The sycophant deceives him who aspires to be a gentleman; the scornful, flippant, ostentatious, affected social star perverts the mind of the ingenuous maiden who, too, would shine. The successful gambler deludes the aspiring young merchant and causes him to turn aside from legitimate and honorable paths to doubtful methods of gain. Therefore, he who is intent upon molding himself into the best character, must be superior to society, and use books and men as a means to an end, which in the sincerity of his spirit he has adopted as worthy of a noble ambition.

SUPERNATURAL HELP.

In these papers I have made no direct reference to religion. Its influence is both general and special. Christian civilization is the great fact of the nineteenth century in the first powers of the globe. Like the individual Christian it is imperfect; but its fundamental principle is all inclusive and essential right. In its special influence upon man it implies an alliance between him and his Creator, and explains to his intellect the importance of receiving the divine transforming power, and is so perfectly in harmony with the nature of man that all its methods are similar to those required by success in the ordinary struggle of life. It sets before the mind a perfect ideal of moral character; demands the subjection of passion to reason; of appetite to will; of all the faculties to conscience and the word and spirit of God.

It describes the only character which God can approve; presents it in the person of

Christ, and inspires the heart with high ambitions to conform to it, strengthening it against every impeding inward impulse, or unfavorable outward influence. The philosophy of religious self-molding by restraint is in these words, "For this cause keep I my body under subjection"; by imitation, "Christ, our example"; by reflection, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; and if there be any virtue, and if there be any praise, think on these things"; by the contemplation of an ideal, "But we all, as with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord."

It is this highest form of self-molding with its consummation, which gives dignity to life. All other efforts are bounded by this.

This opens the gate of endless progress, and justifies the noble sentiment of Daniel Webster: "If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we instill them with principles, with the just fear of God and of our fellowmen we engrave on those tablets something which will brighten to all eternity."

Devotion to it makes men in this life not like "dumb, driven cattle" but heroes in the strife; and in victory or defeat they are alike conquerors. All the honor that the Infinite can bestow upon the finite awaits them; for "He who hath wrought them for the selfsame thing [and together with whom they have been laborers] is God."

THE NATIONALIZATION OF INDUSTRY IN EUROPE.

BY FRANKLIN H. GIDDINGS, A. M.
Of Bryn Mawr College.

WHEN an American asks what European nations are doing in the governmental management of industry, his inquiry is suggested partly by a belief that European governments have assumed industrial functions on a large scale, and partly by a vague impression that the policy has been entered on deliberately, as an expedient restriction of individualism. A brief survey of the actual situation will modify these impressions. Compared with American states and cities the general governments and municipalities of Europe carry on industrial activities of great importance, but, when compared with the industry carried on under those same governments by private enterprise, the aggregate is very small indeed. Still smaller is the amount of industry withdrawn from individual control for reasons of social expediency.

Many industries belong to European states not by deliberate acquisition but by historical inheritance. Many others have been acquired merely for revenue, the tobacco industry of France being a familiar example. Prussia obtains from public domains, forests, railroad, and state monopolies, no less than 44 per cent of her entire revenue. Russia derives from similar sources 14.2 per cent; Austria 7.5 per cent; France 5.5 per cent; and Italy 2.6 per cent.

Historical conditions have been favorable to the nationalization of industry in Europe to an extent that Americans can hardly realize. The Roman dominion carried with it a state régime in industry that closely approached absoluteism. In the fourth century "the state had become every thing, the individual nothing." From end to end of the empire were scattered state workshops for the manufacture of arms, and of linen, woolen, and silken cloths. A procurator managed each and rendered account to his political superior. Raw material was dealt out by the authorities to whom the finished products were returned. Every workman had his stint, and any failure or negligence brought severe punishment. The dyer that burned or stained his piece of cloth paid the forfeit of his head. The great natural resources were state monopolies. Such were most of the mines, quarries, and salt pits, and the imperial purple dye, obtained from the companies of shell fishers.* Industries not di-

* The purple dye of the Greeks and Romans, known as the Tyrian purple, was obtained from the *Murex*, a genus

rectly managed by the imperial administration were subject to a despotic regulation and a crushing taxation.

It is true that this system broke down under its own weight. Men forsook their farms and their trades in spite of the most barbarous penalties. The "deserted farm," which has become so disquieting a symptom of agricultural decline throughout the Eastern States of our own country, was a familiar sight, fifteen hundred years ago, from the Mediterranean to the English Channel. Nevertheless, the tradition of state industry remained long after the barbarian invasions had overthrown Rome's political supremacy forever. Like the Roman law it had an independent vitality of its own. Men had become used to it. Their habits of thought had taken such a form that it was easier to them to explain the general impoverishment under the Theodosian reign by imperial exactions and administrative abuses than by any inherent badness in the system of state industry. Consequently, as the modern European governments arose on the ruins of the older civilization, it was as natural that they should assume important industrial functions as that their law should be based on the Justinian code.*

This tradition has co-operated with another historical cause, not peculiar to Europe. Every sovereign state acquires, from time to time, large properties in real estate; sometimes by purchase or annexation, sometimes by successful war. The American way of dealing with such property is to make it over as rapidly as possible to private owners. In this way we have disposed of the largest and richest areas of public land that any nation ever possessed. The European way has been usually to hold such property as domains of the state, sometimes cultivating it under governmental management, sometimes leasing it to private occupiers, but in either case making it a permanent source of revenue. Thus Prussia, according to Leroy Beaulieu (bo-le-uh), derives over $7,000,000 annually from public estates under cultivation. No other European government, however, obtains anything like so large a sum from this source.

The most interesting, as well as the most important branch of state industry having its origin in these conditions, but maintained now quite as much by considerations of general expediency, is forestry. With few exceptions the great European states have long recognized the imperative necessity of preserving large areas of forest as indispensable factors in the economic resources of a country. The impoverishment of Spain, which might be one of the richest lands in christendom, and the transformation of western Jutland* in Denmark from a noble forest into a naked desert, are standing warnings against forest spoliation. Most European states, therefore, carry forestry administration so far as to control planting and cutting on private estates as well as on the public domain. The admirable result is that, notwithstanding their dense populations, Austria-Hungary has one-third of its productive area in woodland, the German states one-fifth to one-third, Belgium almost one-fifth, and even France, which suffered severely from forest destruction during the first half of this century, has now no less than 22,000,000 acres in mature or growing wood.

It is not at all probable that European forestry could have become what it is to-day had not the governments themselves been the great forest owners. This is the significance of the historical factors above referred to. The problem of saving our own rapidly disappearing forests would be a very different one from what it is, had our national and state governments retained possession of the more important wooded areas.

Systematic forestry began in France in 1669, when a definite plan of management of

of gasteropod mollusks found in the Mediterranean Sea. These creatures are remarkable for a long slender beak. Their shells are ornamented with several rows of longitudinal ridges from which come rows of long, pointed spines. A purple secretion is found in the animals, from which the dye was made. It is said that heaps of their broken shells are still to be seen on the shore of Phœnicia, left there by the ancients who had crushed them to obtain the material for the dye.

*This code of Roman laws stands as the great monument of the reign of Justinian. (See "Outline History of Rome," p. 233.) It was a great compilation containing extracts from the writings of all distinguished jurists. For this great work he appointed a committee of ten lawyers with Tribonian at the head, who gave three years of unremitting toil to the undertaking. When the work was completed, Justinian forbade all reference to any other book in legal discussions and also the writing of any commentaries on this new work. If any question arose which could not be settled by this code, he himself decided the matter, and his decisions were incorporated in the code.

D-Mar.

*In the eleventh century this peninsula was covered with valuable timber which was rapidly cut away for the money it would bring, and now it is largely a dreary waste.

state forests was adopted. At present nearly or quite one-half of the total forest area of France is owned by the general government or by the communes. Prussia and Hanover have 6,200,000 acres of state, communal, and ecclesiastical forests, all managed by the state. Austria-Hungary has 2,330,000 acres of state forest; Italy nearly 4,000,000; and Belgium nearly 375,000 acres of state and communal forest under state management. The administration of these great properties is a division of the revenue service and they are made to yield a net revenue to the public treasury in addition to the incalculable benefit that accrues to agricultural and other private industry from forest preservation. The Prussian income from state forests runs up from $10,000,000 to $11,000,000 a year, about one-half of which is net. The expenses under Austrian administration are nearly one-third of the gross receipts. France expends $2,500,000 to $3,200,000 on her forests, and gets from them a gross income of $7,000,000 to $8,000,000.

In all of the European states that pay attention to this matter, and especially in those just named, a school or group of schools is the central feature of the whole system. The course combines thorough scientific instruction with drill in practical details. Candidates for responsible positions in the forestry service must have passed successfully the full courses of these schools. It is this feature that makes European forestry at once scientific and financially successful. The number of men employed in the forestry service differs considerably, in proportion to the forest area, in different countries. The largest staff is that of Prussia, numbering over 4,000, one-fourth of whom are scientifically educated men.

If historical conditions and considerations of revenue have done so much to make forestry a governmental function that it is doubtful whether, without them, a scientific state forestry, really vigorous and efficient, could have been established at all, they have played a part yet more important in the development of national manufactures. A deliberate policy consciously aiming at the nationalization of industry for economic or social reasons, of course, would seek to bring the important manufactures of a nation under governmental management. Only one considerable attempt in this direction has been made in modern Europe, and no attempt has succeeded. The national manufactures at present existing are maintained either for revenue or for educational purposes.

It was in 1848, immediately after the revolutionary uprising in France, that a systematic plan to substitute public for private manufactories and workshops was adopted by the French government. The so-called *ateliers nationaux*—government workshops—were organized in great numbers and on a vast scale. Half a century before, when the beginning of public troubles in 1790 had closed great numbers of private establishments, public *ateliers* had been opened in the environs of Paris, to afford work and wages to the unemployed. There was nothing essentially new, therefore, in the plan of 1848, except that Louis Blanc* had elaborated it as a scheme for making the state ultimately the sole undertaker of industry and employer of labor. Could his dreams have been fulfilled, their realization would have been a long stride toward industrial nationalism, as we now understand the term. Socialistic writers claim that the experiment was not tried in good faith, and that the government's only solicitude was to destroy Louis Blanc's influence with the working classes. However that may have been, the results were disastrous. The *ateliers nationaux* became a refuge for the worthless, and private industry was so far disorganized that a score of worthy men were forced into idleness for every one employed by the state.

If this experiment was not fairly tried, no attempt to benefit the wages class by nationalizing industry has been. In the management of the mines, quarries, salt works, tobacco industries, pottery, and tapestry works, which belong to various European states, considerations of wealth distribution have no place whatever. These properties figure in the budget, not in social reform.

Next to forestry the tobacco monopoly of France has been since 1811 perhaps the chief productive industry under state management in Europe. The government authorizes the cultivation of tobacco in certain designated departments, buys the crop, works it up in national manufactories, and sells the products. There are fifteen departments in which tobacco growing is permitted. The number of hectares† that may be planted is fixed annually by the minister of finance and appor-

* (1813–1882.) A celebrated French journalist, politician, and historian.

† A French measure of area equivalent to 2.471 acres.

tioned among the *arrondissements** by the prefects. The minister of finance fixes also the price that will be paid for the different qualities of leaf. The planters, on their part, must render a strict account of their entire crop, and failing to deliver as much as the government estimates call for, they must pay over the value of the deficit unless they can prove before a tribunal of experts that accident or unfavorable weather has cut down the crop. Under certain strict regulations and subject to government control in every particular, tobacco may be raised for export as well as for the state manufactories.

There are fifteen *manufactures de tabac.* Each establishment is managed by a council, consisting of a president, a director in general charge of the works and service, an engineer in charge of the technical part of the service, and a sub-engineer. All the functionaries of these factories are under bonds, ranging from 3,000 to 12,000 francs. The products include nearly forty varieties of cigars, cigarettes, smoking tobacco, chewing tobacco, and snuff. Sales are made through government *entrepôts*† and *bureaux de debit.*‡

Italy, Spain, and Austria are the other European countries in which the manufacture of tobacco is a state monopoly.

Two other interesting manufactures are state monopolies in France. These are the manufacture of porcelain at Sèvres (sāvr) and of tapestry at Gob'e-lin and Beauvais (bo-vā). Under the monarchy these industries were properties of the crown. In 1870 they were made over to the direction of the ministry of agriculture and commerce, and the next year they were transferred to the ministry of public instruction and fine arts.

The manufacture of Sèvres porcelain was begun in 1740 by a society in which the king took a leading part and it was not until 1759 that it became an attribute of the crown. As now carried on the work is under the supervision of a council of four members who examine and estimate all products of the workshop from an artistic point of view. This council consists of a general administrator, a director of fine art, a curator of the museum, and a treasurer. The working force includes superintendents, artists, sculptors, decorators, and unskilled workmen. Permanent employees are pensioned in old age. All products are at the disposal of the ministry. Those not reserved for public buildings, schools, museums, etc., are put on sale as a source of revenue. Special orders for private buyers can be executed only under explicit ministerial permission.

The manufacture of the famous Gobelin tapestries was established by a royal edict in 1667. The products are devoted, under ministerial decrees, to the decoration of public buildings. The *personnel* of the industry consists of a general administrator, a director of colors, a professor of design, an accountant, superintendents, artist-weavers, and less skilled laborers. The permanent staff, as at Sèvres, are entitled to retiring pensions. The works at Beauvais, where tapestries for panelings and furniture coverings are made, are similarly organized. At both places are schools of design to which pupils are admitted gratuitously.

France has attempted to make the manufacture of matches a state monopoly but with very poor success. From all her industrial monopolies together she obtains a net revenue of $80,000,000 a year. Prussia, from similar sources, including mines and salt works, obtains annually $22,000,000 to $23,000,000. The maufacture of salt is an important state industry also in Austria and Italy. The famous Dresden china is a state monopoly in Saxony, yielding to the public treasury a yearly income of $85,000 to $90,000.

If we turn now to the great business enterprises that European governments have deliberately withdrawn from private management, not for fiscal reasons merely, but in a belief that state management would better secure the economic interests of the public at large, we find that, with few exceptions, they are concerned with transportation and communication, rather than with the production of goods. Notwithstanding some changes in the other direction, railroads are rapidly becoming state property on the European continent. This is the more significant when we remember that historical influences have not favored state ownership of railroads, as of forests and domains. The pioneer railroads in France, Germany, and elsewhere, were private ventures. To build a railroad was a different thing from retaining an estate of known value. It involved a great expenditure of

* "The territory of France since the Revolution has been divided into *departments*, those into *ar-ron-dissements* (mong), those into *cantons*, and the latter into *communes*."

† (Ong-tre-po.) Warehouses; free ports.

‡ (Bu-ro deh dā bee.) Markets.

capital in ventures more or less experimental, and governments hesitated.

A plan worked out in France, found general favor. The government subsidized* and controlled, but did not own. It did, however, make the proviso that after a term of years, usually 99, the roads should revert to the state, and it reserved the right to buy them at an earlier date on terms favorable to stockholders. This plan has been until recently the basis of French railroading. Belgium tried the experiment of dividing the railroad business between private and state lines, with free competition. The early policy of Germany was a combination of the French system with an attempt to let all parties use the railroads like common roads or canals, on payment of toll.

All these plans have been giving way since 1870 to the state management. The Belgian plan of free competition between state and private roads gave excellent results for a time. The service was good and the rates very low. But the government found that to carry out this policy consistently was to lose money. It must buy or sell. It began buying in 1870 and now owns more than three-quarters of the mileage of the country. Prussia, also, began buying in 1870 but made so little progress that in 1878 the state owned only 3,000 of the 9,000 miles in the country. From 1879 the transition to state ownership went on rapidly, and by 1885 was virtually completed, the government then owning 13,000 miles, operated by 80,000 employees, as regularly appointed members of the civil service. Only 1,000 miles remained under private management.

Austria, on account of the low state of her finances, has not been able to follow any consistent policy. She has bought and sold according to changing necessities. Most of her railroads are still in private hands, but the drift of events at present may be said to be toward state ownership.

Italy was on the point of bringing all the important railroad lines of the country under state ownership in 1875 when a change of ministry initiated a complete change of policy. A commission was appointed to study the whole question of the comparative advantages of state and private ownership. Its elaborate report was against state ownership. In 1885 a contract was made with two companies to operate the roads for sixty years and divide profits with the state. The contract may be terminated by either party at the expiration of twenty or forty years.

In France all the influences are making for state ownership. The government is already buying old lines and constructing new ones, and unless public opinion undergoes a great change within the next few years the expiring charters will not be renewed. The state will become the owner and operator of a complete net-work of lines, radiating from Paris to every quarter of the republic.

The general results of state management of railroads in Europe may be described in a word. Service is more equal and uniform than under private management in the United States. In quality it is generally admitted to be inferior, but it is too early to say that it must continue to be below the best or most enterprising that we are familiar with. Prussia seems to be working out the problem of securing a good and uniform service at low prices, while yet making the roads pay a revenue to the state.

All European governments, including England, whose railroads are as yet private properties, have taken possession of the telegraph, and England has admirably developed that part of the postal service which is known as the parcels post. It was not until 1870 that England took possession of her telegraph lines, at a cost of £10,880,571. This was a heavy outlay and great expenses were incurred for improvements and extensions of the service. But in ten years the business so increased, owing to the greater facilities offered to the public, that the income covered all expenses, including interest on the purchase outlay. Much the same thing may be said of European telegraph as of European railway service. It is not as good or as cheap as our American service for long messages or for long distances. It does not do as well by the rich patron with a large business, but it is both better and cheaper for the average man who wishes to send short messages short distances.

Perhaps no one government enterprise in all Europe is a greater success from the point of view of public convenience than the English parcels post. Taking a package of one pound weight for three pence, or of seven pounds weight for one shilling, at any post-office, and delivering it wherever letters and papers are delivered in the kingdom, it offers the American much to covet.

* Supported or aided by the payment of money.

THE PROBLEMS IN THE PHYSICS OF PHOTOGRAPHY.

BY EDWARD L. NICHOLS.
Of Cornell University.

PHOTOGRAPHY, the art, has many thousands of followers; photography, the science, presents a host of unsolved problems of great interest. Of those who practice the art, but few give any thought to its scientific aspect; and fewer still have contributed any thing toward its recent advancement. Nevertheless, to the student of science, photography offers peculiar fascinations. During the first years of its existence, such men as Brewster,* Morse,† and Draper‡ were among its votaries, and at the late great international exhibition devoted to photography, at Berlin, some of the most eminent men of science of our day were among the competitors.

At the meeting of the British Association for the Advancement of Science, in September 1889, the president of the mathematical and physical section said in his address: ". . . . . there should be no stimulus for the study of science, to be compared to photography. Step by step, as it is pursued, there will be formed a desire for a knowledge of all physical science. Physics, chemistry, optics, and mathematics are all required to enable it to be studied as it should be studied; and it has the great advantage that experimental work is the very foundation of it, and results of some kind are always visible." ‖

A consideration of the problems which the study of photography presents, and of the recent advancement toward the solution of those problems, cannot but be of interest to the student of physics. When we speak of recent advances in photography, we may, it is true, have in mind many different things. To the artist, the naturalist, the chemist, the astronomer, the physicist, different lines of thought will be suggested. I propose, in this great field, to leave untouched those matters which are chiefly of technical interest, although these have a basis in the physics of the subject, which would be interesting and instructive, and to consider two problems which involve most directly the principles of experimental physics.

I.

The satisfactory portrayal of any object by photography, involves complete fidelity in two particulars: accuracy of outline and the faithful reproduction of light and shade. Lens-making has been brought to such perfection in recent years as to leave but little to be desired so far as the form of the photographic image is concerned; but the production of a photograph in which the lights are so distributed as to give in the picture the same gradations of luminosity which the object presents to the eye, is a matter of extreme difficulty. Although a great deal of attention has been devoted to this problem, very much still remains to be done. Indeed at the present day a very much higher degree of success in this respect lies within the power of the skillful draughtsman than can be attained by the photographer. The etcher and his fellow-workers in black and white are able to interpret for us the tones of a landscape and even its color, with far greater fidelity than can be done with the camera.

Before considering the reasons which underlie the failure of the photographic plate to reproduce light and shade according to their proper values, we must recall for a moment, the way in which light waves affect the retina. Of all the countless waves of radiant energy which emanate from a source of light like the sun, only a certain few, which are included between two well-defined and quite narrow limits, affect the human eye. When these particular wave lengths beat upon the retina, they stimulate the optic nerve; and we get the sensation which we call light. Wave lengths, shorter or longer, may reach the retina, but the nerve fails to respond, and the only knowledge we can gain of their ex-

---

*Sir David. (1781–1868.) An eminent British optician and philosopher.

†Samuel Finley Breese. (1791–1872.) An American artist and the inventor of the electric telegraph.

‡John William. (1811–1882.) A distinguished chemist and physiologist. He was born in England but came to America in 1833 where he spent the remainder of his life. The author of several scientific works.

‖ Opening address of Captain W. de W. Abney, President of Section A., B. A. A. S. See *Nature*, Vol. 40, p. 469.

istence is by the indirect method of observing their effect upon other objects.

Most of the radiant energy sent to us from the sun, is made up of waves which are too long to stimulate the optic nerve. These we have learned to know chiefly by their heating effects. Another set of waves, even shorter than those which produce the sensation of light, are capable of decomposing certain compounds upon which they may fall; and it is by their chemical effects that we are able to study them. Now the chemical actions best adapted to this purpose are those which take place upon the photographic plate; and our acquaintance with the rays in question, we owe almost entirely to photography.

The sensitive salt of silver with which the photographic film is impregnated, is very like the retina of the eye in one respect: it also is affected by a certain set of rays lying between well-defined limits; and the fact which makes photography possible at all is that the portion of the spectrum which acts upon the photographic plate, overlaps that which affects the retina.

There are certain rays lying in the blue and violet to which the eye responds, and which are also capable of decomposing the sensitive salts of silver. All those colors which are brightest to the eye, however, lie just beyond the photographic limit, and their action upon the film is inappreciable. As we pass through the spectrum from red to violet, we find the eye rising rapidly in sensitiveness; so that the orange is many times more luminous than the red, and the yellow and yellowish green are much brighter still. The sensitiveness of the eye then begins to fall off by insensible gradations as we pass from the green and blue into the violet, where the sensation of color finally becomes lost.

Suppose a photographic plate to be substituted for the eye, and that after having exposed it to the action of the spectrum, we study the effect which the various colors have produced upon it. Throughout the red and yellow, no effect will be observed. In the bluish greens some slight action becomes perceptible, which increases very rapidly as we enter the blue of the spectrum. Just as we are passing out of the range of the wave lengths which affect the eye, we reach those, the action of which upon the photographic plate is most marked. Moving on to regions beyond the violet, we find wave lengths, which although incapable of influencing the eye, are still capable of decomposing the salts of silver. Finally we come to the other limit of sensitiveness of the photographic plate where even actinic* action ceases.

Bearing all this in mind we are in position to see very clearly the nature of the difficulty of obtaining a photographic picture in which light and shade are distributed as we see them in nature. To obtain fidelity in this matter of light and shade the sensitive film must be acted upon by each color in the object photographed, just in proportion to the brightness of that color as it appears to the eye. In point of fact, however, as we have just seen, pure reds fail to affect the film at all and appear in our picture as black. Yellows and greens, which form much the brightest element of the object, hardly affect the plate at all; blues and violets, which, although visible to the eye, are when pure exceedingly dark, act upon the film very strongly indeed. The result is that our picture, however successful it may be as a record of form, fails altogether to reproduce the gradations of brightness as we see them in the object itself.

This prime fault in photography could be entirely cured only by the discovery of some sensitive salt upon which light waves would act just as they do upon the human retina. No such substance is known, but students of photography have been untiring in their efforts to find at least a partial remedy.

Some years ago H. W. Vogel, one of the highest of the German authorities upon this subject, discovered that the impregnation of a photographic plate with certain aniline dyes, would bring about, to some extent at least, the desired effect. That is to say, plates thus obtained were found to be sensitive to the red and yellow as well as to the violet portions of the spectrum.

The secret of the action of these dyes was for a long time not clearly understood. The ever increasing list of coal-tar colors and a great variety of other stuffs were experimented upon, for the purpose of finding those with which the best effects could be produced, and in the hope of throwing light upon the principle of their action. The key to the problem was finally found by Captain Abney, who discovered that only fugitive dyes would produce the desired effect; and

* Pertaining to that power in the sun's rays, which produces chemical action in photography.

that the increased sensitiveness of the photographic plate occurred only in those colors by which the dye was most rapidly bleached. Fugitive dyes are those which are rapidly decomposed by light. Abney followed up the subject in an admirable set of investigations, and he succeeded in showing that the reduction of the silver salt was not brought about by the red and yellow rays themselves, but that these, in decomposing the dye, set free certain chemical re-agents which in turn exerted a reducing action upon the photographic plate.

This solution of the difficulty is far from being complete, for the sensitiveness of none of the stained films as yet produced corresponds with that of the retina; but the scientific value of the discovery is very great indeed. The distribution of light and shade in pictures printed from such films approaches the truth much more nearly than in the case of ordinary photographs, and the artistic value of the result is thereby greatly enhanced.

It is, however, especially in the photographic study of radiation that the new process has been of scientific importance. Formerly photographs of the spectrum began in the green and were of service chiefly in the investigation of the ultra-violet rays. Recently it has become possible to include the entire visible spectrum, and to such perfection the matter has been brought, that photographs of the solar spectrum have entirely superseded the hand-drawn maps upon which at an earlier period, an infinite amount of labor had been expended. Captain Abney, to whom the science of photography owes much, has recently discovered a variety of the bromide of silver which is decomposed by the action of some of the longest wave lengths of which we have any knowledge; and he has succeeded by means of plates sensitized with this salt, in getting photographic impressions from the rays emanating from bodies at temperatures far below the red heat. In a perfectly dark room, for example, it is possible with such a plate, to take a photograph of a kettle of hot water. The picture will be produced by the action of the long heat rays which all bodies send out, even at such low temperatures. With such a plate, moreover, placed at the focus of a proper telescope, the presence of heavenly bodies too cold to radiate light to the eye and too far from the sun to shine by borrowed light, could be detected, their positions noted, and their motions followed.

Thus step by step, the sensitiveness of the photographic film has been extended from a very limited region in the neighborhood of the violet until it includes nearly all the wave lengths of which we have any knowledge.

II.

When we view the ground glass of the camera which is focused upon a landscape, we find the little inverted image to be possessed of a beauty peculiarly its own. It reproduces in miniature, not only details of form and of light and shade, but also of color; and its hues far surpass any painting in brilliancy and purity. Details of form we have learned to preserve in all their fidelity, and we have been at least partially successful in securing in our photographs, truthfulness of light and shadow; but the very element which gives the image in the camera its greatest charm, that matchless coloring which the worker in pigments can imitate but feebly, escapes us.

The very nature of the photographic process seems to exclude all hope of our ever being able, by its aid, to fix upon the sensitive plate the natural colors of the image focused upon it. For photography in natural colors, we must await the acquisition of new processes, based upon a deeper knowledge than we now possess. From our present standpoint the subject presents insurmountable obstacles. A great deal of work has been done upon it nevertheless; and although little or no progress has been made toward the real goal, a certain sort of subordinate or secondary success has attended these efforts.

More than one process has been developed, by means of which colored pictures may be produced, and has been announced under the misleading title of "Photography in Natural Colors." What has really been accomplished is the development of a remarkable process of photo lithography in colors; the latest results of which as shown in some of the pictures exhibited at the recent Paris Exposition, are worthy of the highest admiration.

The success of the process depends upon the interesting fact in physics, that all the manifold tints in nature may be reproduced by the union, in proper proportions, of three primary colors. These are not the red, yellow, and blue of Sir David Brewster, which still survive in some of our text-books, but the red,

green, and violet of the Young-Helmholtz theory.*

The application of the principle is as follows:

Three negatives are taken of the scene of which a colored print is desired. In taking the first a screen is interposed between the object and camera, through which only violet light can pass. Every portion of the surface of the object, into which violet enters as a component, sends rays to the sensitive plate. All other colors are intercepted. A second negative is taken through a screen which allows only green light to pass; while in the third, only those rays which are capable of producing the sensation of red, reach the plate. The three partial negatives thus obtained, represent the three color-components which are to make up the complete picture.

From these negatives lithographic plates are prepared by some one of the processes of photo-lithography which have in recent years been brought to such high perfection; and three pigments are selected which correspond as nearly as possible to the three primary colors. From the violet negative a violet print is made, over which in turn are superimposed prints from the partial negatives in red and green. The completed picture presents the form of the object with all the fidelity obtainable by the usual process of photography; and its coloring is surprisingly good.

The limitations of this art of color-printing from negatives, are those which are involved in the use of pigments. The tints of the photo-lithograph are not those which charm us in the real image upon the focusing plate of the camera; they bear somewhat the same distant relation to them which the colors on the canvas of the painter bear to those of the scene which he is striving to depict. At their best they are to paintings what the photographic print in black and white, at its best, is to the work of the etcher. Fidelity of color is obtained by the application of very different qualities from those which lead to success in landscape painting. It depends only secondarily upon artistic training, but demands technical skill of the highest order and a thorough appreciation of the physics of color sensation. Success depends upon the character of the screens, the timing of the exposures of the three partial negatives, and the selection of fundamental pigments which shall represent in the best manner the three primary color sensations. Beyond this, the production of a satisfactory picture is simply a question of the skillful application of the art of chromo-lithography. The very excellent results which already have been produced, indicate that these essential conditions have been much more completely satisfied than would have seemed possible; but whatever importance we may ascribe to the process, it cannot be in any sense considered as photography in natural colors, nor has it led us appreciably nearer to the attainment of that much desired end.

*So called from its founder, Sir Thomas Young (1773-1829), and from Professor Helmholtz (1821——) of Berlin, to whose investigations the general acceptation of the theory is in a great measure due.

MORAL TEACHINGS OF SCIENCE.

BY ARABELLA B. BUCKLEY.

III.

Flower in the crannied wall,
I pluck you out of the crannies;—
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.
—*Tennyson.*

SO writes one of our greatest living poets, and in these lines we find the answer to the second half of the question in our first article, "Can the herbs' virtues mine increase?" for to "know what God and man is" would be the solution of the whole matter; and even with the imperfect knowledge we now possess we shall find that the study of vegetable life does strengthen the principles which may guide us in the conduct of our own.

Not that we can attribute morality of any kind to beings so purely mechanical as plants; that we feel at once would be absurd, and it would be equally so to try to derive the foundations of our own moral sense from them, since, immediately above the very lowest forms of living cells (which can scarcely be classed under either kingdom),

the two lines of plants and animals divide never to meet again. Plants settle down to a stationary life and employ themselves in manufacturing food out of inorganic matter; and animals, feeding on the nourishment which plants provide, take the road through active movement to sensation and consciousness.

But we are now in search of the *laws of life*, and plants are living beings. The active matter, or protoplasm, which works in a plant cell is the same as that which forms the white corpuscles of our own blood; and just *because* plants have no consciousness or moral sense, we can the better study in them general laws common to all life. Indeed, we shall find that in many points they strangely resemble ourselves, and people who have not studied the subject will be surprised to learn how these passionless beings injure or benefit each other, showing that the bright and dark threads which we call good and evil are woven into the very fabric of life itself.

The end and object of plant life is fully expressed in the words "increase, multiply, and replenish the earth." Every one knows how crowded a hedge-row or meadow is with plants, or a thicket with bushes and undergrowth, and if a small clot of earth be taken from under any of these it will be found full of seeds, as Mr. Darwin has shown. He relates how he took from the leg of a partridge a ball of dry earth weighing six and a half ounces which had been kept dry for three years, and when it was moistened no less than eighty-two plants sprang up from this small lump. Think, then, how many myriads of seeds are waiting everywhere, and then observe in the spring how thickly they start above ground. No sooner do warmth and moisture reach the seed than the germ begins to sprout, and struggles on till the more weakly are cut off from one cause or another and all but one or two perish. It is the *effort to live* and not the preservation of any particular life which is all-important even among the lowest forms.

Hence come the rivalry, the struggle, and the selection of those which succeed best in overcoming the difficulties by which they are surrounded. At first it seems almost impossible that this can have given rise to all the countless varieties of plants and flowers, yet if we consider the varied conditions existing all over the earth's surface, the different climates, altitudes, and lengths of day and night, the deserts, forests, plains, mountains, and valleys, the different animals which attack plants, from mammals to insects and grubs, and the contest between plants themselves as to which shall hold the ground and live, we see how they must have assumed different forms if they were to exist and spread. These conditions would determine the growth of the plant, the shape of its leaves and branches, and its manner of life. But there is another equally important fact, its reproduction, the formation and protection of the seeds from which new plants are to spring.

Here, too, climate has to be reckoned with. The tender ovules* and pollen† must be protected from heat and cold, rain and dew, and violent winds, and we find the shapes of the flowers adapted in various ways for this purpose. But the chief cause of variation has been the necessity for cross-fertilization, for all flowers require to receive pollen from time to time from others of the same species. For this service, plants, being stationary, are dependent on the wind and on insects, and it is to the methods they have adopted for attracting insects useful to their blossoms, and keeping off those that are hurtful, that we owe the lovely forms and the beautiful colors of their flowers.

Even in the lowest sea-weeds and fresh-water algæ we find cross-fertilization from plant to plant going on in the water; and on land among pines and firs and some of the higher plants such as the hazel-nut and willow, the wind carries the pollen. But the remainder of herbs, shrubs, and trees are dependent on flying insects, which visited them in the beginning no doubt to feed on the pollen, then to suck the sweet juice secreted in various parts, and at last to gather the honey which the flowers began to lay up to attract them. So through long ages insects and flowers have worked upon each other; and any one who cares, can now trace for himself in the works of Darwin, Wallace, Asa Gray, Müller, and others, the proofs of the undoubted fact that it is the insect which has unconsciously turned the world into a "boundless flower-garden"; and that as plants owe their general form to the struggle with the climate and each other, they owe their flowers to their rivalry in attracting insects.

---

*Rudimentary seeds.

†The fecundating dust of flowers.

One of the first results of this active competition has been that thrift and perseverance are strikingly developed in plant life. Each plant must seek and use all it can find. *Annuals* with their thread-like roots utilize the surface of the soil and hasten to grow, to flower, and to seed during the summer. They live just on the limits of respectable subsistence, storing only just enough in their seeds to start the next generation. Therefore, they die after a few months and at all seasons are liable to be cut off by frost or drought, as hard times kill the poor and scantily-fed among men. *Biennials* take deeper root; they store up food the first year and only flower the second year when their nourishment is secured. *Perennials* do the same, but they flower sparingly even the second year and go on increasing their stock in hand, so that as herbs, shrubs, and trees they live for years and even centuries and found families; for new branch-buds start and grow each year on the old stock, though if struck off and planted they become in themselves perfect plants. Thus the effort to live, controlled by the same effort exercised by all life around, drives each plant to work perseveringly for food, to seek the light, to provide its own defenses, and to make its own friends; and any plant which fails to do this, is cut off by those which are more successful.

And side by side with these food-making plants live the *fungi*, mushrooms, and toadstools, which have lost the green coloring matter and cannot make food, but take it from decaying plants or animals. These plants are often wrongly despised; their advantage is that they can live in dark, dank spots; their use is that they act as scavengers, breaking down the hard tissues of rotting tree trunks and dead vegetation and building up tender cells which soon dissolve and afford manure to young seedlings in the spring. They are the natural result of the life-force driving plants along a new path open to them.

So, too, are the smaller fungi, the molds and mildews, which, however, fall below the limits of respectable subsistence and give us the first glimpse of mischief workers, for they prey upon their living neighbors. As smut, bunt,‡ mildew, potato-fungus, and others, they grow within seeds or on leaves, roots, or stems, their germs being always ready to develop whenever unhealthy conditions of climate or soil favor them; while in other forms they set up diseases in insects, fish, mammals, and even on man himself.

Such parasites answer to the debased and criminal classes among men. Driven by the stress of life out of the happy, useful world they prey upon others. They have their counterpart, too, among higher plants, just as dishonest and unscrupulous adventurers are found in good society. The dodder,* which destroys the hops and flax, and the broom-rape,† or root-cancer, are familiar examples in our latitudes, while in the tropics there are the balanophores‡ and rafflesias‖ and the huge creepers in the forest, which suck the sap out of strong trees and strangle them as they climb up them to bloom in the light above.

We can view these depredators dispassionately in the plant-world, for we see that they are caused simply by the natural efforts of plants to grow wherever opportunity offers. But as a fact we find that with the exception of those which belong originally to the very lowest forms of life, they are always stunted and degraded types of the families from which they spring. The dodder loses its true root and thrusts mere suckers into the plant it strangles; it bears no leaves and has only a wiry stem and small flowers. The balanophores and rafflesias have fallen even lower, almost to the structure of fungi except that they bear flowers. The balanophores, living on the roots of trees, are mere fleshly lumps bearing a spike of blossoms, and the rafflesia has lost even its stem, becoming nothing more than a gigantic putrid-smelling flower growing on tree branches. Thus we find injury to others leading to self-degradation even in unconscious plant life, showing that a being which becomes entirely hurtful, injures itself, and is at war with the whole better balanced

‡ A smut which infests and destroys the kernels of wheat.

* A plant of the genus *Cuscuta*, which fixes itself to flax and to nettles, as well as to hops, and then decaying at the roots is nourished by its supporting plant.

† A British plant of the genus *Orobanche*, which adheres to the roots of other plants such as the broom, furze, clover, etc. It is destitute of green foliage.

‡ (Bal-a-no-pho'-res.) A parasitic leafless order of plants, related to the mistletoe, but growing upon the roots instead of the branches.

‖ (Raf-flē'zhi-as.) Also a leafless, stemless parasitic plant living upon the roots of a vine which grows in Sumatra. In one species the flowers attain a diameter of three feet.

world; and thus the dark thread of evil appears as the converse of the healthy struggle out of which higher forms arise.

For when we turn from these baneful forms to vigorous vegetation we find that the interaction of plants with each other, and with animals, is so intimate that there are none which in fulfilling their own life do not do something for the good of others. Let us consider the case of self-defense. A plant grows thorns or bristles, or secretes a bitter poison to save its leaves from being devoured, but in so doing it secures its own growth, and not only purifies the air but bears flowers in which insects find pollen and honey. More than this, the very same organs of a plant often serve both for defense against foes and for guidance to friends. The bristles and hairs on a flower-stalk, or even in the flower itself, which prevent wingless insects from creeping in and stealing honey without carrying pollen to other flowers, also serve as *path-finders*, guiding flying insects along the right road to the hidden nectary; and the strong oils secreted in the petals of flowers serve both as distasteful flavors to keep off grazing animals and as scents to attract bees or moths.

Thus, although the laws of life are undoubtedly stern, and each individual must strive for its existence, we learn that mutual help is a great factor of success even among plants. We actually find them using persuasion toward their pillagers, as in the case of the bush vetch (*Vicia sepium*), the wild cherry (*Prunus avium*), and numberless others which have nectaries in their leaves to tempt ants and other creeping insects to seek honey there, so diverting them from the flowers which they would injure. A still more striking example of hospitality with a view to protection was observed in Nicaragua by Mr. Belt, where small stinging honey-eating ants live on a plant called the bull's-horn thorn. This plant bears hollow thorns in which the ants live, boring a hole for entrance and exit. Here they rear their young and sip the honey which is secreted at the base of each pair of leaflets, and feed upon a little yellow fruit-like body growing on the leaves. Now, why should this plant feed and shelter a whole army of ants? Simply because it has very dangerous enemies in the leaf-cutting ants and grazing animals, and, by affording shelter and food to these sharp stinging ants which throng out in numbers directly a branch is shaken, the shrub is protected from attacks.

Do not such examples as these show that life is not a mere selfish warfare, but that mutual help and service are among the very laws of existence, and that the truly fittest to survive are those who in working for self-preservation promote also the good of others? This is still more clearly seen in the mutual adaptation of plants and insects; for flies, butterflies, moths, beetles, and bees all visit and help to fertilize flowers, and in each case there is some special adaptation of the insect to the flower, and the flower to the insect which visits it. The size of the fly, the length of the proboscis, the weight of the insect, the manner in which it enters the flower, the rapidity with which it flies from one plant to another, are all important, as are also the position of the honey in the blossom, the time when the stamens ripen, the hour of the day in which the flower opens, or at which it gives out its scent, besides all the marvelous contrivances for conveying the pollen to the proper part of the insect so that it may reach the stigma* of the next flower it visits. The butterfly can reach to the bottom of a tube inaccessible to the bee; the humble-bee can weigh down petals and obtain honey or pollen which the little honey-bee is too light to uncover. Moreover, we find that bees visit many more flowers, and also flowers of more complicated structure than other insects. Why? Because the gathering of honey has become the work of the bee's life, therefore it is most useful to the flowers. So plant and bee have developed together, those plants surviving whose flowers by degrees hid their pollen or their honey most skillfully from vagrant insects, yet leaving always some clue by color or marking to guide the bee, and the bee little by little quickening in intelligence because those which found their way best would both flourish themselves and propagate the plants which yielded them their food.

Even here, however, we have examples of the balance wavering between usefulness and mischief-working. Many humble-bees and beetles try to gnaw their way through flowers to the honey when they cannot enter from above, and small creeping insects, as

*The part of the pistil (the organ of the flower which contains the ovary and bears the ovules) which receives the pollen.

we have seen, find their way through cracks and crevices. Then at once antagonism and defense are provoked and those plants survive best which can circumvent them. Some flowers like the campions have the calyx inflated so that the proboscis of the bee cannot reach the honey after it has gnawed a hole; others have their calyx and bracts stift and hard so that they cannot be bitten, while against creeping insects, sticky glands and hairs on the flower stalk are common.

And in the end in some cases the effects of taking food without giving an equivalent, recoil on the insects themselves, and we have a curious illustration of defense becoming aggression. On plants like the clammy lychnis* (*Lychnis viscaria*), dying ants may be seen sticking on the plant, while the thick white fluid of the spurges oozes out when the stalk is pierced by the ant's claws and he is made a prisoner. Other plants keep creeping insects at bay by a stiff rosette of leaves near the ground, forming a cup to hold rain and dew in which the intruders are drowned. So far is only protection. But the mountain butterwort (*Pinguicula Alpina*), the sundews (*Drosera*), and Venus' fly-trap (*Dionœa muscipula*) have glands on their leaves which not only hold the insects but digest the juices of their body for food; while the leaves of the side-saddle flowers (*Sarracenia*) of America, and the pitcher-plants (*Nepenthes*) of the Indian Archipelago have been converted into buckets, or pitchers, which become full of water, in which the drowned victims are digested by glands lining the pitcher.

Here we have the tables turned, plants feeding on animals instead of animals on plants, and as this is our first example of animals killed for food let us pause to consider what it implies. Some would call it cruelty and liken it to the creation of disease by parasites. But be not too hasty; to be crippled and disabled in the work of life we all allow to be an evil, since an unhealthy being whether plant or animal is at a disadvantage in the struggle for life. But death, which ends this struggle, cannot be regarded as cruel, for the healthy development and not the duration of any one life is the important point. Since the very existence of such an immense variety of creatures depends upon their feeding one upon the other, this universal law of life cannot be a wrong.

We have learned one great lesson, namely, that among plants injury to others calls forth opposition and recoils upon the injurer, while on the other hand those succeed best who in fulfilling their own life also compass the good of other beings. Thus through struggle and mutual help has come to pass wonderful development even in the plant world. And this has taken place not by special guidance along certain lines but by the steady working of the natural laws of the instinct of self-preservation and natural selection. Can we question that here we have a foundation never to be shaken by any change of opinion or dogma?

End of Required Reading for March.

---

*(Lik'nis.) The corn-cockle.

THE FINGER OF GOD.

BY ANNIE BRONSON KING.

The rev'rent Arab treasures every shred
Of parchment that the unregarding wind
May fling before him, hoping there to find
Allah's most sacred name. Shall it be read
Less surely in the tender blossom-snow
Of May, O poet heart, in ivory glow
Of chestnut blooms that strew a grassy bed,
Or soft recurrent murmurs of the bees,
Ere autumn drops her amber-tinted leaves,
Or silvered webs the harnessed spider weaves?
For surely hath He now in all of these,—
The blossomed loveliness of sky and sod
Left His own impress, the Chief Poet, God.

ENGLISH POLITICS AND SOCIETY.*

BY J. RANKEN TOWSE.

NUMBER V.

THE most vital question in English politics to-day, as it has been for several years past, is that of Home Rule for Ireland, which has brought about the overthrow of more than one ministry, and split the Liberal party into two bodies, the Gladstonian Liberals, who with the Irish members and the Radicals form the present Opposition in Parliament, and the Liberal Unionists, who have become the allies of the Conservatives, giving the present ministry of the Marquis of Salisbury a majority of between eighty and ninety votes.

This present movement, which in its general aspects may be compared with the agitation of O'Connell in favor of the repeal of the Union, was originated by Isaac Butt, the famous Irish barrister, in Dublin, in 1870. Upon his death in 1879, Mr. Shaw was selected to take his place as leader of the Home Rule party, but was succeeded in the following year by Charles Stewart Parnell, who has conducted the fight with a patience, skill, and resolution, which have established his fame as a Parliamentary leader, and made the object of his labors the national issue of the time. The term Home Rule has had different meanings at different times. The plan of Mr. Butt was to have a parliament in Dublin, endowed with powers of absolute control over matters purely Irish, the members to be summoned to Westminster whenever there might be a debate on subjects affecting the relations of Ireland to the empire. Out of this grew the proposal for a parliament in Dublin, with no representation at Westminster and no share in imperial taxation, while some of Mr. Parnell's supporters now demand absolute independence.

The Home Rulers argued that experience had proved that it was impossible to govern Ireland peaceably without permitting her to direct her own affairs; that the form of government which had proved so satisfactory in the colonies would answer equally well in Ireland; that an arrangement of this kind would greatly simplify and accelerate the business of the House of Commons; and that the national gratitude for this liberal treatment would make the voluntary union much more actual and valid than the one maintained by force. The opponents of the measure argued that the effect of a strong and just administration in Ireland had never been tested fairly; that the grievances of the country were diminishing steadily, if not rapidly; and that the bitterness of class and religious animosities would make any proposition of Home Rule the signal for civil war. They declared that the Protestant minority in Ulster would never consent to be ruled by the Roman Catholic majority and that, sooner or later, England would be compelled to interfere and to undertake the reconquest of the island. It was also argued that the colonies were naturally well-affected toward the mother country, while Ireland, or part of it, was practically hostile, and was encouraged in a spirit of rebellion by Irishmen in the United States. No safeguards, it was claimed, could be devised to counteract these dangerous influences, whereas there were many ways of facilitating the progress of business at Westminster besides the concession of Home Rule.

The two measures introduced by Mr. Gladstone in 1886, which resulted in the defeat of his ministry, proposed a parliament for Ireland with power to legislate upon all Irish matters, but with no voice or representation in imperial affairs, such as relate to the crown for instance, the question of declaring war or making peace, the management of the army or navy, the conduct of foreign affairs, the conclusion of treaties of trade, and so forth. They also provided special safeguards against religious persecution and excessive taxation. The income of Ireland was to be paid over to an English receiver, who was to return whatever sum remained after the deduction of the amount necessary to pay the allotted share of imperial taxation. A most important feature of the scheme was a proposal to buy out the Irish landlords with imperial funds, and lease the lands thus acquired to the tenants, whose re-

*Special Course for C. L. S. C. Graduates.

duced rents should be applied to the repayment of the purchase money and the interest upon it. The Irish members under the leadership of Mr. Parnell, supported these bills, but objected to the restrictive conditions, declining to accept the scheme as a settlement in full of all demands. Their frankness in this respect doubtless frightened off many Liberals who might otherwise have been content to follow Mr. Gladstone. The bills were rejected by a vote of 341 to 311.

The limits of space will not permit a recital in detail of the controversy that has raged over this troublesome topic since that momentous division and the general election which gave the Conservatives and their allies so powerful a working majority, which is still over eighty, in spite of government losses in recent by-elections. Up to the present time the Liberal Unionists headed by the Marquis of Hartington, have voted solidly in support of the Conservative Cabinet, and the policy mapped out by the Marquis of Salisbury and Mr. A. J. Balfour, the Chief Secretary for Ireland, has been adhered to. This has consisted in a vigorous enforcement of the Crimes Act, the dispersal of meetings organized by the Land League, and the imprisonment of political offenders, including a number of Irish members of Parliament. The results of this policy are judged differently by the opposing parties. The Conservatives claim that the repression of agitators has been the means of restoring tranquillity and an appreciable measure of contentment and prosperity, while the Gladstonians argue that although there has been a decrease in disorder and political violence, the improvement cannot be attributed to the good effects of coercion, but to the forbearance of the Irish, who will do nothing to embarrass their Liberal friends.

At the present time of writing there is a marked unwillingness among the leaders of either faction to commit themselves to a definite line of policy, each side preferring to wait until the other has revealed its plans. It is tolerably well understood that Mr. Gladstone has abandoned that part of his scheme which looked to the abolition of Irish representation at Westminster, but his most recent speeches have been devoted rather to the criticism of the existing government than to suggestions of new legislation. The Tory chiefs, too, are evidently well aware of the fact that they are sailing in dangerous waters, although the surface is smooth, and they are sounding their course with great caution. Their present aim, as interpreted by their antagonists, is to make every possible concession to Irish wishes, short of actual Home Rule, which may be plausibly consistent with their own position. They have convinced themselves that the sense of the United Kingdom is against anything like actual separation, but are willing to grant a considerable measure of local independence if by so doing they can "dish the Gladstonians" as the late Earl of Derby once "dished the Whigs."

In illustration of the difficulties which beset them, it may be mentioned that at the close of the last session of Parliament, Mr. Balfour conveyed the impression in a public speech that he was in favor of establishing a Roman Catholic university in Ireland, and it was concluded immediately that the government had decided upon some such measure. At first this was regarded as a political stroke of great shrewdness, which would be likely to create division in the enemy's forces, but the outcry raised against it in Ulster and in certain Protestant quarters in England showed that any proposal of the kind would be fraught with great danger. Mr. Balfour, therefore, in the early part of December delivered an elaborate address upon the subject, in Lanarkshire, in which he expressly declared that no such policy had been thought of. He said that he was clearly of opinion that nothing could be done in the way of higher Roman Catholic education in Ireland except by general consent, and under three conditions: first, that whatever scheme was proposed should be accepted cordially by Roman Catholics as a solution of all their difficulties; secondly, that any concession of this nature should not be used by either party in Parliament as a political weapon; and thirdly, that Irish, Scotch, and English opinion should be practically unanimous in favor of it. At the same time, he said his own private conviction was in favor of giving to Irish Roman Catholics the advantages of the higher education enjoyed in Scotland and England, and he intimated that he would be willing to give them a well-equipped college, with the provision that no student should be compelled against his will to attend either theological lectures or services. There could be, he added, no state endowment of theological teaching in Ireland, any more than there could be in England, Scotland, or Wales. The natural deduction

from this semi-official utterance would seem to be that the government would be ready to make a big bid for the support of the Roman Catholic priesthood, if the latter body would meet them half-way, and Protestant antagonism could be averted. And in this connection it must be remembered that the Salisbury government has been charged repeatedly with carrying on intrigues at Rome, with the view of securing the withdrawal of the Irish priesthood from all participation in politics.

All things considered, it is probable that the education matter will be allowed to rest for the present, and that the next Irish measure will deal either with the land question or with local government. There is considerable difference of opinion among the leaders as to which of these problems ought to be attacked first, and more than one cabinet council has been held on the subject.

The land question is, perhaps, the more pressing of the two, but as this involves a draft upon the British tax-payers, ministers feel some delicacy in approaching it. In order to allay apprehension on this score, Lord Salisbury in a recent speech denied explicitly that he contemplated any thing like compulsory purchase on a large scale. The Irish landlords are by no means agreed on the matter. Land owners in the most disaffected districts are eager to be bought out, but this is not the case with the better class of landlords, who wish, at least, to have some liberty of choice. The landlords of the County Limerick held a meeting to protest against a compulsory scheme, while at another meeting of landlords in Dublin, resolutions were adopted sharply rebuking Lord Salisbury for declaring in favor of a voluntary system. Incidents of this kind sufficiently indicate the difficulties of Irish legislation. Even the friends of the government are not agreed as to the best course to be pursued, although the voluntary plan has most friends.

That some Irish tenants are eager to buy their holdings, upon favorable terms, is proved by the success of the Ashbourne Act, by which tenants are enabled to borrow money to purchase their holdings, by paying an annuity for forty-nine years, from twenty to forty per cent less than their previous rent. Ten millions of pounds voted for this purpose by the British Parliament have already been allotted to tenants who wish to become proprietors. The Irish leaders, however, are plainly of opinion that better terms are obtainable. The Ashbourne and other similar acts are denounced by the Land League, and at a meeting of the County Dublin Tenants' Convention, Archbishop Walsh warned tenants against purchasing as there was "danger of their being swindled out of their rights by some plausible scheme." It is therefore tolerably certain that Lord Salisbury will not be able to please every body.

Nor has the Opposition any well-defined policy, each of the three factions which compose it—the Liberals, the Radicals, and the Parnellites—having different views on many vital points. One of the most difficult of these is in relation to the treatment of Protestant Ulster, which would be in a hopeless minority under any Home Rule scheme suggested up to the present time. It would be at the mercy, practically, of the Roman Catholic majority, a condition of affairs which, considering the bitterness of race and religious prejudice, might easily culminate in a civil war. Another burning question relates to the Irish constabulary, a force far more military than civil, and a most effective machine for the preservation of order. The Home Rulers wish to transfer the control of this powerful and well-disciplined body to the new local authority, a proposition which finds little favor in England except among the advanced Radicals. Then, again, there is the question of the judiciary, the appointment and payment of judges and magistrates which is clearly a matter of the gravest import, but which has not yet been dealt with seriously by any of the responsible Home Rule leaders. When these problems have been solved, the questions of the military and naval establishments and numberless other matters of great, if minor, importance will remain for settlement.

It was expected that Mr. Gladstone in a series of speeches which he delivered last December would give the details of his revised policy, but he confined himself to a general attack upon the Tory government and to a recapitulation of alleged grievances caused by the Crimes Act, such as the proscription of public meetings, and the repression of boycotting, or "exclusive dealing" as the Home Rulers call it. He was not even explicit in the subject of parliamentary representation, although he is reported now to be in favor of an Irish parliament with special representation in Westminster. In re-

gard to this plan the Marquis of Hartington in a recent speech said, "If the Irish members must remain in the Imperial Parliament and are to have only certain limited powers to deal with subjects that are imperial only, then that involves not only the constitution of a new parliament and government for Ireland, but the constitution of a new subordinate parliament for the management of local affairs in England and Scotland. Logically it will lead to the creation of five parliaments and five governments."

This makes it tolerably certain that no scheme of this kind will be regarded favorably by the Conservatives or Liberal Unionists, whatever other policy they may choose to adopt. Their speakers preserve a tone of great confidence, claiming that peace and prosperity are returning to Ireland under their administration. They will not show their hands, but Mr. Chamberlain has declared that they "are agreed as to the general character of the policy which is to be pursued, and as to the principles of the legislation to be introduced during the next session, both with regard to the land question, to increase the peasant proprietary, and to such an extension of local government as may place Ireland practically in the position of England or Scotland." Whether this confidence is justified, remains to be seen, but the quotation will serve to close this hasty sketch of the present aspect of the Irish question, which has been made as free as possible from political bias. A great political battle is impending, and the tide seems to be setting in favor of the Gladstonians, but the test of by-elections in England is apt to be deceptive, as they always exhibit a tendency to go against the existing government, and it must be remembered that the Conservatives still have a large majority in a Parliament which has nearly three years to run.

The movement for Home Rule in Scotland, although well under way, has not attracted much attention as yet in England, and is not likely to be considered seriously until the more pressing case of Ireland has been decided one way or the other. The probabilities are that the Scottish Liberals would have felt little anxiety on the subject if it had not been suggested to them by the Irish struggle. Their complaint against the English government alleges sins of omission, not commission; of neglect, not coercion or oppression.

The fact is, as Lord Roseberry frankly admitted in a recent speech at Glasgow, that Scotland has prospered very satisfactorily under the union, and that no fault was found with the present condition of affairs until about two years ago. He said that the first thing necessary was the education of Scottish opinion, so as to get an intelligent idea of what was really wanted, and then to induce the municipalities and other influential bodies to join in the demand. He referred to the difficulty invariably experienced in any attempt to introduce Scottish legislation into Parliament, and said that the first important step was to secure the right to attend to purely private and local legislation on the spot. There would be time enough hereafter to deal with public legislation. He pointed out the fact that the establishment of local parliaments for Ireland and Scotland meant the establishment of a local parliament for England, which Englishmen did not want; and he asked how seventy Scotch members, even if aided by one hundred Irish members, could hope to carry such a measure against the five hundred English votes in solid opposition, a measure that had not even been mentioned as yet in a single English Liberal program. He concluded by advising his hearers to begin by asking for a little, in the hope of obtaining something more substantial later on.

Lord Roseberry speaks with authority on all Scottish matters, and this speech is especially important in view of the published reports of the Home Rule fervor in that country.

The disestablishment of the Church of Scotland has been under discussion ever since Mr. Gladstone disestablished the Protestant Episcopal Church in Ireland. The movement in favor of it is increasing steadily in strength, but there is no likelihood that any action will be taken by the present Parliament.

Should the Liberals win the next general election, and Mr. Gladstone retain his leadership, the disestablishment not only of the Church of Scotland, but of the Church of England in Wales, and probably of the Church in England itself will almost certainly be part of his program. The attack upon the Church of England will be bitterly resented and fiercely opposed, but there are strong supporters of the measure within the church itself, both clerical and lay. The advocates of disestablishment argue that a na-

tional legislature, which is supposed to represent all interests equally, ought not to confer benefits upon one particular religious body, and that it is in its very nature incompetent to deal with ecclesiastical affairs. Again, they urge that a church which is under state control cannot enjoy the perfect liberty which it should have, to adapt itself to the exigencies of different circumstances, or avail itself of needed reforms. The system, moreover, is held to be conducive to the waste of national property. The opponents of disestablishment protest against interference with the established order of things under which a vast amount of good has been and yet will be accomplished, and dwell upon the manifest difficulties of the undertaking and the irreparable damage likely to be done to the church's property and influence. The advocates of the measure, on the other hand, pledge themselves to respect all existing life interests and to leave the churches in possession of the buildings and endowments which have been the result of their own liberality during the last sixty years. The special point urged against the Church of Scotland is that its adherents do not number one-third of the population, and the same objection applies with even greater force to the church in Wales whose membership compared with the total population of the country is as one to six.

The inevitable struggle has been postponed from time to time, partly by the occurrence of more vital issues and partly by the spirit of conservatism which is still strong in England in questions affecting church and state, but it cannot be deferred much longer, and the issue will not remain long in doubt. The old school clergymen foresee nothing but ruin, and their views are shared by all those who enjoy the pleasant fruits of establishment; but younger men, with neither political nor personal influence, believe that the church will be purified and strengthened by the trial.

In the next article, the concluding one of the series, attention will be devoted to the labor question in England, the foreign policy of the government, the Radical program, and other topics of public interest.

ROBERT BROWNING AS A POET.*

BY JOHN VANCE CHENEY.

> Not a word spake he more than was nede,
> And that was said in forme and reverence.
> —*Chaucer.*

WHEN, at the beginning of the present century, English singers, voicing a protest against the verse of the century before, reached toward the drama, one, at least, of the tuneful rebels obeyed the bent of his genius; for the Browning of "Paracelsus" is radically the Browning in the recent "Parleyings." Now, who and what is Robert Browning in the literary world? Admitted that he is a thinker, an original, profound thinker; that he is a philosopher, an unwearied prober of man's mind and heart, an untiring, dauntless searcher among the hidden, mysterious forces of life,—is he, in addition, a poet, and, if so, how far a poet? Would we pass on Browning, or another, as a poet, the judgment must be by the laws of poetry; and the special point here raised, is, that these laws demand not only the poet's wisdom and vision, but the poet's utterance, the poet's expression, no less than the poet's conception. Lay what stress we may on Browning's insufficiency of expression, he is a seer, one that sees the inside, the spirit of things—he is a poet; and, wanting in the constructive power of the dramatist, he may be best styled a dramatic poet, with the reminder that his *dramatis personæ* are objective, are drawn in the purely dramatic method in character and situation only, the voice being invariably the voice of Browning. The poet wholly dramatic is thoroughly objective in method, is lost in the absorbing personage that come and go at his bidding; while Browning, though he enter into the substances, and into the situation, with a singular liveliness of sympathy, does not surrender his resistless individuality. Let the characters range the free reach from rascality to saintdom, the turn of expression, the *ictus*, is Browning's. The work is strong, intensely forcible when at its highest, but the writer's persistent personality divides honors with the imaginary speaker to whom we

* Special Course for C. L. S. C. Graduates.

would give undivided attention. We cannot let go the adjective dramatic, neither can we retain it unqualified.

Paradoxical as it may sound, we shall probably get on faster toward an answer to our question by going back to first principles. If we abide by the Miltonic *dictum*—poetry is "simple, sensuous, passionate"—rarely can we put our finger down and say, Here Browning is a poet. If we square by the old rule—old as poetry itself though formulated anew by Matthew Arnold—"the noble and profound application of ideas to life is the most essential part of poetic greatness," though every page be crowded with ideas, these always prying at some unyielding root of life, we are little better off; for the application must be "under the conditions immutably fixed by the laws of poetic beauty and poetic truth." First principles bid us bear in mind this much, if no more: poetry is the kind of writing that is not prose, with a charm of its own, and an unmistakable, imperishable individuality.

On Burke's authority, Sheridan's eloquence was something better than either prose or poetry, but, inasmuch as we are not informed what the something was, we are obliged to keep to the old two divisions; and such is the confusion abroad that we must insist on the absolute independence of these divisions, the one of the other, affirming that poetry is always poetry, and prose always prose. Furthermore, strange as it may seem, it has become necessary to restate the old truth that the various kinds of poetry, differ widely as they may, have in common, qualities—imagination, method or manner of thought, suggestive force, atmosphere, music—that serve emphatically for classification as song; in other words, that they reveal at once, together with their several characteristics, their kinship, their membership of one family.

Were it the design to establish a high position for Browning as a poet, among his shorter pieces, "Childe Roland" would prove, perhaps, the happiest selection. The imagination is strong, the creative power strikingly manifest; while the treatment of the favorite motto, "Push forward on your own lines," comes unwontedly near to fulfilling what hitherto have been understood to be the demands of a noble poem. The wandering line of the fool could suggest a poem to no other than a genuine poet, and could suggest such a poem to a poet of a high order only. The mystic union of nature and the spirit of man, under fearful conditions overlapping the bounds between the natural and the supernatural, invests the composition with an atmosphere akin to that of—solitary creation in the realm of marvel!—the "Ancient Mariner."

As for the grass, it grew as scant as hair
In leprosy; thin dry blades pricked the mud
Which underneath looked kneaded up with blood.
One stiff blind horse, his every bone a-stare,
Stood stupefied, however he came there:
Thrust out past service from the devil's stud!

Alive? he might be dead for aught I know,
With that red gaunt and colloped neck a-strain,
And shut eyes underneath the rusty mane;
Seldom went such grotesqueness with such woe;
I never saw a brute I hated so;
He must be wicked to deserve such pain.

There is the Coleridgian imagination—minus the music. The fact that "Childe Roland" has marched so well toward the rear in the line of favor, may be excusably adduced as one item of proof that the disciples of Browning follow their lord rather through all the world than into the thin air of song.

After "Childe Roland," "Andrea del Sarto" presents, from the poet's standpoint, perhaps the strongest claim for admiration. The dark side, so tempting to Browning, is turned toward us, but streaked by a glorious light. Were it possible to forget "Evelyn Hope" lying alone in her own pure sweetness among all Browning's creations; were it possible to forget Evelyn Hope and the kindred stanzas springing to mind at the mention of "By the Fireside," "Andrea del Sarto," of itself, would put it beyond dispute that Browning *can* be simple, tender, delightful, in the old but hardly out-worn fashion:

But had you—oh, with the same perfect brow,
And perfect eyes, and more than perfect mouth,
And the low voice my soul hears, as a bird
The fowler's pipe, and follows to the snare—
Had you, with these the same, but brought a mind!
Some women do so.

Were Browning always what he is in "Childe Roland," in "Andrea del Sarto," in "Fra Lippo," and "My Last Duchess,"—not to mention such longer poems as "Pippa Passes" and "A Blot in the Scutcheon"—what he is there in kind, if not in degree, he would be spared our ineffectual scepticism and

we should be spared—the Societies. It is because, at one time, he is content with mere ingenuity, dropping to out and out juggling, indulging in preposterous hodge-podge; because, at another time, he fails to distinguish between metaphysic, psychologic disquisition and poetry, between cacophonic cataloguing and the direct, swift, entrancing measures of song; because he is not averse from veiling his concepts with word mists all but impenetrable, his skill running to encysted intricacies — linkèd riddles long drawn out; because in drawing his pains through rhyme's vexation he draws them through our own; because he commonly disobeys the kind laws that have helped him to his enviable height, as they have helped the great singers of all ages,—it is for these reasons, among others, that we hesitate to pronounce Robert Browning from first to last a poet,

> Steadfast and rooted in the heavenly muse,
> And washed and sanctified to Poesy.

The fiery Pegasus is turned and wound up and down many a page; but the angel is not in the saddle, the world is not witched. We may cheerfully, enthusiastically, grant the poet's heart always, often the poet's head; but the poet's voice, save in rare calls, no.

Those of Browning's readers that have not progressed beyond the stage of the beautiful in art, must be aware that he has a fondness for subjects unpleasant, not to say repelling. Perhaps it was unfortunate in this particular that the poet exposed himself so early in his career to the sanguinary saturation of Italian life. Were he more a Briton in his books, we should escape not a little intrigue, and very un-English obliquity.

Reference has been made to a questionable substitution of vivisection for verse, of metaphysics for meter and rhythm, and to a prevailing opaqueness; now let us take our bearings, and see if we can lay a little firmer hold of our first principles, and indicate what part of Browning's important gift to the world is poetry.

For sound, wholesome advice on the subject of poetry, we may turn confidently to Coleridge; a metaphysician, too, by the way, but never when in his singing robes. This master among poets and critics, says:

> But if the definition sought for be that of a legitimate poem, I answer, it must be one the parts of which mutually support and explain each other; all in their proportion harmonizing with, supporting, the purpose and known influences of metrical arrangement. The philosophic critics of all ages coincide with the ultimate judgment of all countries, in equally denying the praises of a just poem, on the one hand, to a series of striking lines or distichs, each of which absorbing the whole attention of the reader to itself, disjoins it from its context, and makes it a separate whole, instead of a harmonizing part; and on the other hand, to an unstained composition, from which the reader collects rapidly the general result unattracted by the component parts. The reader should be carried forward, not merely or chiefly by the mechanical impulse of curiosity, or by a restless desire to arrive at the final solution; but by the pleasurable activity of mind excited by the attractions of the journey itself.

The most perfect superficial reader must detect the unevenness of Browning's work. Single verses and groups of verses shine and blossom, very jewels in a heap of sand, lovely roses "amongst the wicked weeds." An instance of these isolated excellencies is the extension of Sir Thomas Brown's "The circle of our felicities makes but short arches," in the splendid line,

> On the earth the broken arcs; in the heavens a perfect round.

After all, Browning's writing goes best in the bulk; it is the general result that we enjoy, being oftener rather distracted than attracted by the component parts. And it is too true that, as a rule, we miss, with the mutual support and explanation, the "known influences of metrical arrrangement." Consequently, though curiosity be roused, we journey much of the way unaccompanied by the pleasure Coleridge commends and commands; we feel the grasp of a strong hand, but it is not the hand of the enchanter. Now, if these touch-stones be genuine, and properly applied in the present case, it is evident that only here and there in Browning's work, virile, inspiring, as it is, may we find a "legitimato," a "just," poem. As before stated, the poet must be judged by the laws of poetry; and the purpose of this paper will be achieved if by it any student of poetry, whether sought in Browning or another, be persuaded to make sure, first, that he takes the poetry road, not the prose road, then that he sets out with the right foot, the poetic foot, forward, not the left foot, the philosophic foot. If the intent be to get the surest word spoken on poetry, counsel will be taken of

authorities on the laws of poetry. Application will be made not to ——. No, we will put it affirmatively. Application will be made to a Coleridge of yesterday or to an Arnold, Lowell, Stoddard, or Stedman of today, for such information from the positive concurrence of the ages as appertains strictly to poetry. We make bold to say that this *consensus* approves the following three propositions: first, that immediate theory, direct philosophy, is most difficult, most dangerous in poetry, fatal in the hands of all save the greatest poets; second, that poetry and beauty are inseparable; third, that the maxim of White of Selborne, "As long as there is any incubation going on, there is music," is as true in poetry as in ornithology. Great Wordsworth and greater Milton have surely taught us the distinction between naked philosophy and poetry and between naked and flayed theology and poetry, by sadly practical illustrations; and kingly Goethe limited himself as a poet, to bounds now crossed by bard and bardlet with twitch of mantle and nimblest capering. This clearest, widest reacling mind of his time, by the way, restricts the availing flight of thought in words it were well to post over our doors, "Man is not born to solve the problems of the universe, but to find out where the problem begins, and then restrain himself within the limits of the comprehensible." Plainly, it is possible for an old traveler to lose the poetry road, and

He needs must wander that has lost his way.
He must wander and he may flounder.

But, the small morals of verse wanting, we are told that Browning discards them for the massive keys of life. Then have we the first St. Peter of poetry that has compelled us to sacrifice on the altar of the amorphous, and to turn our thanksgiving into an apotheosis of the unintelligible.

If Browning's keys open to things "essential and eternal in the heart," why are they so unwieldy in the master hand? if his gates open to the white realm of life, why should they grate much as did the black barriers that threatened Erebus?

. . . leaving truth,
And virtue, difficult, abstruse and dark;
Hard to be won, and only by a few;
Strange should He deal herein with nice respects,
And frustrate all the rest! Believe it not;
The primal duties shine aloft—like stars;
The charities that soothe, and heal, and bless,
Are scattered at the feet of man—like flowers.
The generous inclination, the just rule,
Kind wishes, and good actions, and pure thoughts—
No mystery is here.

If no mist shrouds the deep of primal duties, will the "religious poet of the future" enforce them with a fog-horn? Didacticism pure and simple, sometimes strives in vain against the *vera vox:*

Is thy strait horizon dreary?
Is thy foolish fancy chill?
Change the feet that have grown weary
For the wings that never will.
Burst the flesh and live the spirit;
Haunt the beautiful and far;
Thou hast all things to inherit,
And a soul for every star.

Here is plain advice—plain English as well—still it is poetry. Give to counsel no more than a peptic sprinkle of the plain and the pleasurable, and the world has a good stomach for instruction. "The very essence of truth," says Milton, "is plainness and brightness."

Browning pays little court to beauty. "No beauty to be had but in wresting and writhing our own tongue?" Rare Ben's question sounds like a prophecy. Indifference to beauty is a serious defect; it is an offense in poetry only less heinous than the sacrifice of clearness. If a literary composition have not perspicuity and some sort of beauty the remaining virtues have a task before them to save it to poetry.

"The first law of art, the law of beauty," says Lessing. "In poetry," says Lowell, "language is something more than merely the vehicle of thought; . . . if there is a beauty of use, there is often a higher use of beauty." Heretofore the testimony has been on the side of beauty. Music is an element of beauty; and Coleridge's words, before quoted, are the "known influences of metrical arrangement." This point, with Coleridge, is one long definitely settled. Elsewhere, he uses, perhaps, the most remarkable language yet spoken on the value of music in verse: "The sense of musical delight with the power of producing it, is a gift of the *imagination.*" Here, music is not a happy attachment of the creative faculty, but is of the very stuff of it. It is not merely ornamental, it is integral, vital. Very well; granting, for the moment, that Browning's

work fulfills all the other demands of poetry, is it, as a whole,

> A skillful distribution of sweet sounds,
> Feeding the soul?

Is it

> The word of the Poet by whom the deeps of the world are stirred,
> The music that robes it in language beneath and beyond the word?

If the answer be in the negative, it is not as a whole, poetry; much less poetry of the better class, which in consideration of the source, it must be if poetry at all. If we hear rightly, there is whispering among our first principles to the effect that, oppulent in thought as Browning is, "rich" as he is "with the spoils of time," he is poor in speech, the occasion being rare when he commands the befitting, the indispensable, the indisputable, delivery of the sons of song. Browning's flashing scalpel is turned on his own energetic intellectuals, and it is hinted that he has what Hawthorne terms "too much of one sort of brain, and hardly any of another." So close, so singular, is his thinking, the whispering goes on, that it would be hard enough to follow him were the expression clear; but when to the difficulty of the thought is added abrupt, elliptical language, tearing its way in torrents, the reader that is not an athlete, ceases to pursue out of sheer fatigue. Not a few good minds and true, side with the invisible critics. These say not only that they cannot follow Browning as a poet, but that they must stand and shudder at such bruising of song's flowerets with the armed hoof of hostile paces. They declare that the limits of the human mind are no longer respected; that patience is strained even to its undoing; that they are beset with too many metrical pieces, with too much in one piece, yes, with too much, in each piece of a piece. We even thought we caught a cry, Give us once more the old Homeric nod! This modern champion of the passions is as chary of breathing-space as he is of poetic beauties; he orates, multiplies dark sayings, and these on matters aside from the purpose; no trump or horn blown in, no penny whistle, but he must tell it, and too often tell it badly,—

> A thousand circlets spread,
> And each mis-shape the other.

In one who has shown so little capacity for improvement in art, these critics—outspoken as old-fashioned—find that the tendency toward verbosity and obscurity has naturally increased with years, till "Ferishta's Fancies" and the "Parleyings" and their congeners are but whirlwinds of disquisitory dust. The lovers of the old poetry and censors of the new, regret that when Browning asked,

> Shelley, may I condense verbosity
> That lies before me, into some few words
> Of English?

so little came of it. They are right sorry that one of the strongest-sinewed of the literary race has not found time to peruse and profit by the lines from Chaucer prefixed to this paper, that he has not found opportunity to pause and ponder perhaps, the saying of Sir Joshua Reynolds: "Next to the man who forms and elevates the taste of the public, he that corrupts it,—is commonly the greatest genius."

Nor do they stop here.

(To be concluded.)

LOTTERIES IN THE UNITED STATES.

BY EDWARD N. VALLANDINGHAM.

ON a quiet side street in Wilmington, Delaware, there stood three or four years ago a low barn-like structure whose windows were closely nailed up so that no prying eye could catch a glimpse of the interior. But for the fact that workmen were seen to enter this building each morning and come out each evening, passers-by might have supposed it to be unoccupied; and certainly not one in fifty of those who daily passed the unsightly structure had any suspicion of what went on within its walls. The general public discovered the truth only when some citizens with tender consciences begged that the legislature tax out of existence the business carried on under that shabby roof. Then it was learned that the tickets of the Louisiana Lottery Company were printed in this building and that a handsome, genial, well-dressed gentleman of rather more than

middle age, who lived hard by, was the manager of the mysterious printing-house.

It was not without significance that the greatest and most pernicious of modern American lotteries should have part of its gambling tools made in little Delaware, for the tiny commonwealth was one of the last to relinquish lotteries of the earlier type; and her licensed gambling scheme exercised upon the state quite as evil an influence as the Louisiana lottery now exercises upon the state that gives it life and name.

Lotteries had been common in this country far back in colonial times. The London Company which made the earliest settlements in Virginia, carried on a lottery in aid of its work until 1621, when public opinion forced Parliament to suppress the gambling scheme. In the year 1699 an assembly of ministers at Boston condemned lotteries, declaring them "cheats" and their agents "pillagers of the people."

Little more is heard of colonial lotteries, but they must have continued to exist, for the last state lottery of the mother country was not drawn until 1826; and in 1762 the Provincial Assembly of Pennsylvania attempted to arrest the sale of lottery tickets, but especially exempted from the action of the law the tickets of such lotteries as should be sanctioned by the Parliament of Great Britain.

In the year 1776 Congress not only adopted the Declaration of Independence but passed a law creating a lottery to raise funds for the new government, and both with the active co-operation of Thomas Jefferson. By the time George Washington took the oath of office as first president, lotteries had become a recognized mode of supporting charities and raising public revenues. McMaster, in his "History of the People of the United States," says that he discovered in old newspapers of the years 1789, '90, '91, and '92, advertisments of lotteries undertaken for the promotion of nearly every sort of public improvement. There was a passion for building roads, founding colleges, erecting churches, hospitals, docks, and what not, and it seems to have been a matter of course that lotteries should be involved in aid of all such projects.

McMaster mentions advertisements in the papers of the day, calling public attention to three lotteries in Vermont, five in Massachusetts, seven in Connecticut, five in Virginia (several of them in aid of churches), three in Pennsylvania, one in Rhode Island, and one in New York. One of the Pennsylvania schemes was to aid in building a city hall in Philadelphia, and that in New York was to enlarge the city hall of New York City.

Public feeling began to be aroused on this subject about this time and in 1791 Connecticut and New Hampshire passed laws forbidding the sale within their borders of foreign lottery tickets, that is of tickets issued by companies chartered in foreign countries or in other states of the Union. About this time the Governor of Massachusetts recommended the abolition of lotteries. In 1792 a newspaper of New York in noting that the drawing of the Charlestown lottery was soon to take place, spoke of a declining interest in lotteries and prophesied their early extinction in Massachusetts.

The system continued, however, to grow and flourish. When in 1792 the new city of Washington was crying to be built, the Government asked Samuel Blodget, of Philadelphia, to promote the city's growth by a lottery scheme.

Federal Lottery No. 1 was for the building of a hotel in Washington. There were 50,000 tickets at $7 each, with 1,679 prizes. The first prize was the new hotel itself, and the others, in cash, were from $25,000 down to $10. The drawing did not take place until September 1793, and then the people of Georgetown had to buy up the bulk of the tickets. Federal Lottery No. 2, which had for its object the building of six "fine houses" in Washington, was even less successful, and Mr. Blodget's explanation was that there were three other "respectable" schemes of a like nature, one to build piers at New Castle, Delaware, one to aid the city of Paterson, New Jersey, and a third for the benefit of the library of Harvard College.

There was much indignation throughout the country because of Blodget's fiasco, and many called it by a worse name. But the National Government continued to countenance such schemes, and by 1820 Congress had passed seventy acts granting lottery franchises. In that year the state of Virginia sought to prevent the sale within her borders of tickets issued by a lottery enjoying a franchise granted by Congress for the purpose of raising money to drain the Potomac flats. The state court held that such exclusion was within the power of the commonwealth, and on appeal to the United

States Supreme Court this view was sustained. The court declared that Congress in granting the franchise undertook no responsibility for the unobstructed sale of the tickets.

The franchise under which this lottery worked seems to have originated in a grant from the legislature of Maryland dating from 1795, and confirmed by Congress in 1812. When the case was pending in the Supreme Court, *Niles' Register* expressed the wish that the "practice of granting schemes to tempt the people to gamble was entirely done away with."

An odd little volume published at Philadelphia in 1827 "by a foe to deception," and entitled "Lotteries Exposed; or an inquiry into the consequences attending them in a general and individual point of view," gives an account of the Washington City Lottery, which, I fancy, was a fair sample of the schemes to which the National Government gave its countenance. The drawing in question took place on June 6, 1827.

The whole number of tickets was 34,220 and of these, 20,825 were blanks. The price of tickets was $4 each. Prizes were paid with a discount of 15 per cent deducted. The "foe to deception" figured out, at the lowest estimate, a profit of nearly $50,000.

Perhaps the greatest of the early American lottery schemes was that growing out of a franchise or franchises granted by the Pennsylvania legislature in 1795 to the Schuylkill and Susquehanna Navigation Company and the Delaware and Schuylkill Navigation Company. By the terms of the grant $400,000 was to be raised by the lottery and applied to internal improvements. In 1811, by which time the franchise had been used by concerns figuring under fifteen different names, the grant was vested in the Union Canal Company, and before this lottery was suppressed by law, twenty-four years later, it had sold more than $33,000,000 worth of tickets.

The history of lotteries in Pennsylvania is typical of their course in most other states. For years the Union Canal Company was the only concern acting within the law; for in 1792 the legislature, following the Provincial Assembly's policy of 1762, had forbidden the operation within the state of lotteries chartered elsewhere. The law, however, was disregarded, and from 1810 to about 1833 the growth of the lottery evil in Pennsylvania was enormous. In 1809 Philadelphia had but three lottery offices, while in 1827 it was estimated to have sixty; in 1831, one hundred seventy-seven; in 1833, over two hundred. In these offices there were vended in 1832 four hundred twenty lottery schemes. Job R. Tyson, who published a pamphlet and a book directed against the lottery system, gives a table showing the extent of lottery dealing in Philadelphia for the first eleven months of 1832. He shows that there were 361 schemes offering prizes to the amount of $43,838,552. All these schemes were fathered by other states than Pennsylvania. In that year, her own lottery, the Union Canal Company, advertised $5,353,056 in prizes and issued 26 schemes. Mr. Tyson adds these transactions and one-eleventh of the aggregate in the table, and makes up rather more than $53,000,000 as the whole value of prizes offered to the people of Philadelphia that year. Tyson impatiently declares that thus the people of Pennsylvania were taxed for the benefit of sister states; "perhaps for a church in Rhode Island, or a railroad in the Dismal Swamp, or for other improvements in which she had as remote a prospect of interest or advantage." Philadelphia, it was estimated, was contributing $30,000 a week to lottery schemes, and the state was receiving about that sum per year from the Union Canal Company.

One who reads the controversial literature of the period obtains the impression that lottery gambling was vastly more prevalent in proportion to population then than now. If Tyson and his fellow reformers were not misled by zeal into overstatement, every class of society must have been affected with the gambling spirit. The 200 lottery offices employed 500 or 600 persons, and these agents disposed of their tickets not only by advertising, but by personal approach and sometimes apparently almost by violence. The price of whole tickets varied from $2 to $7, but a fractional ticket could be obtained for so small a sum as 12½ cents. There was no mystery as to the location of lottery offices, and the population was so small that one and another of the hundreds of persons engaged in the business of selling tickets must have been personally known to a considerable proportion of the inhabitants. The agents had running accounts with maid-servants in the kitchens of staid Quaker families; with apprentices at the work-bench; with young clerks in the shops. These gamblers were

debited from month to month with tickets and credited with petty prizes. When the buyer was a little ahead of the game the winnings were left on deposit to buy more tickets. Tyson says the drawings occurred once a fortnight, but this probably referred to some one lottery, for another authority says that there were lottery drawings in Philadelphia eight times a week. At the Arcade, where occurred the fortnightly drawings referred to by Tyson, great crowds gathered to learn the results, and scenes of wild excitement took place. It was said that most cases of fraud among officers of the United States bank and its branches were traceable to lottery gambling. One Clew, porter in the bank of the United States at Philadelphia, stole $2,000 from the bank in one lump. The money was traced to the lottery offices and when Clew's apartments were searched, it was found that he had 426 whole lottery tickets, 426 halves, 1,361 quarters, and 78 eighths. The bank philosophically held on to the tickets and awaited the drawings in hope of winning the money stolen by Clew, but all the tickets drew only $20. The records for 1830, '31, '32 and '33 of the insolvent court of Philadelphia show scores of business failures ascribed to lottery gambling.

A society for the suppression of lotteries was formed in Philadelphia early in the '30's, and shortly afterward the results of an investigation into the subject were submitted to the legislature. Tyson's pamphlet and book appeared about this time, and strong public feeling was aroused. The newspapers still advertised lotteries, but their news columns told many stories of ruin and crime because of lottery gambling. At length, in 1833, the legislature of Pennsylvania suppressed the Union Canal Company and the police set about driving from the state the agents of other concerns already under the ban of the law. In the same year New York incorporated in her constitution a provision making it impossible for the legislature to charter any lottery. Only three years before, lottery prizes aggregating $9,270,000 had been offered in New York City, and lottery gambling was carried on there perhaps on a greater scale than in Philadelphia. One New Yorker of the period affirmed that he had drawn in the course of years, one $10,000 prize; half of a $24,000 prize; half of a $5,000 prize; more than twenty $1,000 prizes; and others for smaller sums. He was then, however, $7,000 in debt for lottery tickets "with no prospect of paying," and he believed himself to have been the luckiest lottery gambler in America. Another New Yorker spent $120,000 in lottery tickets and won in all $80,000.

In the period from 1825 to 1835 when the agitation against lotteries was culminating, much information by the lottery system was gathered. Tickets from an early land lottery in Massachusetts, "with no blanks," were given to two Scotchmen named Barr and the prizes drawn were applied toward developing cotton spinning machinery. A Massachusetts lottery chartered in 1812 existed for nine years, during which time the drawings amounted to $886,439.75, while only $9,876.17 was obtained for the professed object in view, repairs to Plymouth beach. In 1833, when Boston people were buying $1,000,000 worth of lottery tickets per year, David Ackers, a highly respected man, committed suicide after having embezzled $18,000 and spent it in lottery tickets. A society of young men about this time investigated the subject, and soon after, lotteries were made illegal in Massachusetts.

Virginia chartered lotteries by the dozen, but endeavored to shut out foreign companies, and when that failed, tried "high license," the fee being $5,000 for the right to sell tickets of a lottery chartered elsewhere.

New Jersey, New Hampshire, Illinois, and possibly one or two other states seem to have refused charters to lotteries soon after the agitation against the system became popular, but the laws against the selling of lottery tickets were disregarded. Curiously enough one of the most oppressive American lotteries of the eighteenth century existed in New Jersey, the favored company being a manufacturing concern which was exempt from taxation, as were its employees, and empowered to raise $10,000 a year by lottery. In 1830 Connecticut prohibited the sale of lottery tickets save those issued by two companies working under unexpired franchises created by that state. Maryland and Tennessee in the midst of the struggle adopted constitutional prohibition of lotteries, but Missouri chartered her first lotteries in 1835, and Alabama and Kentucky did not even place impediments to the sale of foreign lottery tickets within their boundaries. Tyson notes in a paragraph, now humorously significant, that the lottery system of Louisiana would perish from the face of the earth on the first of January, 1838.

The Mississippi lottery figured in the courts after most of the others had perished; and little Delaware held on to hers until about thirty years ago when a scandal brought down upon it legislative suppression. Since then most if not all of the states have enacted legislation to suppress the evil.

The Louisiana Lottery Company is the latest survival of the American lottery system and by far the most profitable concern of the kind ever chartered in the United States. It fixed its grip upon the state in the semi-anarchic period shortly after the Civil War, and soon overshadowed its sole serious competitor, the Kentucky lottery. The company was chartered in 1868 to run twenty-five years from January 1, 1869, and by the terms of the charter it was to pay $40,000 a year to a charity. It has grown enormously in wealth and power until now it dictates to powerful politicians, silences the press, and even terrorizes private individuals. Shares of the company are quoted regularly upon the New Orleans stock exchange, and the last annual dividend was 80 per cent. Generals Beauregard and Early are paid $10,000 a year each for the use of their names as a guarantee that the drawings are honestly made. The tickets of the concern are illegally sold in every city of the Union, and it is believed that even the smallest villages contribute to the income of this mammoth gambling concern. John A. Morris, of New York, the chief stockholder, is estimated to draw from the company an income of $600,000 a year. A notorious negro politician of Louisiana lives in affluence at a costly hotel in New York City upon an income said to be derived in large part from his interest in the lottery. Only about 18 per cent of the lottery's tickets are sold in New Orleans, where the drawings are made, but a "policy" shop under the patronage of the company does an immense business with petty gamblers, who stake their small coin upon the results of the monthly and the semi-annual drawings.

The Louisiana Lottery Company has thus far triumphed in its long struggle with the Federal Government.

Five years ago, after the Post-office Department had successfully resisted the efforts of the Lottery Company to have mail matter delivered at its own offices or to its agent addressed by name, one of the banks of New Orleans consented to receive communications intended for the company, and the courts held that the postmaster of New Orleans must deliver such matter to the bank. Postmaster General Wanamaker recommended in his annual report of last year that there be further legislation on this subject. The company advertises its drawings in newspapers, and the latter are circulated through the mails. In a suit brought in the United States Circuit Court in New York City only a few weeks ago, Richard S. Newcombe, as administrator of the estate of Isaac Bernstein, sought to recover from the lottery something over $1,000,000, a one-sixth share in the original company. The capital stock when the concern was chartered was just $1,000,000.

When the constitution of Louisiana, adopted in 1879, came to be drawn, the political influence of the lottery company was such that a recognition of the company's charter as a contract binding upon the state was incorporated in the organic law of the commonwealth. Here is the provision:

> The General Assembly shall have authority to grant lottery charters or privileges, *provided* each charter or privilege shall pay not less than $40,000 per annum in money into the treasury of the state; *and provided further*, that all charters shall cease and expire on the first of January, 1895, from which time all lotteries are prohibited in the state. The $40,000 per annum now provided by law to be paid by the Louisiana State Lottery Company, according to the provisions of its charter, granted in the year 1868, shall belong to the Charity Hospital of New Orleans, and the charter of said company is recognized as a contract binding on the state for the period therein specified, except its monopoly clause, which is hereby abrogated, and all laws contrary to the provisions of this article are hereby declared null and void; *provided* said company shall file a written renunciation of all of its monopoly features in the office of the Secretary of State within sixty days after the ratification of this constitution.
>
> Of the additional sums raised by license on lotteries, the hospital at Shreveport shall receive $10,000 annually, and the remaining sum shall be divided each year among the several parishes in the state for the benefit of their schools.

Nobody supposes that the lottery will give up its privileges in 1894 without a struggle. One conjecture is that the company will offer to pay the state debt in return for a new charter, and this it could well afford to do since the stockholders now get back in dividends every year nearly the whole of their original investment.

KARL MARX. 1818–1883.

BY PROFESSOR CHARLES J. LITTLE, LL. D.
Of Syracuse University.

"LOOKING Backward" is Schäffle's "Quintessence of Socialism" expanded and embellished. What then is Schäffle's "Quintessence"? A powerful, candid, and thoroughly scientific presentation of the theories of Karl Marx, whose "Capital" is the Bible of the socialist; who was himself their Moses, dying as they think, in sight of the promised land.

Marx was born at Trier in 1818. His parents were of Jewish blood, though members of the Christian church. His father chose for him the profession of law. But after two years of university study at Bonn and Berlin, Karl abandoned jurisprudence for history and philosophy. Hegel was then at his zenith, and for a while the young Hegelian, Marx, dreamed of an academic career. But the German university of 1842 was in eclipse. It had no place for a mind so vigorous, a spirit so daring, so fiery, and so reckless. In fact, the whole Western world is seething to-day because Germany fifty years ago did not know what to do with her men of brains. Many were exiled; others imprisoned; some of the greatest held down by police surveillance; freedom of speech was denied to all. The censor mutilated the printed book; the authorities silenced and punished the outspoken thinker who discussed the existing situation with the least suggestion of his approval.

Marx, therefore, turned to journalism, becoming joint editor of the *Rhenish Gazette* and beginning that life of contention and sleight of hand struggle which is the curse of newspaper life in a country of "licensed printing." Marx though a Jew was no more like Spinoza and Mendelssohn than Saul of Tarsus was like Gamaliel. For his heart was full of fight and his brain was full of fire. He was the incarnate antithesis of existing ideas, with a nature dynamic and polemic. Dominant systems of thought and action challenged him to criticism and to warfare. Though capable of passionate affection, he was a bitter hater; he had no tribal, or race, feeling and no patriotism. He had an intense interest in humanity, but little interest in particular men.

Political economy he began to study in his twenty-fifth year; before his death, he knew more of its literature than any man of his or any century. About the same time he joined Arnold Ruge in Paris and mingled slightly with the German exiles and artisans described so graphically by Heine in his book on "Ludwig Börne." One meeting of the "Unwashed Brotherhood" was all that the poet could endure. Voices thick with beer resounded through an atmosphere thick with tobacco smoke, wild cries of hate, occasional outbursts of noble eloquence, flashes of genius gleaming through the eclipse of reason, murmurs of sweet charity and human kindness submerged in a delirium of passion and brutal imaginations.

Of Marx himself, Heine speaks as "my stiff-necked friend." His power he discovered but he did not love him as he loved Lasalle. For there was no poetry, no romance, no chivalry in Marx. He was an anatomist of society, caring nothing for its beauties; absorbed completely in the study of its diseases. He saw in Germany nothing to admire but its philosophy. The national idea so potent with Lasalle, he deemed a useless and bewildering chimera. His heart full of hot Jewish blood, yet he despised the people of Israel, declaring all religions to be only the "opium of mankind."

The essays published by him in 1843 on "Hegel" and "The Jews" are more valuable as indices of character than as products of mind, but remarkable in either aspect. Here was an Ishmaelite with colossal brain and a heart of boiling lava, a revolutionist who summoned, not the citizens of a nation, but all men everywhere to the overthrow of existing institutions, a powerful thinker who denied God, an economist who scoffed at the state, who arraigned progress at the bar of human misery, challenging capital to mortal combat and proclaiming the Republic of the Poor. Nevertheless, Marx would have little to do with the German communists of Paris.

Guizot drove him from France in 1845 for his opinions, not for his deeds or his companionships. From Paris, Marx went to Brussels where he lived from 1845 to 1848, the decisive years of his life. For then it was that he freed himself from the influence of Hegel, then was cemented his friendship with Friedrich Engel with whom he composed the famous manifesto of 1848 and through whom he became the leader of the socialistic workmen of Europe, and most important of all, then he began his monumental work upon political economy, *Das Kapital.*

In a series of pamphlets published at this time Marx urged with power and vehemence: (1) that scientific insight into the economic structure of civil society is the only possible basis of a harmonious social activity; (2) that the working classes are called upon not to create some Utopian system but to take conscious part in a historic transformation of society that is now going on, under their very eyes. (In his nobler moments Marx maintained that the mission of the economic discoverer was to alleviate the pangs of society in the new birth which was foreordained by its existing condition.) His ideas attracted the attention of the Socialists of London; a congress was held in 1847 and a manifesto composed by Marx, after vehement debates was adopted and proclaimed.

In Marx, as in Heine, two spirits ruled by turns; the poet could in the twinkling of an eye exchange his garments of light for a cloak of darkness, the song of an angel for the ribaldry of an intellectual blackguard; so the great thinker Marx could leap in an instant from the height of a weighty argument to the dunghill of personal abuse and abandon the glory of his insight and the discoveries of reason, in order to provoke the passions of the ignorant to furious hatred and irrational hostility.

Marx himself admits in "Capital" that the individual capitalist is helpless, so long as the system lasts. In words serene and lofty he pictures him as the unconscious factor in a historical process from which there is no escape until the epoch of reconstruction shall begin. In him, therefore, the fury of the agitator was either mere spleen or a deliberate appeal to the baser nature of the lewder sort. For if he believed that only by the contagion of hate could the work of transformation be wrought, what became of his principle, that only knowledge of the laws of economic structure could be the permanent basis for an enduring and harmonious social activity?

This manifesto of 1847-48 is in four sections. The first delineates the genesis or rather the *syngenesis* of the modern capitalist and modern laborer. The modern state is in the hands of the capitalist; so is the land; so are the means of production; so are the accumulated productions of the centuries. The laborer has ceased to be a man and is become a commodity, hence a mere appendage to machinery. He has no property; strictly speaking, no family and no country. He has nothing and under the existing system can have nothing.

The manifesto says:

> You reproach us with wishing to destroy self-created property. What property do you mean? The property of the humble farmer? Of the modest artisan? There is no need to destroy *that*, for the development of modern society has destroyed that already. Does the workman's labor create property for him? By no means. His labor creates the very capital that absorbs the fruits of his labor. In your existing society private property is impossible for nine-tenths of its members. Private property to-day exists at all only because for nine-tenths of the people it does not exist and cannot exist. What then does your reproach amount to? That we wish to destroy that kind of private property whose existence involves the necessary destitution of the immense majority of society.

The second section of the manifesto contains the demands of the communists:

1. Confiscation of property in land; all rents to be revenues of the state.
2. Progressive income tax.
3. Abolition of the right of inheritance.
4. Confiscation of the property of emigrants and rebels.
5. A national bank and a national currency.
6. State management of railroads and all means of transportation.
7. National workshops.
8. Compulsory work for all; the establishment of an industrial army.
9. Closer union of manufacture and agriculture.
10. Public and free schools for all children.

The end of all this being the development of each as the condition of the development of any and of all.

Section third is a sharp criticism of pseudo-socialism, but section fourth is a call to ac-

tion. Evidently Marx and Engel expected, in fact the manifesto declared, that the political revolution in Germany would be the prelude to an uprising of the working classes and an industrial reconstruction everywhere. "The Proletarians have nothing to lose but their chains; they have a whole world to gain. Proletarians of all lands, COMBINE!" But, instead of the expected social transformation, 1848 produced two empires, a kingdom, the doctrine of the immaculate conception and of papal infallibility:—Louis Napoleon, Bismarck, Cavour, and Pio Nono!

In February 1848 Marx was expelled from Belgium, whereupon he returned to Germany, settling at Cologne. Here he edited the new *Rhenish Gazette*, was twice tried for sedition and twice acquitted. But in 1849 he was exiled by the Prussian government; and a month afterward driven from France. He went to London, for it is the glory of England that she is not afraid of agitation, and there remained until his death in 1883.

In England began the better and nobler part of his life, supporting himself and his family by contributions to the *New York Tribune*, to *Putnam's Monthly*, to "Appleton's Cyclopædia"; he devoted his time chiefly to his studies in political economy. The International began in 1864, the old communistic union of 1847 having gone to pieces in 1852. Marx chastened by experience and wiser through protracted study and reflection soon became the leader of this (I am compelled to say) recklessly abused association. For the Internationals had no connection whatever with the conspiracies and deeds of horror so often laid to their charge. Their purpose was *propaganda* and *propaganda* only. Their chief crime was a crime of omission and of approbation.

They did nothing to hinder the horrors of the Commune of Paris in 1871 and Marx distinctly approved it. The chief blot upon his career is his pamphlet, "The Civil War in France," in which he defends the misdeeds of *Communards* with reckless and venomous vehemence. But in 1872 Marx after a desperate struggle with Bakunin the Russian Nihilist withdrew from active connection with the International. His ideas, however, he could not withdraw and they are now the blood and life of socialism everywhere.

Lasalle who was almost worshiped by German artisans during his life-time is an impotent shadow since his death. His dream of state-help, of reform from above downward, is to-day as powerless as the tongue which once interpreted it with such convincing eloquence. The disciples of Marx have other purposes and bolder plans. They mean to exalt the valleys and to level the mountains. The kingdoms of this world are to become the kingdoms of co-operative labor; "Capital" and all his works are like lightning to fall from the sky and to be no more forever.

In passing from Marx the agitator to Marx the thinker, let me point out first the traits common to both. Both lacked repose, self-control. "Capital" is disfigured by ill-tempered digressions and by a striking disproportion of its parts. Ill-health and mental suffering doubtless had exacerbated a spirit none too sweet by nature by the rush and flow of his powerful mind, which was not like the sweep of a majestic river but like the outbursts of a volcano, intermittent in violence though of unceasing energy. Hence, "Capital" was never finished. The first book passed through three editions during the author's life-time; the second was skillfully pieced together from seven different manuscripts and published in 1885 by Engel; the third and fourth are yet to come.

Another trait common to agitator and thinker is the overmastering polemical tendency. As agitator, Marx assailed every existing form of society; as thinker he attempted to revolutionize political economy. His first important work was an attack upon Proudhon; his second an attack upon political economy in general; the third "Capital" is criticism at once destructive and creative. Then, again, agitator and author were to the core materialistic. "Quit your theistic opium! There is no kingdom of God! Only a kingdom of man and that consists of meat and drink, music and raiment, the lust of the eye and the lust of the mind." So rang the manifestoes.

On the other hand, "Capital" is at bottom only a daring and thoroughly logical application of the doctrine of the conservation of energy to the industrial world. What is the wealth of mankind? A vast collection of wares. What then are wares? Human energy incorporated in material forms. What now is the "value" of the ware? Of course the average energy of human society necessary to its production. This purely physical conception must never be overlooked by the critics of "Capital." Demand and supply,

whatever may be their effect upon price, have nothing to do with "value." Skillful organization may increase the quantity of the product but the *value* of all the products of society is still exactly equal to the social energy necessary to their production. Coal is de-organized vegetable decay. Nevertheless a definite quantity of heat is necessary to convert a gallon of water into steam whether the fuel be turf or wood or coal. To say that Marx taught that the labor of one man is as efficient as the labor of another, is to say what Marx expressly denies; is moreover to be ignorant of his fundamental conception. Marx saw in the laborer, potential energy; the minimum value of expended energy or labor-time must be, therefore, the exact quantity of energy necessary to maintain the laborer's efficiency or to reproduce his kind. To increase either the quantity or the quality of commodities by diminishing and degrading the producers of them, might be a gain to individuals but must be ruin to society. Only ignorance and the compulsions of hunger, slavery, and the defects of social organization induce the laborer to yield up the potential energy stored away in bone and sinew for less than its exact equivalent.

This lack of self-control, this aggressive and polemic spirit, this physical conception of nature and of man, were, however, not the whole of Marx the thinker. For whatever may be the future of socialism, "Capital" will remain a land-mark of social science and of human progress; for the nineteenth century what the "Wealth of Nations" was to the eighteenth.

Most criticism of Marx is shallow to disheartenment. For instance not a few of his critics think they are attacking Marx when they are pounding the doctrine of value held by Adam Smith, Benjamin Franklin, and James Stewart! Others think to discredit him by calling him a Hegelian fond of obscure terms, intricate formulas, and the dialectic method. Whereas "Capital" more than any political economy in existence is built upon facts. Darwin's "Origin of Species" surpasses it both as an argument and as an exposition of a theory. But in both the method of investigation was the same, observation and induction. Like Darwin, Marx had a clear-cut theory to expound and defend; a theory, too, at variance with the beliefs and wishes of the powerful. For the "Origin of Capital" (Book I.) as explained by him was every whit as offensive to society as our arboreal ancestors with pointed ears and a prehensile tail.

Der Productions process des Kapitals (The Origin of Capital) begins with a masterly analysis of commodity and money, of value and exchange. It requires, of course, the closest attention and a powerful brain. No science is for fools. But the revolutionary part of the "Origin of Capital" begins with the discussion of "surplus value." Marx is explaining the syngenesis of modern capital and labor. By capital he means money used to multiply itself. "How can," he asks, "the barren money become so fruitful?" Why, by hiring laborers (not by buying labor, for that is nonsense). Land, machinery, material, all are barren and unproductive without the laborer; so, of course, is money. Well, now, if the labor congealed in the product is exactly equal to the labor expended upon its production, and the capitalist takes from the gross product more than he has contributed in personal energy, raw materials, wear and tear of machinery, and tools and wages, then it follows that such excess represents the unrequited energy of the laborers. *Eureka.*

The capitalist takes out more than he puts in; the laborer of course must take out less. This excess taken out by the capitalist, Marx calls surplus value (*Mehrwerth*), and three sections of the "Origin of Capital" are taken up with a most astonishing delineation of modern industry in all its features and intestine struggles. For as in the "Origin of Species" so in the "Origin of Capital" the struggle of hostile forces is terribly conspicuous.

Capital, says Marx, cares nothing for production *per se.* It produces to make money. To make money it must exploit labor. Collision, strife, hatred, are inseparable from a system where the laborer furnishes the very instruments for his own oppression. Labor is not a commodity for it will not keep and is inseparable from the laborer. You cannot squeeze it out of him like milk from a cow and sell it by the can. Commodities have neither hunger nor thirst, nor hate nor love. But capital insists that labor is a commodity. So be it then, cries the laborer. Let us make it scarce, that we may sell it dear! Save, shall we? Well, let us brothers save our energy!

This discussion of surplus value is the life of "Capital." Smith and Ricardo preceded Marx in its discovery. But neither of them

showed precisely what it was that created surplus value, nor why, nor how. Marx, however, tried to show all three and that value is nothing but congealed labor of a particular kind, congealed human energy. He demonstrated an antithesis between money and commodity by which he showed how money became capital, and how capital lived upon the purchase and exploitation of potential labor. By dividing capital into constant and variable, he could study the process of creating surplus value in its minutest details. Surplus value he regarded as absolute or relative. Absolute surplus value is obtained by making the laborer work longer than the time necessary to equivalate his wages. Relative surplus value is obtained by improvement in machinery and in technical process; "by the intensification of labor."

Now, I repeat, Marx the thinker never blames the capitalist in the concrete. It is the system that is wrong; the species capitalist that he abhors. Once the character of the system and the genesis of the species are clearly understood, they are doomed. Production is already by the division and co-operation of labor socialistic. Distribution should be socialistic as logical sequence. Land is the birth-right of humanity, so are the energies of nature. Why are these not a blessing and a help to all that toil? In the struggles about the length of the working day; about child labor; for decency and safety in mines and factory; in the crises produced by credit and speculation; in the relatively surplus population and the appearance of the industrial reserve army; in combinations of capitalists and laborers against each other; in the catastrophes of commerce and of industry; in the concentrationof money; in a plutocracy sordid, rapacious, tyrannical, without bowels of compassion and without culture, the seeds of disease are doing their fell work.

But though Marx discusses all these topics with immense knowledge and with reflections profound, subtile, startling in number and in sagacity, he nowhere discusses the ethics of the question. How much the capitalist *ought to get*, he never asks. He tries to show *what* he gets, how and whence and why he gets it, and why he must continue to get it until the poisonous blood of the present system has wrought its final doom. If he proves severe upon "the abstinence theory" and pillories the defenders of existing conditions, that is only by the way.

It is often objected to Marx that he pays no attention to supply and demand, to the utilities of a commodity or of a service as elements of value. Now what Marx does is to deny that these have any thing to do with value. The value of a commodity or of a service is equivalent to the portion of the energy of society necessary to produce it or to perform it. But prices are fixed by ignorance and folly, by persuasion and caprice, by the compulsions of nature and social circumstance. The difference between price and value is precisely what Marx thinks scientific insight will abolish. He never dreamed of denying that prices are fixed by the competition and combinations of buyers and sellers. This is what he complains of as the vicious outcome of existing conditions; this is the chief cause of the workmen's slavery. The belief that anthracite would not burn, subtracted no atom from its potential energy. The refusal to see that the artisan's energy is incorporate in the commodity does not alter the fact that his energy is there. Of course the capitalist is glad to have the price of commodities far above their value; of course he is glad to have the price of human energy far below its value, seeing that thus he grows rich at both gates. But when society becomes wise the game will cease.

That men suffer prices to be regulated by competition is a gloomy fact; they once suffered their lives to be regulated by the follies of astrology and called that a science.

Finally, Marx had a genius for the vivisection of the industrial system, not for the healing thereof; he was an anatomist not a savior of society. Collectivism of which Mr. Bellamy's fancy makes so much, is only implied but nowhere fully delineated and scientifically established by him.

The working classes and humanity would owe him far more, if he had not spoken, so often so unadvisedly with his lips. He would not have been less loved, had he been more lovable. But he never swerved in his devotion to the working classes. For them he lived and thought, was poor and in exile, suffered reproach, obloquy, hatred, and contempt. Only the bitterness of his spirit and the fierceness of his heart perturbed the workings of his powerful mind, converted what might have been solar energy, into electric outburst, and thus prevented the perfection of his thought. And so "Capital" is a Cyclopean labor left forever incomplete.

TRUSTS, AND HOW TO DEAL WITH THEM.

BY GEORGE GUNTON.

II.

HAVING seen that trusts are economically sound in principle the question to be considered next is, how to deal with them so as to obtain their maximum economic advantage and to minimize their social disadvantage. As already pointed out, the economic advantage of trusts consists in their wealth-cheapening capacity resulting from the concentration of capital and the use of superior productive methods. Clearly, then, that is the principle to be sustained and promoted. The complaints against trusts and kindred industrial organizations may be grouped as follows: (1) That they drive small producers out of business, thereby creating enforced idleness and social demoralization. (2) That they create monopolies which enable them to control the quantity and price of commodities. (3) That they tend to build up a political oligarchy which controls legislation against public interests and thereby undermine political freedom and endanger the permanence of democratic institutions.

First. The first charge is partly true and partly erroneous. It is unquestionably true that the development of trusts tends to substitute large concerns for small ones, but the assumption that this tends to permanently increase enforced idleness and social demoralization is an entire mistake. Nor is the superseding of the small producer by the large one peculiar to trusts; it has occurred with every stage of increased concentration of capital and the use of improved methods of production. The small factory supplanted the hand-loom, the corporation supplanted the small factory in the same way, and for the same reasons that the trusts tend to supplant the small corporations. So the plough supplanted the spade, the thrashing-machine, the flail; the mowing-machine, the scythe; and the railroad, the pack-horse. These are facts, but are they evils? The only reason the factory superseded the hand-loom was that it rendered the same service to the community better and cheaper. To pay the high price for cotton cloth necessary to sustain the hand-loom weaver against the factory, would have been giving a premium to incompetency.

It was generally thought that the factory would impoverish the hand-loom weaver by throwing him into a state of enforced idleness. Experience has shown, however, that when he was discharged as a hand-loom weaver he soon found more permanent and more remunerative employment in the factory which had supplanted him. Under the factory system enforced idleness has been very much less general than it was in the hand-labor period, a fact conclusively shown by the statistics of able-bodied pauperism. What was true of the hand-loom weaver has been true of every subsequent stage of industrial concentration.

Large corporations create employment as managers, overseers, etc., for the undersold producer, giving him more as a salary than he could obtain from his profits as a small manufacturer.* The experience of the smaller manufacturer has qualified him for just such positions which the development of the large enterprises create, and it may be added that the large concerns could not be successfully administered without the skill and experience of this discharged or undersold class whose failure is not usually because of personal incompetency but through his lack of capital to furnish the best machinery which the large concerns only can employ. This is shown by the fact that nearly all the salaries are paid by large concerns. For instance in Massachusetts, according to the most recent statistics,† out of 23,431 manufacturing establishments only 2,144, or less than 10 per cent, pay salaries. That these were the larger concerns is shown by the fact that they produced about 70 per cent of the total product; 65.24 per cent of the total product being made by 949 corporations or 4.22 per cent of the establishments. While it is true that with the closing of the small factory the laborers or such portions of them as are not re-

* A. T. Stewart is said to have employed as clerks, salesmen, etc., nearly all the small merchants who retired from business through the failure to compete with him and that they were decidedly better off with the permanent salary he paid them than with the small contingent profits they had previously received.

† Census for Massachusetts 1885.

employed in the larger one, are thrown out of employment, and since enforced idleness is the social phenomenon most of all to be dreaded, to the extent that this occurs, it is an evil even though it is accompanied by a greater good. Now to have the improvement without the evil is the important problem in social economics.

It must be remembered in considering this question that it is a fundamental law in economic progress (1) that industrial improvements can only succeed when they are wealth-cheapening; (2) that to be wealth-cheapening they must be labor-saving; and (3) whatever is labor-saving must in the first instance be labor-discharging. This is not peculiar to trusts, but it is characteristic of every wealth-cheapening appliance known to man. The enforced idleness thus created can be obviated only in one of two ways. Either by preventing the use of labor-discharging appliances or by promoting new employment-creating conditions. The former would be to prevent the growth of the wealth-cheapening influences and hence would arrest industrial progress. Manifestly then the remedy for enforced idleness must be sought in promoting the conditions for creating new employments and not in restricting the use of labor-saving methods.

The recognition of these facts is no less important for the capitalist class than for the community. If the laborers who are discharged by the introduction of new methods are not re-employed through the larger business and lower prices created, or in new employments, then it will necessarily tend to limit the consumption of products to that extent, and by reacting upon the market, ultimately undermine the commercial success of the new method. This is precisely what occurs in periods of industrial depression. These industrial calamities are conclusive evidence that the producing capacity of the factory has increased faster than the consuming capacity of the home, that the labor-saving machine has been developed more rapidly than the social character of the citizen.

The criticism to be made on the capitalist class is not that they introduce labor-discharging methods—that is their function as industrial experts, in doing which they render their highest service to the community—but it is that they ignore and often antagonize the social movement which alone can give permanent success to the largest and best undertakings. They have only learned to study one aspect of the problem; they have fully comprehended the fact that the concentration of capital and the use of improved methods are the means of cheapening production and reducing prices. They have also perceived that this can only take place with large sales and extensive markets; but what they have not learned is how large markets are made, and consequently how productive concentration can be developed without injurious disturbances to the community. They have acted upon the assumption that cheapness is the only object to be attained, and show as much disposition to obtain cheap men as to produce cheap things. They appear to be entirely oblivious to the fact pointed out in the last paper that the only thing to be cheapened is wealth, and that cheap wealth is only a social advantage when it is accompanied by dear men.

The very condition of industrial progress is that the price of commodities should fall and the price of labor rise. The capitalist class have fully recognized the importance of the former but have almost entirely ignored that of the latter. They have recognized the laborer as a factor in production but not as an element in consumption, and consequently have regarded cheap labor in the same light as cheap machines and cheap commodities. This mistaken attitude however is not peculiar to trusts; it is characteristic of the employing class generally and is due mainly to the erroneous teachings of political economy. It is but the natural result of the doctrine taught by Ricardo and the highest economic authorities of the present century, that high profits depend upon low wages,* the logic of which is that the success of the capitalist depends upon the poverty of the laborer. A more erroneous and pernicious doctrine was never propagated.

Prompted by short-sighted self-interest and sustained by this theory it is not surprising that the average capitalist should oppose every movement for increasing wages and

* "There can be no rise in the value of labor without a fall in profits." "Principles of Political Economy and Taxation," p. 23. "Can any point be more clearly established than that profits must fall with a rise of wages?" *Ibid*, p. 63. "It has been my endeavor to show throughout this work that the rate of profits can never be increased but by a fall in wages." *Ibid*, pp. 74–75. "We thus arrive at the conclusion of Ricardo and others that the rate of profits depends upon wages; rising as wages fall and falling as wages rise." Mill's "Political Economy" Vol. I. p. 512.

improving the material condition of the laborer. And it is precisely here that his error lies, because every time he resists the influences which increase wages and broaden the social life of the laborer, he is limiting the only influences which can make wealth-cheapening methods permanently successful. If the employing class once recognize the fact that it is the demands of the social life of the masses that make the market for factory products, and would use their social and political influence to promote the conditions which tend to maximize the laborer's capacity to consume wealth as zealously as they do to develop his capacity to produce it, much of the evil hitherto accompanying the concentration of capital and the use of labor-saving appliances would entirely disappear; because the introduction of labor-discharging improvements would then be accompanied by new employment-creating demands. It is not by limiting the economic opportunities of the capitalist, but by the social opportunities of the masses that the remedy for the evils of enforced idleness must be sought.

Second. The next charge against trusts is that they tend to create monopolies. Much here depends upon how the term monopoly is understood. If by monopoly is meant the exclusive power to produce a given product, then whether or not it is an evil or a benefit will depend largely upon how that control is obtained and how it is used. If the exclusive control of supplying a commodity is acquired by the arbitrary exclusion of competitors through governmental interference it would be unquestionably an evil.

On the other hand if the exclusive control is acquired by the superior capacity to furnish the commodity more cheaply than others can, it is a positive advantage to the community. As a matter of fact the former kind of monopoly has practically no existence in this country. The only instances of it are patent rights and government enterprises such as the post-office and the navy-yards. Wherever trusts have acquired the control of the market it has been by supplying the consumer cheaper than could their competitors. Nor does this kind of monopoly cut off the price reducing influence of the competition. So long as they are compelled to live in the open market their supremacy can be maintained only by the same means it was obtained, namely, by furnishing the commodities at the minimum price. The moment they depart from this rule their position is jeopardized by the existence of new competitors.

To keep prices so high as to invite active competition is the evidence of unwisdom, for which they will always have to pay the penalty. It may be said that if new competitors enter into the business the trust will buy them up. But that takes money; and a million dollars invested in buying up a competitor, with much more safety might be invested in reducing prices, because a new competitor may prove too strong to be bought up, in which case the monopolists themselves may be driven from the field or have their profits reduced to zero. They have, therefore, a direct interest in keeping prices sufficiently low so as not to invite the organization of counter enterprises which may destroy their existing profits. If the avenues for the admission of new competitive capital are always kept open, the economic effect is substantially the same as if the new competitor were always there; the fact that he may come any day has essentially the same effect as if he had come, because to keep him out requires the same kind of influence that would be necessary to drive him out. Since the matter already involves greater risks than the former, on the principle of self-interest, the former is more likely to be adopted.* So long as arbitrary barriers are kept out of the way the active influence of the potential competitor is ever present.†

There is another aspect of monopoly, however, that is not so commendable, namely, the speculative feature. The control of commodities obtained by this means is not due to the use of superior productive methods but to "cornering" the wealth already produced. This is unquestionably an evil, because it simply serves to exact a large price from the consumer without giving immediately or remotely any compensating advantage; it is at once arbitrary and uneconomic. It does nothing to promote the use of improved methods and in no way tends to lower but always to raise prices. It disturbs busi-

* This is clearly shown in the history of the Standard Oil Trust. During the last ten years this trust has had practically no competitor, yet the price of refined oil has tended downward as steadily as that of cotton cloth or other products where the actual competion is most active.

† This is illustrated by the organization of English syndicates to enter any industry in this or any other country where the margin of profits is sufficiently large to warrant the risk.

ness by creating abnormal relations, thereby demoralizing industry. But it should be remembered that this is not a necessary characteristic of trusts any more than the practice of adulterating food is a necessary characteristic of the grocery business. It is a characteristic of the gambler and not of the economic producer; of the corner, not of the trust. A trust may be used for the purpose of cornering a commodity just the same as a manufacturer may frequent the gambling mart, but such a use of the trust is a perversion of its true function. It would be as rational to prohibit factories in order to remedy the evils of the race course, as to legislate against trusts in order to prevent corners.

Corners are not only essentially different from trusts but they existed long before trusts were heard of. So far from being the source of corners, trusts are one of the most efficient means of preventing them. Corners can be successful only to the extent that they can control a commodity a sufficient length of time to force up its price abnormally high. The concentration of productive capital in trusts and large corporations of whatever name, tend to prevent the monopoly of corners in two ways: (1) by increasing the amount of product to such proportions as to make its control by a few persons practically impossible; (2) by increasing the faculties of transportation and communication by means of which commodities can be obtained from any part of the world in a few days.

Before the period of steam and concentrated capital, although millionaires were few, corners were numerous and successful; but with the development of the railroad, the steamship, the large factory, and trusts, corners have steadily become more and more impossible. This is shown by the fact that during the last fifteen or twenty years almost every extensive attempt to corner commodities has resulted in serious loss and often ruin to its projectors. Black Friday and the ruin of Keene in the wheat corner, the failure of the copper syndicate last year, which came near bankrupting a considerable number of the largest capitalists in the world and bursting the Bank of France, are instances in proof of this; the reason for which is that the quantity of wealth produced and the means of rapidly centering it at a given point, have increased very much faster than the available capital for speculation. Thus it will be seen that the concentration of capital, of which the trust, the railroad, and the colossal corporations are the most modern examples is not only not the source of corners but it tends to make merely speculative monopolies impossible.

Third. The charge against trusts that they tend to build up a political oligarchy and control legislation against public interest is urged, perhaps more persistently than any other. That trusts have their lobbies in Congress and in the various state legislatures is doubtless true and so does every other class whose interests are the subject of legislation. The farmers, wool growers, green-backers, woman suffragists, labor organizations, nationalists, high tariff manufacturers, free traders, all have their representatives in the lobbies and before legislative committees, and very properly so. This is an extension of the democratic principle. It affords the unrepresented or misrepresented public a chance to discuss proposed legislation before it is crystallized into statute law. To regard that as in any sense due to trusts is to show a striking unfamiliarity with legislative history. This habit is as old as the parliamentary system and has much less of the bribery element in it to-day than it ever had before. During the last century and the first half of the present century it was undoubtedly true that legislation was largely controlled by a few rich men; but with the increasing intelligence in the community and the unrelenting diligence of the press that power becomes less and less possible.

Moreover, instead of laws being enacted to grant special favors to trusts and large corporations, statute books and legislative dockets are full of evidence to the contrary. Indeed the public antagonism is such that they have been put entirely on the defensive. The most they ever can hope to accomplish before any legislature to-day is the defeat of legislation directed against them. As an example of the legislative antagonism to trusts I need only to cite the bill introduced into the United States House of Representatives in 1888 by Mr. Springer of Illinois, which proposed to levy a tax of forty per cent on all products made by trusts, thus nearly doubling the price of commodities to the consumer under the pretense of opposing monopolies. And when the United States Senate was convened a few weeks ago, the first business announced was two bills against trusts, one by Senator John Sherman and the other by Senator Cullom.

I do not say there is no buying of legislators or coercion of voters, but I insist that these evils neither have their rise in nor are a necessary part of trusts. The corruption of the lobby is no more a necessary part of trusts than venal voters are of democratic institutions, than mercenary decisions are of the jury system, or than blatant demagogy is of free speech.

Corrupt legislation is generally due quite as much to bribe takers as to bribe givers. Bribe givers would soon be unheard of, if bribe takers were eliminated from public office. The true way to purify legislation is to improve the character of legislators, which can be done only by elevating that of the voters. It is to the influences which will increase the intelligence and develop the character of the people, and thereby elevate the tone of the press, put public integrity at a premium and chicanery at a discount, that we must look for the elimination of political and moral evils.

The true policy, therefore, in dealing with the economic aspects of trusts should be : (1) to give them no special advantages, but stringently to prohibit all arbitrary barriers to the easy mobility and the safe concentration of capital and productive enterprise ; (2) to encourage competition by furnishing frequent and reliable statistics regarding the cost of production, including that of raw material, wages, transportation, and also the selling price of the product. With such statistics scientifically collected and authoritatively presented, whenever abnormal profits existed in any industry the fact would be generally known and idle or less remunerative capital would at once flow in that direction. By this means the mobility and, consequently, the competitive influence of capital would be greatly increased and the benefits of large enterprises and improved methods of production would be secured to the community by the necessarily low prices and minimized profits.

In dealing with the social and political aspects of trusts the policy should be to increase the opportunities for developing the intelligence and improving the social and moral character of the laboring classes, because they constitute the major part of the voting population and the basis of public sentiment. This could be done : (1) by increasing the laborer's leisure through a general reduction of his hours of labor ; (2) by promoting his educational opportunities through the introduction of half time schools for all working children under sixteen years of age. The former would at once increase the laborer's opportunities for social intercourse, create an incentive for lectures, reading, and the wider knowledge which a more varied social life gives—an indispensable means to development of character. The second would be still more far-reaching in civilizing influence. It would guarantee that all working children have at least five or six years daily contact with the elevating and refining influence of school life. Moreover, in ten years there would not be a laborer in the land (except green emigrants) who could not read and write. The general adoption of these simple measures, which would only be broadening the educational work of Chautauqua, to say nothing of the effect in raising wages, would do more to moralize industry and purify politics than all the restrictive legislation against capital ever enacted.

PAN AMERICAN CONGRESS.

BY THE HON. W. P. FRYE.
United States Senator from Maine.

THIS is a congress of eighteen independent American republics, Brazil having joined the splendid galaxy since its meeting, represented by thirty-five delegates, men of the highest character, intelligent, experienced in affairs, and patriotic, now considering grave questions affecting the interests of more than one hundred millions of people.

The idea of such an international conference is not a new one. In 1825 the President of the United States of Colombia invited the American nations to such an one, to be held at Panama ; they accepted, and President Adams appointed delegates. The congress was held, but, by reason of the death of one of our delegates, and the unavoidable absence of the other, we were not represented. This congress adjourned to meet in 1827. Again our President appointed delegates, but revolu-

tions in several of these countries prevented its re-assemblage.

In 1881 Mr. Blaine, then our secretary of state, invited the Spanish republics to meet the United States in a like conference, but this was abandoned.

The Fiftieth Congress passed "An Act authorizing the President of the United States to arrange a conference between the United States of America and the republics of Mexico, Central and South America, Hayti, San Domingo, and the Empire of Brazil, for the purpose of discussing and reccmmending for their adoption to their respective governments some plan of arbitration for the settlement of disagreements and disputes that may hereafter arise between them, and for considering questions relating to the improvement of business intercourse and means of direct communication between said countries, and to encourage such reciprocal commercial relations as will be beneficial to all and secure more extensive markets for the products of each of said countries."

The response was gratifying, the invitations being promptly accepted by all except San Domingo. The congress perfected its organization by the election of James G. Blaine, our secretary of state, president, of Mr. Zegarra of Peru, and Mr. Romero of Mexico, vice-presidents, and by the appointment of regular standing committees, to which the several subjects presented were assigned for investigation and report. Rules have been adopted. Each country has one vote on any proposition, and a majority vote adopts it as the opinion of the congress, but it is not binding unless unanimously agreed to, that is, delegates recording their votes against it, though in a minority, will not be compelled to recommend it to the countries they represent.

Of course this body can have no legislative power, its action being simply advisory. They can advise only their several constituencies to make effective the conclusions of the congress by legislation or diplomatic negotiation. Skilled stenographers have been employed, two from the corps in the Mexican congress, and three from the United States. A daily journal is kept, the proceedings and discussions are accurately reported, and finally will be published in the Spanish and English languages.

From the day of meeting until the beginning of deliberations the delegates were largely occupied in visiting our great cities: inspecting our manufactories of cotton, wool, silk, iron, and steel; studying our immense railroad system; examining our schools, our public institutions, and generally making themselves familiar with the resources of the eldest sister republic.

Was there any necessity for such a congress? and can any practical results be evolved from its deliberations? The countries represented in it have similar forms of government, like sympathies, aspirations, and purposes; and yet, in social, political, and commercial intercourse they have been comparative strangers, knowing less of and having less to do with each other than they have known of and had to do with the monarchies of the world. Trade illustrates this. The foreign commerce of these invited nations amounts to a billion of dollars annually, about equally divided between exports and imports. Of this, the United States controls about one-fifth, though in climate, resources, products, supply, and demand, they are the reverse and complement of this republic. They raise raw materials; have but few manufactures. We can use the one and supply abundantly the other, and yet we do neither to any great extent. Of our exports to-day eighty per cent go to Europe and only five to these sister republics.

THE ARGENTINE REPUBLIC.—The Argentine Republic, as enterprising, as progressive, as rapidly increasing in population and wealth, in proportion, as we, with her capital city, Buenos Ayres, having a population of 500,000, Montevideo, with 150,000 more, both equipped with splendid, capacious harbors, a great navigable river reaching 2,000 miles into the interior, inviting our ships to their convenient waters, in full sympathy with us in every regard, with a commerce of nearly $300,000,000 annually, about two-thirds of it imports, purchases one-third of England, twenty-five per cent of France, and eight per cent of us; not, as some allege, because we do not buy of them, for, curiously enough, Great Britain, which furnishes them the largest amount of imports, takes from them the smallest of exports, only about seven per cent.

Strange to say, there is no steam communication at all between this great maritime and manufacturing nation and the Argentine Republic. Our passengers and mails bound

for her ports must go to Liverpool under a foreign flag and thence in an English ship. There are twelve to fourteen steamships weekly, English, French, German, and Italian between these ports and Europe. Outside of the Isthmus of Panama, no passenger, freight, or mail can reach any South American country other than Brazil and Venezuela in an American steamer.

BRAZIL.—Brazil has a population of 12,000,000; a foreign commerce of $240,000,000 a year, about equally divided between exports and imports. Of the latter, England furnishes one-half, the United States about one-eighteenth, France, Germany, and Spain the balance; while the United States purchases about one-half of her exports. We have one steamer a month under our flag entering her ports, while England has from fifty to sixty making regular trips, France nineteen, and Germany fifteen.

CHILI.—Chili is rich, her people enterprising and intelligent, her progress great. She buys annually from foreign nations $50,000,000 worth of goods; of England about fifty per cent of this, of France and Germany thirty, of the United States four. We have no steam communication with Chili; while England, France, and Germany have regular lines, all subsidized. Last year nearly one hundred German steamers entered Chilian ports.

PERU.—We supply Peru with about one-fifth of her imports, England and France four-fifths; while we receive one-fortieth of her exports. In 1882 we sold her $42,000 worth of cotton goods, while England supplied her with $2,325,000 worth; ours being shipped to her ports in English and German vessels, by way of Liverpool and Hamburg, around the Horn. France and Germany have regular lines of steamships to her ports. We have not a single steamer.

With Ecuador, Bolivia, Uruguay, and Paraguay, all enterprising, increasing, and progressive, we have no trade at all, France, England, and Germany practically taking the whole. Last year more than two hundred fifty vessels entered the port of Guayaquil, one hundred fifty of them under the English flag, not one under the American. The importation of cotton goods by these countries affords a most remarkable evidence of this non-intercourse. The testimony taken by the commission appointed under an act of Congress, approved July 7, 1884, tends strongly to establish the superiority of the cheap cotton goods of this country over those of England; that they can be manufactured and sold at prices as low; that the people prefer them; that we have a surplus seeking foreign markets, and yet the table given below of the importations of these goods for the year 1888 makes this astonishing exhibit:

Mexico	imported	from	England,	$2,741,000;	from	United	States, $809,000
Central America	"	"	"	3,263,000	"	"	" 485,000
Colombia	"	"	"	3,356,000	"	"	" 376,000
Venezuela	"	"	"	1,532,000	"	"	" 498,000
Brazil	"	"	"	14,412,000	"	"	" 631,000
Uruguay	"	"	"	2,349,000	"	"	" 114,000
Argentine Republic	"	"	"	5,247,000	"	"	" 486,000
Chili	"	"	"	3,849,000	"	"	" 613,000
Bolivia	"	"	"	24,000	"	"	"
Peru	"	"	"	2,493,000	"	"	" 174,000
Ecuador	"	"	"	987,000	"	"	"
Total				$40,253,000			$4,186,000

It is true our relations with Mexico are somewhat closer, only a narrow stream separating us from this republic, and railroads binding us together; and yet they are not what they should be. We are a maritime nation, geographically well known to these countries, but our flag is seldom seen in any of their ports, in some, never. We can use their products, indeed must have many of them. We are the leading manufacturers of the world and can supply all their wants in this direction. They have evidenced a desire again and again for closer commercial connections, to which we have given no response.

Might not these people, then, reasonably conclude that we desired nothing of them? Is it strange that their trend was toward England, Germany, and France? that we and they have been drifting farther and far-

ther apart? was it not time that these neighbors should meet and confer?

President Harrison, in his recent message, said:

I recommend that such appropriations be made for ocean-mail service, in American steamships, between our ports and those of Central and South America, China, Japan, and the important islands in both of the great oceans, as will be liberally remunerative for the service rendered, and as will encourage the establishment and in some fair degree equalize the chances of American steam-ship lines in the competitions which they must meet. That the American states lying south of us will cordially co-operate in establishing and maintaining such lines of steam-ships to their principal ports I do not doubt.

But the deliberations of this congress are not to be confined to facilities of commercial exchanges by water alone. "A Committee on Railway Communication," consisting of seventeen members was appointed; and one of the most essential and pregnant problems to-day entitled to the attention of American statesmen has been submitted to them, to wit, railway communication through all the Americas, North, Central, and South, somewhat known as "Three Americas Railway." No proposition before this congress will arouse more enthusiasm and be likelier to obtain unanimous approval than this. The projected road would run from Buenos Ayres north-westerly across the Argentine Republic, across Peru, Ecuador, Colombia, Bolivia, up the Isthmus to the City of Mexico, with branches reaching out to both oceans, through one of the most marvelously fertile countries in the world. The Argentine Republic already has constructed the road nearly across her territory, and will shortly complete it to the junction with the system of roads in Peru, established by Henry Meigs. Bolivia heretofore has made a most liberal grant in aid of construction through her territory. All the countries interested will make grants of mining timber and agricultural lands, well calculated to attract the capital of the world. The result of a continuous railroad between North and South America would give the United States control of a commerce which, in time, would be immensely valuable.

In my opinion, some of the results of this congress will be a continuous line of railway between Portland, Maine, and Buenos Ayres in the Argentine Republic; the establishment and maintenance of several lines of steamers running regularly and swiftly between the Atlantic, Pacific, and Gulf ports of the United States and those of our Spanish-American republics; that we shall shortly have great business houses established in all their leading cities, conducted by resident American merchants; that we shall study carefully the habits, customs, and necessities of their peoples; that our manufacturers will consult their tastes and conform to them; that an immense interchange of commerce will result; a new respect for each other, the legitimate outgrowth from a more intimate knowledge, with a consequent social and political alliance, which shall greatly strengthen existing governments by the people, and extend their influence throughout the world.

Again, all the Spanish-American republics depend largely for revenue, and some of them entirely, upon duties on imports, our custom of taxing lands and personal property being practically unknown; the laws, rules, regulations, and methods relating to collection being different in each nation. None of them have the bonded warehouse system, and all duties must be paid as the goods pass the custom house; and as these duties generally exceed the value of the merchandise, on some articles being three hundred per cent, the merchant's investment, before his goods reach the place of sale, is doubled, sometimes trebled. In some of these countries the collectors receive very small salaries, depending for compensation on fines and penalties exacted for errors and mistakes in invoices, generally merely technical, implying no fraud on the part of the exporter; while the requirements as to forms can be met with great difficulty, the collector having authority to change them at will. It is said that one heavy New York firm withdrew from the trade, assigning as the reason, the fines imposed in one year exceeded the profits of that year.

Now, there is every reason to hope that after a complete investigation and an intelligent discussion of the methods of laying and collecting duties on imports now in use in the several nations, the troublesome and vexatious requirements, by general consent, will be dispensed with; while many improvements, not detrimental to revenue, but promotive of commerce, will be adopted.

Again, commerce is immensely confused and embarrassed by the want of a common standard of value of coin. The money now

in use in the countries south of us is generally silver; Bank of England notes being about the only paper money accepted by merchants. There is no gold in circulation, and the silver, almost entirely the coin of Mexico and South America, is subject to frequent and great fluctuations in value. The *peso* represents the dollar, but the computation of its value in gold or American silver coin is a serious problem. President Arthur, in his annual message, called the attention of Congress to the importance of "the establishment of a uniform currency basis for the countries of America, so that the coined products of our mines may circulate on equal terms throughout the whole system of commonwealths. This would require monetary union of America, whereby the output of the bullion-producing countries and the circulation of those which yield neither gold nor silver could be adjusted in conformity with the population, wealth, and commercial need of each."

In the promotion of trade, a common standard of value of coin, that shall be the same in Uruguay as in the United States, in Chili as in Mexico, will be a wonderful stimulus to trade. This was one of the subjects committed to the consideration of this conference in the letter of invitation, and it is generally understood that all the delegates are favorable to an agreement in this regard.

Again, outside of Venezuela and the Isthmus we have no banking facilities in these countries, and every bill of goods sold is paid for by a draft on England, the rate of exchange being enormous. Even in the transaction of our small volume of business we pay for this exchange annually about one and a half millions of dollars. This unnecessary charge may change a given transaction from a profitable to a losing one. In the fierce competition of to-day it may enable the English manufactures to displace the American in these markets. This conference is to consider some remedy for this, and a standing committee on banking has been appointed.

Again, in some of these nations our patents and trade-marks are protected by treaties, but in the most of them we are at the mercy of the pirates of the world. Almost anywhere in their markets one can find manufactures of iron and steel bearing the well-known trade-marks of United States manufacturers, but made in Germany, imported and sold by German merchants. The custom of stealing the trade-marks of our cotton manufacturers is almost universal; the Manchester mills of England sending but few goods to South America that do not bear forged American trade-marks. The cheapest English cottons, sold for from four to six cents a yard, made of little cotton and much clay and starch, are sold to these unsuspecting people as American goods, thus not only taking our markets, but seriously injuring the reputation of our manufactures. There is no remedy; but a standing committee of this congress on patents and trade-marks will try to find one.

Again, a code of international law may be one of the results of this congress. There is now no general system or method of judicial procedure for causes between private citizens of the different countries, which occasions an endless amount of correspondence between the Government and its diplomatic representatives abroad, who are continually bringing to the attention of the Secretary of State claims of United States citizens against governments or corporations or individuals, growing out of contracts, concessions, and the destruction and confiscation of property. There are now pending in the State Department claims against Chili, Venezuela, Peru, and other countries, which give rise to long and costly litigation. For the adjudication of such claims, and for the establishment of some mode of procedure in which the equities can be ascertained and justly settled, a code of laws is necessary, and it is proposed by the committee in charge of that subject to report one for the adoption of all the different republics.

It is also necessary that there should be some laws under which legal papers, documents, licenses, etc., may be authenticated or legalized. For example, the certificate of marriage by religious Protestant ceremony in the United States is not recognized in several of the South American countries, where none but the Catholic rites prevail; and, strictly speaking, the fruit of such marriages is in those countries illegitimate. The wife has no right of dower, except as public opinion gives it to her, and it is allowed simply because no one takes the trouble to question or resist. Marriages legal in some of these republics would have no validity here. The diplomas of our medical, legal, and scientific schools are not recognized in some of the South American countries.

It is the wish of the representatives of these different nations in the conference, that the same ease and economy in establishing rights

and recovering damages, may be enjoyed between the states of the American hemisphere as between the states of the United States, and an earnest effort will be made to accomplish this.

Last, in my consideration, but first in importance to the general welfare of these nations, will be the discussion and recommendation for adoption to their respective governments, of some plan of arbitration for the settlement of disagreements and disputes that hereafter may arise between them.

International and internecine wars weaken, impoverish, and destroy. Prosperity, progress in the arts, sciences, literature, civilization, and in material affairs, never can be promoted by an appeal to arms. That this subject will receive thoughtful and very earnest consideration by the enlightened and patriotic delegates in this congress, I have no doubt; and that they will agree upon some method under which all international difficulties shall be submitted to arbitration, I fully believe. President Harrison, in his last message to Congress, says: "But while the commercial results which it is hoped will follow this conference are worthy of pursuit, and of the great interest they have excited, it is believed that the crowning benefit will be found in the better securities which may be devised for the maintenance of peace among all American nations, and the settlement of all contentions by methods that a Christian civilization can approve."

THE WOMAN QUESTION IN GERMANY.

BY FRAU J. KETTLER.

Translated for THE CHAUTAUQUAN from *Was wird aus unsern Töchtern?*

IN Germany to-day the woman question is one of urgent importance. It is by no means the result of exaggerated ideas or of exalted sentiments, as many think. It is the natural consequence of cool deliberation. The woman question exists; it must under the present circumstances and will so long as these circumstances remain. The heart of the whole matter in Germany is that, on the one hand, the per cent of women married is no longer so large as formerly and, on the other hand, the opportunity of earning a living offered to those who do not marry is no greater than formerly.

In this state of things the woman of the so-called cultivated middle class is at a greater disadvantage than other classes. She receives a training which leads her to make claims on life without at the same time putting into her hand means by which she can satisfy these claims. The woman of the lower classes receives a training which awakes in her only modest demands and she is prepared to satisfy these herself, that is, to earn her own living. The woman of wealth and high birth for the most part possesses means which justify her in giving up work. She need not work and it does her little harm if she does not know how; the woman of the lower classes must work and knows how; but the woman of the middle class must often work and she by no means always understands how to do it. She is neither always in possession of means which insure her support without work, nor is she prepared to do any thing, for her training is such that, on the one hand, it is not sufficient for the work demanded of her and, on the other, it creates prejudices against her doing inferior work.

A training is a mistake which is insufficient to prepare one for suitable employment, but sufficient to make one unfit for a work of an inferior sort.

The support of a man of the middle class who is strong and well is usually based upon his following some kind of trade or profession. There are provided for him different sorts of trades, according to his capacity. A man acquires his capacity by training. How is it with the women of the same class? For them a single calling is provided, that of housekeeper, wife, and mother. And for this one calling women are trained. But it is not always within their power to follow this calling. Thousands of women in Germany cannot marry, because they outnumber men. Their training preparing them for marriage does not fit them to take care of themselves. There is also no training provided which makes it possible for them to learn to care for themselves.

The departments of work opened to men

are closed to women. Why? Because the working capacity of women is less. Why is it less? Because of the poorer technical training of the women. The training of woman equips her for one vocation, in which often she is not needed; it does not equip her for many departments in which she might be needed. Now, if in Germany thousands of women cannot marry because they outnumber the men, shall they be trained only for marriage? If thousands of them must earn their daily bread, shall they not be trained for this? The training of women to-day is founded on suppositions which cannot longer be supported, and it ignores facts whose existence is undoubted. The present training of woman treats her as a minor, but, nevertheless, renounces its obligation to care for minors. A child is a minor; for this reason it is cared for. The woman is held as a minor, so she must care for herself. To the child we say, "Are you hungry? Here is bread." To the woman we say, "Are you hungry? Get your own bread. A quantity of bread lies above there, you see it; if you reach it you can eat as much as you will, but you cannot use that ladder to bring it down, that is for men. Perhaps some of the bread will come down to you. Be patient, only be patient."

The callings open to women who must earn their own living are those of artist, author, housekeeper, teacher, governess, companion. The last requires no special training. It often depends on circumstances; in most cases on the personal attractiveness of the candidate. It is different with the vocations of teacher and governess. In neither of them can the German woman with her present culture take the highest and best places; only the places in the lower schools, and positions as governess in inferior places are open to her.

If a girl is not fitted for any one of these callings, but one thing remains for her: hand work at home. She can do embroidery for sale; she can work names on linen; she can knit woolen articles; she can do heavy work for so many hours a day. But the training which the girl of the middle classes has received is of no use in these employments; on the contrary, for this kind of work her training is too dear, it is squandered.

The young woman who does not need to support herself entirely, but must earn only a part of her living, works at the lowest price. A girl of the working class, who if she knits all day, does all that is required of one of finer culture, must earn, let us say, seventeen cents a day. The lady does the work for ten cents. What manufacturer will not hire the latter?

In the business of men in its normal condition, this encroachment of one class upon another does not occur. No man who has been at college, for example, would uncomplainingly the year round be a copyist only to earn something. He would rebel at the idea. But his sister who is his equal socially, who has received as careful training as he, has an occupation which is scarcely equal to that of copyist, without the brother disapproving. And, perhaps, the sister feels no pride saying to her, you ought to be ashamed to do a work exclusively which a child could do.

Here then is the situation: Few kinds of work are provided for the woman of the cultivated middle classes, for which her present training fits her; and since there are so few she is compelled to seek inferior kinds of work which do not correspond to her training. Since, generally, she is situated somewhat more favorably at home than the woman of the under classes, she can be content with a smaller income; but since she must have this income she endeavors to keep it by demanding smaller wages from the employer than is satisfactory to the working-woman who must earn her whole support from her wages. This pressure which is thrown upon the lower classes by the lack of training among the cultivated to fill higher places is a most serious phase of the woman question. How can the burden be removed? There is only one way: emigration, neither emigration out of a country nor into a country. Emigration from one kind of work into another. Only those shall remain in each kind of work who belong there, whose training and preparation correspond to it. Higher culture demands a higher sort of work. Training for it should not be a luxury, it should be a necessity. The truth is, the woman of the middle classes who is doing the work which belongs to the woman of the working class, is doing wrong. And the woman of the working class who is doing the work which her training fits her for, does right.

A family of the working class to-day can get along if the mother by her toil earns a certain amount each day. But suppose that her employer tells her that she is dismissed because he can get labor which costs him only

half as much. What can a woman do in that case? What is she compelled to do? She places her wages lower. She is compelled to work to keep away hunger, and her family is scarcely able to exist in consequence. The poor ask, "Why do those who might do something else because they have learned other things, press in upon our work? Why do they take from us the only thing which we have learned, which we could learn?"

Poor creatures! These women have learned nothing. They are as poor as you, yes, poorer. Hunger causes them as great distress as it does you; yes, greater, since they have never known it before.

"But why have they learned nothing for support?"

Why, strange question! because it did not seem necessary that they should learn.

What does the cultivated woman of our time desire? What ought she to desire? The right of work, of work in harmony with her culture and which she need not steal from poorer women. She is kept from this work by her small working capacity resulting from her lack of technical training. The root of the trouble lies in the present school system which fits a girl for a calling which she may not have to follow and does not fit her for many which she may have to follow. The school system for girls must become more serious than it now is. All that serve only for accomplishment must be thrown out and that which is useful in order that a girl later can base a vocation on it, must be put in its place. To know a little of every thing is very amusing, but it is not useful; to lay a strong foundation for a few departments of knowledge is much less amusing, but it is useful. Create through another school system another foundation; place upon this foundation technical training. Create in this way a faculty for work, then will different vocations open to the faculty. Then will the lower varieties of employment be unburdened by the pressure turning to higher kinds, and hundreds and hundreds of poor women will be won to honorable work, whose last resort to-day for lack of honorable work is sin and shame.

Moved by the above condition a committee met early in 1888 for the purpose of suggesting the formation of a society which should attempt reform. In March 1888 a call was issued in which, after making substantially the points made above, the committee said:

Relief lies only in enlarging as much as it may seem practical and logical the circle of vocations possible to women. Two things are necessary to attain this:

First, the creation of institutions of learning in which women can gain the instruction demanded for skilled vocations.

Further, official consent to practice, when necessary, to those sufficiently prepared for these professions.

In regard to the first point, much already, of course, has been done for the higher culture of girls who have left school. There are schools for arts, and crafts, and manual training but not enough has been done as the circumstances mentioned above show. We need in addition to those schools still others, which will open to girls the callings founded on scientific work. We need also such schools as are able to offer a girl a training equal to that of the gymnasium or technical schools, and we need further, schools which correspond to the learned universities for men. In a word, in order to extend successfully the means of earning a livelihood among women of the better class, we need the means employed already in other nations: gymnasiums for girls and universities for women.

In regard to the second point we need an official permit in order to be able to practice such callings as depend upon scientific studies, for which we have prepared ourselves sufficiently and whose practice is possible to women generally.

A woman's society appeared the best means for pushing both these purposes. This was formed under the name of the Woman's Reform Union. All who had the future of their daughters at heart were invited to join.

Later, the Union announced its special purpose as follows:

The Woman's Reform Union formed in Weimar, March 30, 1880, is convinced of two things: first, raising the working capacity of woman has become an urgent duty of our times; and, second, the extent of the manual, mercantile, artistic, and learned vocations to which women demand an opening, is so great that it is impossible for one union to work this vast system successfully. The Women's Reform Union confines itself, therefore, to one purpose, opening to women callings depending upon higher education. The Union believes that women, like men, should be admitted to the study of all sciences and not be confined to one only, as medicine, for example, or higher teaching.

To attain these ends the Union seeks especially the following points:

(1) Opening a gymnasium for girls with a curriculum equal to that of the boys' schools which prepare for the university.

(2) Obtaining for this gymnasium the right of offering official testimonials concerning the examinations given in it, which like the closing examinations at the boys' gymnasium and technical schools shall prepare for study at the universities.

(3) Permission for women to study at the universities and other higher institutions of learning.

(4) Obtaining official permission when necessary for women to practice professions depending upon high scientific study, so far as this is practicable, and as soon as the attendant examination records are given in.

The Union, which has no political or church alliances, advises the following means for furthering its purposes:

(1) Educating public opinion by word and pen, by communications to the press, by notices, etc.

(2) Petitions to the *Landtag* and courts of the German states.

(3) Gathering a fund for promoting the erection of a girls' gymnasium.

The Union has by no means underestimated the difficulties which will be placed in its way, but being convinced that it is necessary to go on with the undertaking, it is struggling for its ideas with voice and pen. To every argument against the higher education of women it is putting forth an answer. As an example of its printed work take the following:

Some say, "Women are unfit to occupy higher positions, for if a woman cannot think in spite of the fact that she has not been educated for it, it is a proof that she has not the quality to learn." Others say further, "Here are such and such callings, what has been done?" If women show what they have been able to do in spite of their poor school training, these people express surprise at the poor results, saying, naively, "It is astonishing that there is among women scarcely a historical painter worth mentioning, although all branches of art stand open to women. This is a proof that no woman has the stuff to make a painter." They say also, "It is shown that none of our women have written noteworthy dramas, although there has been nothing to hinder them from writing dramas to their heart's content. Never," they say, "has a woman made an epoch-making discovery in natural science—it must be that she has not had the ability to do it."

On our side we answer, How can any one become a great historical painter without sufficient historical knowledge? How can any one become a great dramatic poet without sufficient literary training? How can one become a great scientific investigator without scientific training? We shall let Stuart Mill speak for us. He says, "I believe it is Maurice who has made the observation concerning our century that its most original thinkers are those who have been most thoroughly grounded in that which their forerunners have thought; and so will it be in the future. Each new stone which is added to a building can be placed only on the top of many others; and those who would work at the top must first climb a great height and carry up a considerable quantity of material. How many women are there now who have gone through such a process? Of all the women who have busied themselves with mathematics, perhaps Mrs. Somerville alone knows what is necessary now to make an important discovery in mathematics. Is it then a proof of the low grade of woman that she has not been included in the two or three persons who have succeeded in our time in connecting their names with an epoch-making advance in science? Since political economy became a science, only two women have known enough of it to write in a useful way concerning the subject, and how many of the unnumbered men who in the same time have written of it have said more of it, in truth? If up to now no woman has been a great historical writer, what woman has had the learning necessary for it? If there has been no great woman philologist, what woman has studied Sanscrit or the Slav tongues or the Gothic of Ulfilas or the Persian of the Zend-Avesta?

"If women had had all the preparation from the first, which now all men need in order to do work of real originality, then it would be time, guided by this experience, to judge concerning their capacity for originality.

"It undoubtedly often happens that a person who has studied either casually or thoroughly the thoughts of others on a subject, by natural quickness has made a happy suggestion which he can advance but not prove, and when, if it is proved, is a mighty victory

for science. But he cannot do justice to such a discovery until somebody who has done the necessary studying takes it in hand, proves it, gives it a scientific or practical form, and places it in its proper place among philosophical or scientific truths. Is it supposable that women have not had such happy thoughts? On the contrary they come to hundreds of intelligent women, but usually they are passed over to a husband or friend who possesses other knowledge which fits him to test them and to bring them to public notice; and if the latter happens they appear as the man's ideas, and the woman is unknown. Who can tell how many original thoughts which we meet in the works of men have sprung from women's brains and only have been worked out and extended by men?"

Whatever the objection broached, the Union attempts to meet it in a similar pointed way. The work is, of course, educative. It is what has been done in other countries in past years and in spite of the greater conservatism of the Germans the result seen in other countries is certain ultimately to follow.

EXCURSION LIFE IN FLORIDA.

BY HEZEKIAH BUTTERWORTH.

FLORIDA is becoming the winter park of the Northern cities, and especially of the cities of the cold Northwest. Jacksonville with its bowery streets, moss-hung squares, sunny wharves, and April skies, once answered this purpose, like Nice to Northern Europe, but the beautiful port city of the St. John's is now like a reception room where tourists meet and rest, ere they go to the banquet beyond.

Jacksonville in midwinter is delightful. There is poetry in the air. The winds blow soft through the gray over-seas of moss. The mocking-birds seem to love the place, and their songs and flute notes lend a joyful spirit to the long, glimmering morning hours. The odors of the yellow jasmine and the orange are here. How placid looks the St. John's from the open windows and vine-mantled balconies!

One should approach Jacksonville from the sea. Let the tourist from the East leave the cars at Charleston or Savannah, and take a steamer, and so enter the St. John's over the historic course of Ribault and the Huguenots and the Spanish conquestados. The happy Huguenots, with their dreams of soul freedom in a land of eternal summer, entered the river in May and named it the *Rivière de Mai*. The river of May it is, and will be so forever. It was a poetic loss to it when its name was changed.

The St. John's between Mayport and Jacksonville is a summer dream. It does not seem to belong to the practical world and the solid things of earth, but to be a region of the air. The sunny palms seem to float away in glittering distances, and the patriarchal live-oaks of old tangled plantations, with their streaming mosses, to be the vision of a song. The negro cabins are as poetic. It does not seem possible that such a scene of peace and beauty could have witnessed the tragedies of old Fort Caroline. Yet it was amid these balmy airs and dreamy palms where mocking-birds continually sing the glories of the sun, that the Spaniards massacred the Huguenots and the French had their bloody revenge.

Fort George's Island, at the mouth of the St. John's, has been called the most beautiful shore in the United States, much as Lucerne is sometimes said to be the most lovely place on earth. The perfection of palm groves is here. One sees millions of palms on the long lagoon called the Indian River, but in this countless army are none more beautiful than here. The famous avenue of palms here is not more lovely than the natural clusters in the woods. Fort George's Island is an Arcadia of palms, their crowns eternally bright in the sun.

The island was once used as a port and market place for slaves stolen on the coast of Africa. It is full of tragic legends. The artist should stop here; it is enchantment to to look out of the palm groves upon the sea. One may live here all the year round, for the sea air keeps the summers mild and temperate. Excursions are made daily to the island from Jacksonville. The tourist should see the place for memory's sake.

From Jacksonville where? Usually to Palatka or St. Augustine. But I would advise a side excursion to Tallahassee, the floral city of Florida, the place of the romantic old Floral Fair, and in the region of the spring which was the historic fountain whose virtues were tried by the old Adalantado of the Floridas and of Bimini, Ponce de Leon. Here were the richest of the cotton plantations of the planters, on one of which lived that ardent republican, Prince Achille Murat.

Tallahassee to the state of Florida is merely the capital. To the poet, artist, musician, and historian it is more: it is a land of Paul and Virginia; if American scenery is anywhere touched with the spirit of legendary romance it is here.

It is a long ride from Jacksonville to this place. One crosses the Suwanee River singing; few American rivers are wedded to song as are those of England, Scotland, and Germany, but here is one, and the Juniata is another. Our ballad singers are yet to come. America will one day have her own music and song, and she waits her children of genius to interpret her.

Some eighteen miles from Tallahassee is the Wakulla Spring, of the historic legend. I shall never forget the bright March day that I saw it, or my ride through the silent woods of Florida pines to and from the mysterious regions of dead trees, gray mosses, and ominous birds.

The spring looked like a large pond in the woods. Dead trees streaming with whitish gray moss surrounded it, mingled with magnolias, limes, and semi-tropical greenery. A negro boatman was waiting, and I hired him to take me out in his boat. The boat was a rude affair, but I was soon out of the deep shadows of the marginal trees, the blue sky above me, and the lazy birds zigzagging in it like shadows. "Look down," said the old negro boatman. I looked. Was I in the air? Was this one of Hoffman's strange stories, or some region of Undine? A fairy land was beneath me; it was strewn with gems of all colors; it might have been there that the rainbows were made. The rocks were little mountains of jewels, and as for water, there was none: the lakelet had vanished in its own transparency. The boatman dropped an old nail into the water; bubbles arose like gems of all hues, as though some gay Undine had tossed them up to us.

The old legend says that when Ponce de Leon inquired for a wonderful fountain the Indians led him here; that he and his cavaliers went down into it, and expected to come up again rejuvenated; that they plunged, but faced each other after the bath as wrinkled and gray and homely as ever; that Adalantado had a sweetheart in sunny Italy or somewhere in the old lands, and that he was so disappointed at finding himself old, that he caused the Indian guides to be put to death and thrown into the great pool.

The bones of two great mastodons used to be seen in the pool. They were lost at sea in an attempt to remove them to a museum in Philadelphia.

Almost as interesting to me was my visit to the home of the Princess Murat, whom we have been told was a grandniece of Washington. The house is decayed; it was partly filled with cotton seed, and its only occupants were negroes. The once beautiful grounds are broken up, but the old rose bushes still bloom there. The Prince and Princess sleep in the old Episcopal burying ground in Tallahassee, and their adopted son still lives in the city. What visions the white shaft of the fugitive prince recalls! the gay king of Naples, to whom Napoleon gave his favorite sister; the old battle fields of Europe over which Murat *père* swept on his steed like a herald of victory; Marengo, the "sun of Austerlitz," and all that long glittering drama of the French conquest; the tragic death of the picturesque king of Naples; the exile of his sons to America. Prince Murat was a noble man. "I would rather be a true son of the American republic," he said, "than to wear the crown of Naples," or sentiments like this. Tallahassee has many reminders of his distinguished citizenship.

From the hills of Tallahassee, for the city unlike most cities of Florida, has hills, a very strange sight may be seen. It has been seen for a hundred years or more from the lighthouses on the coast. It is a column of smoke or steam that rises from the impenetrable recesses of the great Wakulla Swamp. It is known as the Florida volcano. All expeditions have failed to reach the place. The swamp is a malarial morass, a great reptile city of snakes and alligators, with mud so deep and vegetation so solid and dangerous that the most adventurous hunter has been unable to penetrate far beyond the margin. The

for science. But he cannot do justice to such a discovery until somebody who has done the necessary studying takes it in hand, proves it, gives it a scientific or practical form, and places it in its proper place among philosophical or scientific truths. Is it supposable that women have not had such happy thoughts? On the contrary they come to hundreds of intelligent women, but usually they are passed over to a husband or friend who possesses other knowledge which fits him to test them and to bring them to public notice; and if the latter happens they appear as the man's ideas, and the woman is unknow... how many original thou... in the works of men... women's brains and... out and extended b...

Whatever the... Union attempt... pointed way... tive. It is... countries i... greater co... sult see... mately...

...ites,

...waha.

EXCURSION LIF...

BY HEZEKIAH

FLORIDA is becoming the winter p... of the Northern cities, and especi... of the cities of the cold North... Jacksonville with its bowery streets... hung squares, sunny wharves, and... skies, once answered this purpose,... to Northern Europe, but the bear... city of the St. John's is now like ...d-room where tourists meet and ... has go to the banquet beyond. ... Middle

Jacksonville in midwinter ...e towers There is poetry in the air. ...ks, palms, soft through the gray over-... mocking-birds seem to ... hotel system is their songs and flute ... a town, as dream-spirit to the long, ... poem of coquina, a hours. The odors of ... splendor, a reminder of the orange are here. ...ella, and the sea ban-John's from the ... Castile. mantled balconies ... the air, the palms, the

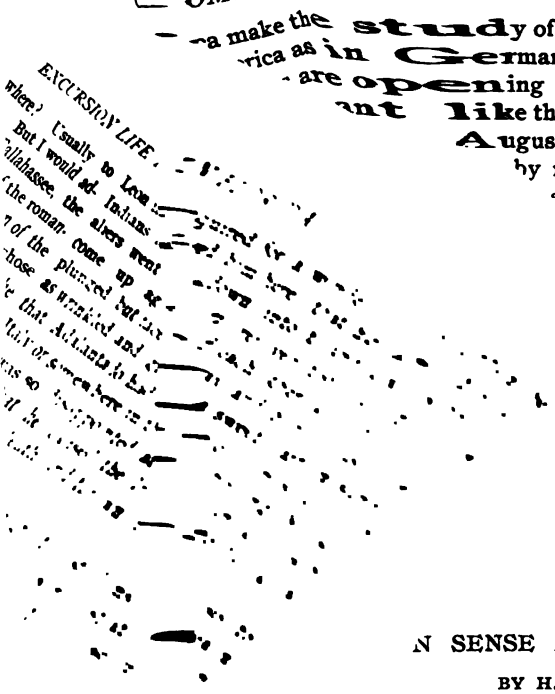
One should ap... the mocking-birds sing sea. Let the t... white heron trails it through cars at Charles... ustine is a poem of shells. steamer, and ... in coquina the romances of historic co... ericas, and the Spanish Main. nots and ... tle distance, as approached from happy H... latka, through the woods, she is freedom ... city of American beauty and art. the riv... ntic legends of St. Augustine *Mai*... volumes. Charles B. Reynolds in forev... St. Augustine," a story of three nam... has drawn a vivid and thrilling ... and in a style remarkable for its stere... so... effects. There is but one St. Augustine. t... Cove Springs and beautiful Magnolia ... sanitarium. There are people with ten-

...name Ocali, is ...mid the greenery of ...great moss-hung trees. ...all sunshine and oranges, ... are all balconies and bloom. ...point the tourist may start for ...nd Cuba, or the Indian River, but let ...not forget to visit Lake Weir before ...ally leaving Ocala.

Here on the Indian River one drifts on a great calm lagoon, under sunlight without a cloud, and over waters with scarcely a ripple, thousands of birds making way for the idling steamer. The shores are all palm trees and orange groves, and one recalls Tennyson's "Lotus Eaters," and sees here the land of the eternal afternoon. It is a river of peace and splendor, of the white heron, the ibis, the sun-bird, and the drifting water-fowl. It lives in one's dreams like a dream itself, and in weary troubled days one will sigh to be again on the Indian River. See it once, and you will possess it forever.

Florida is becoming a winter home for independent pen workers, and a place of schools. Mrs. Stowe led the way in author life. She was followed by Lanier and Kirk Munroe, and many editors began to make winter places here. Mrs. Bellamy, Mrs. Alden, and a number of novelists and story writers are associated with Floridean author life. The winter homes of authors in Florida are mutiplying and seem likely to multiply. Florida is a good place to go to in midwinter, to write a book.

The state is also becoming a place of schools. A school especially devoted to the study of Spanish language, literature, and music has been established at Belleview, Florida, and may become a college, as our new relations



-a make the study of Span-
rica as in Germany.
are opening at St.
nt like the plan
Augustine is
by nature
pen.
the
use,

and sweet potatoes and shell fish and fruit cost little here. The one caution needed to an ideal life in Florida is to avoid malarious places, and this can be done easily.

For the nervous, Florida is a friend. One can sleep here. The cool Gulf winds come in after the hot noons, and in the cooling airs that so restfully wave to and fro the Spanish mosses at evening, one feels the light step of the spirit of sleep approaching, and yields to spell. The reaction from the hot sun rays ns of the Gulf winds, brings the de- f. It is hardly to be wondered at arists multiply here, and that an East- or a Northern man feels that the true time or a vacation is midwinter, and the place for it the great summer garden of the mocking-birds and the orange trees.

N SENSE AS TO CHRISTIAN SCIENCE.

BY H. M. DEXTER, D. D.

e is to inquire what is the ver- that sound practical judgment uch men call common sense, in o a certain system of belief and ice, which by the person who claims to its originator, and her friends and dis- ciples, is named "Christian Science."

It is in the outset to be confessed that this task is rendered difficult by the excessively nebulous, ambiguous, and unauthorized quality of much of the phraseology ambi- tiously employed to set it forth; sometimes due, no doubt, to the indistinctness of the thought seeking expression, but oftener to the straining after the appearance of a learned profundity—an attempt which forgets Hook- ham Frere's sensible advice, never to "con- found the language of the nation with long- tailed words in *osity* and *ation*."

What is designated by this name is, moreover, to be carefully distinguished from so-called systems which radically differ from, though often popularly confounded with, it.

It is not *faith-cure*, which holds that those miraculous powers of healing, which—like the gift of tongues—were conferred upon the Apostles for special and extraordinary use in the earliest exigences of the kingdom of Christ on earth, are a normal and perpetual part of the furnishing of the same; so that in all times and in every place, as in Judea at first, "the prayer of faith shall save him that is sick."

It is not *mind-cure*, which, it is claimed, by the direct influence of a strong will over a weaker one, can control and lift an invalid out of a debilitated and diseased condition into one which shall realize and justify Ju- venal's famous, *mens sana in corpore sano*.

It is not *hypnotism*, nor *animal magnetism*, which in some form has been dabbled in by one class of inquirers from the days of Greatrakes, and Gasser, and Mesmer, down to the really scientific researches of Carpenter, and Weinhold, and Heidenhain with results more rich in queer and occult phenomena than in practical suggestions for mental or bodily sanitation.

It is not *spiritualism*, which, among its preposterous assumptions, sometimes claims to subsidize ghostly eyes that can search and scan the inside of a man, till, having diag- nosed his disease, they discern also an ef- fectual remedy.

Passing from what "Christian Science" is not, to what it is, it is not difficult to dis- cover that, however evasive of exhaustive definition, it has certain aspects easy to be seen. Its notable author still lives. The business has proved so good that she car- ries it on at a new stand, even in what some might style a "palatial" residence, upon a

smoke column is the mystery of the wide region of romance and beauty.

Returning to Jacksonville our tourist will now be ready to visit the most poetic town in America, St. Augustine. I would say that the most beautifully situated of American cities is Tacoma, only ten years old, overlooking as it does the blue Puget Sea—the Mediterranean of the North—and overlooked by Mt. Tacoma and its cloud city of crystal palaces; but the most romantic city is St. Augustine.

A strange and tragic history arises before the mind at the mention of this name: Verrazani, Drake, the coming of Menendez, Fort Caroline, Matanza, the Sea Kings, the Franciscans, the Buccaneers, the Minorcans, the Seminole, the poetic legends of Ponce de Leon, of Sir Francis Drake and his Ship of Gold, of the Minorcans' Easter Hymns, of the First Mass, and the tragedies of old Fort Marion.

I would advise the tourist to visit St. Augustine from Tocoi or Palatka. To approach the old city thus is an event of a lifetime. The train sweeps along from the great river through countless palms, low and high, amid swamps green with palm fans. Suddenly the forest opens, and—America has vanished. A Spanish city of the Middle Ages lies before him, its Moorish-like towers and red roofs rising over live-oaks, palms, and orange gardens.

The "Ponce" as the great hotel system is called is not a hotel—it is a town, as dream-like as Cordova, a great poem of coquina, a picture of Spain in her splendor, a reminder of all the glories of Isabella, and the sea banners of Aragon and Castile.

Florida is poetry: the air, the palms, the orange gardens, the mocking-birds sing poetry, and the white heron trails it through the air. St. Augustine is a poem of shells. She has piled up in coquina the romances of Granada, the Americas, and the Spanish Main. Seen from a little distance, as approached from Tocoi or Palatka, through the woods, she is the queen city of American beauty and art.

The romantic legends of St. Augustine would fill volumes. Charles B. Reynolds in his "Old St. Augustine," a story of three centuries, has drawn a vivid and thrilling picture, and in a style remarkable for its stereoptic effects. There is but one St. Augustine.

Green Cove Springs and beautiful Magnolia are a sanitarium. There are people with tendencies to various venal diseases who can more comfortably at Green Cove Springs than at any other place. We would advise the tourist to go to Ocala, the bright city of the Florida highlands, by the way of the Ocklawaha to see the Cypress Gates and the crystal land of Silver Spring River. A night on the Ocklawaha under the torches of the steamer awakens all latent feelings of wonder, romance and mystery.

> Clouds of palm crowns lie behind,
> Clouds of gray moss in the wind,
> Crumbling oaks with jasmine twined
> Where the ring-doves meet their mates,
> Cooing in the Cypress Gates,
> Of the Ocklawaha.

Ocala, from the Indian name Ocali, is a midland brightness amid the greenery of orange orchards and great moss-hung trees. The suburbs are all sunshine and oranges, and its houses are all balconies and bloom. From this point the tourist may start for Tampa and Cuba, or the Indian River, but let him not forget to visit Lake Weir before finally leaving Ocala.

Here on the Indian River one drifts on a great calm lagoon, under sunlight without a cloud, and over waters with scarcely a ripple, thousands of birds making way for the idling steamer. The shores are all palm trees and orange groves, and one recalls Tennyson's "Lotus Eaters," and sees here the land of the eternal afternoon. It is a river of peace and splendor, of the white heron, the ibis, the sun-bird, and the drifting water-fowl. It lives in one's dreams like a dream itself, and in weary troubled days one will sigh to be again on the Indian River. See it once, and you will possess it forever.

Florida is becoming a winter home for independent pen workers, and a place of schools. Mrs. Stowe led the way in author life. She was followed by Lanier and Kirk Munroe, and many editors began to make winter places here. Mrs. Bellamy, Mrs. Alden, and a number of novelists and story writers are associated with Floridean author life. The winter homes of authors in Florida are multiplying and seem likely to multiply. Florida is a good place to go to in midwinter, to write a book.

The state is also becoming a place of schools. A school especially devoted to the study of Spanish language, literature, and music has been established at Belleview, Florida, and may become a college, as our new relations

ith South America make the study of Spanh as needful in America as in Germany.

Art schools and studios are opening at St. ugustine. They meet a want like the plan f the school at Belleview. St. Augustine is true home for an artist, as fitted by nature o the pencil as Winter Park to the pen. ampa also may well tempt the artist and the oetic historian. It was here that America egan, when De Soto landed with his golden avaliers and mounted the blazing hummocks of the Ocali.

Life in Florida may be made very expensive or very unconventional and simple. Though the state is filled with grand hotels, there is no place where one may live, if he choose, on so little money. Fuel and clothing may be made matters of small expense, and sweet potatoes and shell fish and fruit cost little here. The one caution needed to an ideal life in Florida is to avoid malarious places, and this can be done easily.

For the nervous, Florida is a friend. One can sleep here. The cool Gulf winds come in after the hot noons, and in the cooling airs that so restfully wave to and fro the Spanish mosses at evening, one feels the light step of the spirit of sleep approaching, and yields to the spell. The reaction from the hot sun rays to the fans of the Gulf winds, brings the desired relief. It is hardly to be wondered at that tourists multiply here, and that an Eastern or a Northern man feels that the true time for a vacation is midwinter, and the place for it the great summer garden of the mocking-birds and the orange trees.

COMMON SENSE AS TO CHRISTIAN SCIENCE.

BY H. M. DEXTER, D. D.

MY purpose is to inquire what is the verdict of that sound practical judgment which men call common sense, in regard to a certain system of belief and practice, which by the person who claims to be its originator, and her friends and disciples, is named "Christian Science."

It is in the outset to be confessed that this task is rendered difficult by the excessively nebulous, ambiguous, and unauthorized quality of much of the phraseology ambitiously employed to set it forth; sometimes due, no doubt, to the indistinctness of the thought seeking expression, but oftener to the straining after the appearance of a learned profundity—an attempt which forgets Hookham Frere's sensible advice, never to "confound the language of the nation with long-tailed words in *osity* and *ation*."

What is designated by this name is, moreover, to be carefully distinguished from so-called systems which radically differ from, though often popularly confounded with, it.

It is not *faith-cure*, which holds that those miraculous powers of healing, which—like the gift of tongues—were conferred upon the Apostles for special and extraordinary use in the earliest exigences of the kingdom of Christ on earth, are a normal and perpetual part of the furnishing of the same; so that in all times and in every place, as in Judea at first, "the prayer of faith shall save him that is sick."

It is not *mind-cure*, which, it is claimed, by the direct influence of a strong will over a weaker one, can control and lift an invalid out of a debilitated and diseased condition into one which shall realize and justify Juvenal's famous, *mens sana in corpore sano*.

It is not *hypnotism*, nor *animal magnetism*, which in some form has been dabbled in by one class of inquirers from the days of Greatrakes, and Gasser, and Mesmer, down to the really scientific researches of Carpenter, and Weinhold, and Heidenhain with results more rich in queer and occult phenomena than in practical suggestions for mental or bodily sanitation.

It is not *spiritualism*, which, among its preposterous assumptions, sometimes claims to subsidize ghostly eyes that can search and scan the inside of a man, till, having diagnosed his disease, they discern also an effectual remedy.

Passing from what "Christian Science" is not, to what it is, it is not difficult to discover that, however evasive of exhaustive definition, it has certain aspects easy to be seen. Its notable author still lives. The business has proved so good that she carries it on at a new stand, even in what some might style a "palatial" residence, upon a

spot known to the world as 385 Commonwealth Avenue, Boston. And, through the medium of a stout 16mo volume of 590 pages, which is now stated to be in its "forty-third edition, revised," and which is elegantly printed, and is sold, as aforesaid, for $3.00 (18 cents extra for postage), she informs a race long neglected, which she has at last come to bless, that, in the year 1866, she "discovered metaphysical healing, and named it Christian Science." To be exact, and to avoid the possibility of doing this woman, or her "system," injustice, I will cite *verbatim* the beginning of her own account of the same. ("Science and Health," p. 11.)

The principle thereof is divine and apodictical, governing all; and it reveals the grand verity that one erring mind controlling another (through whatever medium) is not science governed by God, the unerring Mind. When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned certain truths: that all real being is the Divine Mind and Idea; that the Science of Divine Mind demonstrates that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Science and Truth, named error, is the false supposition of a false sense. This sense is, and evolves, a belief in matter that shuts out the true sense of Spirit. The great facts of omnipotence and omnipresence, of Spirit possessing all power and filling all space,—these facts contradicted forever, to my understanding, the notion that matter can be actual. These facts also revealed to me primeval existence, and the radiant realities of good; and there was present to me, as never before, the awful unreality of evil. This vision announced the equipollence of God, consecrated my affections anew, and revealed the glorious possibilities of the petition, "Thy kingdom come on earth as in heaven."

It is just conceivable that some common mind may be left to labor under an impression of vagueness with regard to the true and entire inwardness of the sense of the above; as, possibly (were one to read on) in regard to that of other deliverances of this remarkably well-printed volume. I am minded, therefore, to endeavor to reduce to the king's English from the astounding verbiage in which mostly they skulk, the few fundamental tenets of this new "science"; which, but for stooping toward a cheap quality of wit, and but for the fact that at that date the lady's name was Glover, it might be said, began, in 1866, to *edify* the expectant earth.

Reduced to their last analysis—and it almost takes one's breath away to contemplate their impudence as pretended postulates of science—her five basal propositions are these:

1. There is no such thing as matter.
2. There is no such thing as individual mind.
3. There is no such ethical reality as evil.
4. There is no such being as a personal God.
5. The Bible is not a book which means what it says.

While occasional lapses into inharmonious thought and expression occur, that she makes these the foundation of her working system, everywhere crops out from her ponderous pages; and I cite, in proof, a few of her multifarious assertions under each head:

1. *Matter has no real existence.*

Matter is the falsity, not the fact, of existence. ("Science and Health," p. 158.) Remember that all is Mind, and there is no matter. (*Ibid*, p. 297.) Christian Science proposes . . . the extinction of all belief in matter, and the insistence upon the fact that matter is nothing beyond an illusion. (*Ibid*, p. 303.) One whole chapter of Mrs. Eddy's latest volume("Unity of Good and Unreality of Evil," pp. 39-46) is devoted to an attempt to prove that there is no matter.

2. *There is no such thing as individual mind.*

There is but one *I*, one Mind or Spirit, because there is but one God. Man reflects this one Mind, and the personal I surrenders to the Father, from whom man's individuality is reflected spiritually. ("Science and Health," p. 159.) Whatever diverges from the One Divine Mind, or God—or divides Mind into minds, Spirit into spirits, Soul into souls, and Mind into matter—is a broken link in the chain of Divine Science, which interrupts the meaning of the omnipotence, omniscience, and omnipresence of Spirit, and is of human instead of divine origin. ("Historical Sketch of Christian Science Mind-Healing," p. 17.) There is no really finite mind, no finite consciousness. ("Unity of Good," p. 30.) Let us rid ourselves of the belief that man is a separate intelligence from God. ("Science and Health," p. 259.)

3. *There is no such ethical reality as evil.*

Evil has no identity. It is neither person, place, nor thing, but is simply a belief and delusion. ("Science and Health," p. 236.) Evil is but an illusion, and error has no real basis;

it is a false belief. (*Ibid*, p. 412.) Matter and evil are anti-Christian, the antipodes of Science. ("Unity of Good," p. 66.) Evil is only a delusive deception, without any actuality which Truth can know. (*Ibid*, p. 23.) Evil is a negation, because it is the absence of good . . . that there is no power in evil, we all need to learn. ("Science and Health," p. 34.)

4. *There is no such being as a personal God, separable in thought, act, and destiny, from His creation.*

All consciousness is Mind, and Mind is God. Hence there is but one Mind; and that one is the infinite Good, supplying all mind by the reflection, not the subdivision, of God. The sun sends forth light, but not suns; so God reflects Himself, or Mind, but does not subdivide Mind, or Good, into minds good and evil. . . . There is but one soul, and that one is infinite. Man shines by borrowed light; he reflects God as his Mind, and this reflection is Substance. . . . Matter is substance in error, Spirit is Substance in Truth. ("Historical Sketch," pp. 17–18.) God is Mind. He is Divine Principle, not person. ("Science and Health," p. 377.) God is Soul, or Spirit, and Spirit hath no outline. Soul is neither a limited mind nor a limited body; therefore it cannot be a person. (*Ibid*, p. 378.) We cannot bring out the practical proof of Christianity that Jesus required, while error is as potent and real to us as Truth, and while we make a personal devil, and a personal God, our starting-points. (*Ibid*, p. 393.)

5. *The Bible is not a book which means what it says.*

To the casual reader Mrs. Eddy would be likely to seem full of reverence for the Scriptures. "The Scriptures are very sacred to me." (*Ibid*, p. 470.) She certainly patronizes them abundantly—in her way:

> And many a holy text around she strews.

But her reverence is purely a surface worship. One of her critics ("Christian Science Falsely So Called," p. 3) says that she "coolly remarks of the historical portions of the Bible that they are not more inspired than the History of the United States." I have not met with that passage in those books of hers which I have waded through, but it surely has verisimilitude. She affirms and practices a doctrine of so-called "spiritual" interpretation, which reduces the Bible from an inspired message able to make us wise unto salvation, to a collection of incoherent and absurd platitudes, of no possible use to man either as to this world, or that which is to come. Nearly thirty pages of her most pretentious work are devoted to a Glossary, designed to set forth the *real* meaning of Biblical terms—a remarkable peculiarity of which, it seems, is that they not only have a great many different senses, but mostly signify any thing you like. For example, *Adam* has six-and-twenty meanings, besides four more things which it "represents." ("Science and Health," p. 526.) As to *Babel* (*Ibid*, p. 528) you can take your choice between "self-destroying error," and two others, one of which is "material knowledge." *The Devil* (*Ibid*, p. 531) expands to nearly three pages, out of whose multifarious richness you can select "evil," or "animal magnetism" at your pleasure. *Euphrates* (*Ibid*, p. 535) is either "finity" or the "true idea of God"—or seven other things. Thomas Hobbes said that words are wise men's counters, but the money of fools. One wonders what he would have said of such words as these. At the least they serve to make it clear that so far as "Christian Science" is concerned, the Bible is any thing or nothing, and at your choice.

These great "principles" are claimed to have both physical and spiritual application and potency. The former, so far, has proved the most prominent (and best paying) aspect of this new science. From the fundamentals aforesaid it is argued that there can be no such thing as hereditary disease, inasmuch as matter does not exist, and, therefore, cannot transmit good or evil; and that, in fact, there can really be no disease of any kind. People only *think* they are sick; *think* they have the headache; *think* that their legs are broken, that they have tooth-ache, sciatica, gout, Bright's disease, and the like.

> Remember that all is Mind, and there is no matter. You are only seeing and feeling *a belief;* whether it be cancer, deformity, consumption, or fracture, that you deal with. ("Science and Health," p. 297.) Tumors, ulcers, tubercles, inflammation, pain, deformed backs, are all dream-shadows, dark images of mortal thought, that will flee before the light. (*Ibid*, p. 301.)

All these "Metaphysical Science" can cure. The process is very simple. "Mentally contradict every complaint from the body; and hold your ground disputatiously, until the body yields to your demand." (*Ibid*, p. 308.) "Dispute the testimony of the senses by Divine Science." (*Ibid.*) The moment the patient can be made to think he is well,

he is well! Mrs. Eddy declares that she herself has thus "metaphysically" instantly restored to perfect health persons who were suffering from heart disease, phthisis, enteritis, ulceration of the bowels, hip disease, and the like, even when "the dew of death was on the brow." (*Ibid*, pp. 24, 42–45.) "I have healed hopeless disease, and raised the dying to life and health" (*Ibid*, p. 317); "I have raised up the dying" (*Ibid*, p. 330); averments made specially suggestive by the fact, incidentally brought out, that this boastful healer herself has buried at least two husbands within the last ten years.

It should be added here that two circumstances are declared to be true of these healings which greatly facilitate their application: the first, that it is not in the least needful for the patient to have any faith in "Christian Science" in order to receive the benefit ("Answers to Questions of Inquirers," etc., I. i:1); the second, that personal contact is not essential. "Christian Science recognizes the capabilities of Mind to act outside of personality and independent of it, and this enables us to heal cases without having even seen the patient, simply by being made acquainted with his mental condition" (*Ibid*). Indeed, Mrs. Eddy ("Science and Health," p. 44) has the cheek to claim that by virtue of a mental process put forth by her on receipt of a letter from the sufferer, she instantaneously healed a foot in Cincinnati, O., the bones of which had been crushed by an accident, so that on that very day the man—hundreds of miles away—drew on his boot and walked several miles. The tone of her account of her therapeutic exploits may be inferred from the following (*Ibid*, p. 311):

> A case of convulsions produced by indigestion, came under my observation. In belief the woman had chronic liver complaint, and was then suffering from abdominal obstruction and bilious colic. I cured her in a few minutes. One instant she said, "I must vomit or die." The next minute she said, "My food is all gone, and I should like something more to eat."
>
> A lady having an internal tumor, and greatly dreading a surgical operation, called on me. I conducted her case metaphysically, never touching her, never using a drug or an instrument, and yet the tumor was wholly removed in two days. (*Ibid*, p. 257.)
>
> By mind alone I have prevented disease, preserved and restored health, healed chronic as well as acute ailments in their severest forms, elongated shortened limbs, relaxed rigid muscles, restored decaying bones to healthy conditions, brought back the lost substance of the lungs and caused them to resume their proper functions. (*Ibid*, p. 152.)

One's first thought would be that the presence of such a tremendous sanitary agency in the community, by this time, would have shown itself upon the bills of mortality, and that there would have been a panic among the undertakers. But the woman, as the sporting men say, "hedges" in two ways. One is by the very curious doctrine of "chemicalization," which is "the upheaval produced when Immortal Truth is destroying erroneous and mental belief . . . as when an acid and alkali meet and ferment" (*Ibid*, p. 313), which sometimes makes it bad for "science," and alarming patients "unfamiliar with the cause." The other is the doctrine that general belief so affects individual cases as to control them. When a child falls into the fire it thinks it is burned because people generally believe that fire will burn; and he who takes arsenic dies because society expects he will die. "The few who think a drug harmless, where a mistake has been made in the prescription, are unequal to the many who have named it poison, and so the majority opinion governs the result." (*Ibid*, p. 35.) What a pity that the old rules of the National House of Representatives, by which the minority was always able to control matters, could not be adopted by the nation as to poisons!

In this connection it is interesting to note that Mrs. Eddy makes two really sensible suggestions to her students—about the only sensible things which we have noted in her volumes:

> Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation, or protracted confinement. (*Ibid*, p. 328.)
>
> The truth is, food does not affect the life of man. . . But it would be foolish to venture beyond our present understanding, foolish to stop eating, until we gain more goodness, and a clearer comprehension of the living God. In that perfect day of understanding, we shall neither eat to live, nor live to eat. (*Ibid*, p. 332.)

I cannot resist the temptation to one more citation under this head:

I will here state a phenomenon which I discovered in 1867. If you call mentally and silently the disease by name as you argue against it, as a general rule the body will respond more quickly; just as a person replies more readily when his name is spoken; but this is because you are not perfectly attuned to Divine Science, and need the arguments of Truth for reminders. (*Ibid*, p. 294.)

Ah, if Honoré Daumier were only here, with his marvelous pencil to give us a picture of this "metaphysical" person, sitting, back to back, with some elephantine invalid, "mentally and silently" engaged in high debate with "Mr. Dropsy," the while she waited for the body to respond—and shrink; it would be, as Charles II. said of Lord Ross' Divorce Bill, "as good as a play"!

This ambitious woman assumes, in a small way, to be a sort of second Savior of the world. Jesus healed by "Christian Science." (*Ibid*, pp. 182, 352.) She is His first successor since the Apostolic times. ("Hist. Sketch," p. 8.) God called her. (*Ibid*, p. 352.) The revelation had to be made through a woman; ("Hist. Sketch," p. 8.) through one who was pure, and spiritually near to God. (*Ibid.*) Any abuse of her mission is an impossibility. ("Science and Health," p. 352.) Hence, naturally, she is commissioned to upset religion as well as science and leech-craft. Accordingly in June 1879, a mind-healing church was established in Boston, with six-and-twenty members, and, at a later date, Mrs. Eddy was ordained its pastor.

In her various works she has a great deal to say that, at a hasty glance, appears reverent, even almost affectionate, toward God and the Bible. But I have already suggested that this is a surface homage, which as Macbeth says:

> —— palters with us in a double sense;
> That keeps the word of promise to our ear
> And breaks it to our hope.

Her God and her Bible are not those of the Christian world. Jehovah is impersonal. The Trinity is a heathen idea. (*Ibid*, p. 121.) Jesus was imperfect, not having "conquered the belief in material life," and He "never died." (*Ibid*, p. 270; "Unity of Good," p. 78.) The Holy Ghost is "Divine Science." ("Science and Health," p. 538.) Miracles are impossible. (*Ibid*, p. 247.) Prayer is needless: "He who is immutably right will do right, without being reminded of His duty," and "the wisdom of man is insufficient to advise God." (*Ibid*, p. 491.) There is really no sin, it is only "an illusion." (*Ibid*, p. 412.) It is neither rational nor humane to hold "that God's wrath should be vented upon His only Son"; and the time is not distant when the popular view of atonement will be as radically changed as that of future punishment; in which connection she has a kind word for Andover Seminary, as now administered. (*Ibid*, pp. 500, 508; "Unity of Good," p. 8.) No final judgment day awaits us, for judgment takes place "hourly and continually." ("Science and Health," p. 180.) There is no resurrection, because there is no need of any. (*Ibid*, pp. 180, 210.) Hell is twelve things—like "mortal belief," and the like (*Ibid*, p. 537). There is probation after death; those whom we call dead who have not rightly improved this life "awake only to another sphere of experience, and must pass through another probationary state." ("Unity of Good," p. 3.) On the whole the religious mission of "Christian Science" is to break up that "lethargy of mortal belief," which is consequent upon "the old doctrine of fore-ordination, the election of a few to be saved in heaven, while the rest are damned in hell." ("Science and Health," p. 289.)

She speaks without hesitation on all these points, as one empowered to "make the Bible the chart of life, to mark the healing currents and buoys of Truth," by "acquaintance with the original texts" (*Ibid*, p. 501); and she, an ignoramus, who, in what she declares to be the "forty-third edition, *revised*," of her chief treatise, calmly informs the world of scholars, that "omni (in 'omnipotence' and the like) is from the Latin OMNUS,—all." (*Ibid*, p. 403.)

Such being the gigantic and Eiffel-towering therapeutical and theological superstructure reared upon the first principles of this so-called "Christian Science," one turns, with curious interest, to inquire on what philosophical foundation those principles stand. To which question, that common sense which rules the world can have but one word for answer—a word equally short and decisive—whose unsurpassed fitness for such uses has enabled it to fight its way up from a pariah origin into the columns of the best dictionaries—and that word is *bosh*.

Let us suppose that this great feminine intellect, which we are invited to think has been inspired to substitute something new

and true for that effete trash which nineteen centuries of Christian meditation, with nobody knows how many previous ages of pagan thinking, had lodged in human conviction; which has come to serve notice to quit upon all the Platos and Bacons and Lockes of the past; stood literally, as it is claimed to stand metaphorically—perhaps I should say metaphysically—upon some mountain top surrounded by disciples, with an expectant world in serried ranks behind them, all silent to hear for the first time some authentic hints as to human nature, character, and destiny from one sent *de novo* to reveal the same—what, as the first step, must result?

There could be no other first step possible to such a thinker than a birth plunge of thought into the *cogito, ergo sum* of Des Cartes; an immediate self-consciousness of thinking, with the unavoidable inference that some thinking being exists, which is doing that thinking. But that consciousness, of necessity, carries with it a conviction of personality—that it is an individuality which thinks, and is separated from other surrounding yet distinct individuals, which think and are. This conception and conviction of man, and of man as an individual soul, is the bed-rock on which all superstructures of whatever reasoning necessarily rest. Further self-scrutiny develops ethical perceptions, involving moral judgments; insisting that all free action in certain directions is healthful and right, and in certain other directions insalubrious and wrong; all reverting to involve the central individuality in a character of good or ill, which, through its base or benignant quality, emphasizes that individuality, as making it better or worse than others which surround it. Here we get sound and sufficient evidence that individual souls exist, and that they have a real character, good or bad.

Now, if we hold this to be a sound and sufficient foundation for assuming that the soul exists—and I insist upon it that such is the unhesitating verdict of common sense—we must also hold that the body exists, and that the world of matter in which it moves, and has its being, has real existence, as well. There is just as much evidence that the body has a real existence, as that the soul has a real existence. And it is of the same quality, and of equal verity. Indeed, in point of fact, it would be easier to prove that there is no mind than that there is no matter. Men have never had experience of a disembodied soul. We see, hear, get all our knowledge of the material universe, through the body. The soul depends upon that for manifestation. A clot of blood in the brain silences the mind. Some lesion there disarranges into insanity its normal functions. I am just as conscious of my hand, my eye, my foot, my health, my sickness, as I am of my own existence. If my consciousness of my bodily members and their states be not trustworthy, then nothing to me is trustworthy; and I am left to flounder forever in Cimmerian darkness through Serbonian bogs of a nihility which nowhere rises even to the respectability of incertitude. Common sense, therefore, settles it that Mrs. Eddy's first three fundamentals are false—that mind and matter do exist in individuals, and that evil has deplorable reality in their experience.

Still further, common sense is equally positive with regard to the fourth and fifth. Say what you will of divine existence as an inevitable complement of human existence, for the reason that a self-reliant soul argues a creative personality at least equally self-reliant as itself, it will remain true to the end of time that for the mass of mankind common sense will furnish the proof of God in which they rest, through "the things that are made." The mind of man cannot see limitless causing, shaping, and perfecting, without inferring an Infinite and Benignant Personality behind those acts, as their cause. To deny a personal God would drive a severely logical thinker to the imbecile conclusion that there are no men, and that there is no universe; for the reason that the mental process which ignores the one, would deny the others. And if we grant a personal God, having a kind heart toward men, and that His heart has moved Him to a Revelation of supernal matters of use for men to know, common sense at once settles it that it must be pervaded by His divine honesty, and, if divinely honest, that, to facilitate our apprehension and to guard against our misapprehension, it will be so phrased that its language shall carry essentially the same sense which the same words carry in other books.

We are driven, then, to the conclusion that no sound reasoning founded upon stable principles, can justify the premises on which Mrs. Eddy builds her theories. She has hitched her wagon, not even—with Emerson's doubtful wisdom—to a star, but to an

ignis fatuus—a pale gleam seducing toward desolation and decay. Her "system" is not even founded on the sand. It rests uneasily, and with constant danger of toppling, upon intellectual blunders and ethical falsehoods. The Bible, and that sound Christian judgment which it produces in loving and reverent minds, is against it at every point. God's Word has no sympathy whatever with that morbid antipathy toward matter which characterized some of the old philosophies, but everywhere it holds a cheerful view.

But, some one asks, "What do you make of the healing forces of a scheme which you so denounce; can a lie cure?" No doubt. Lies often cure. A bread pill has relieved many a sufferer who supposed it to be a drug on which he strongly relied. A considerable per cent of the diseases under which people groan, are so largely imaginary that one innoxious remedy is about as good as another; the remedy being only the fulcrum over which the lever of the imagination works. Moreover the *vis medicatrix naturæ* is competent very likely to deal prosperously with fifty per cent of our ailments, when it can get a fair chance at them. There is, therefore, no reason why "Christian Science" should not treat successfully large numbers of cases which may seek its aid. But as to the claim for instantaneous cures of broken legs, tumors, dropsies, and the like, sensible men will render the Scotch verdict of "not proven." The world wants better evidence than any which Mrs. Eddy's volumes contain, that the alleged cures happened as alleged. Perhaps they did, and perhaps they didn't. She certainly in those volumes furnishes sufficient indications of enormous self-conceit, of bitter feeling toward rival "scientists," and of general greed, to suggest the need of proof other than any within *her* power to give, that she has worked miracles in these latter days.

To tell the honest truth, common sense cannot help feeling that this whole business of so-called "Christian Science" is a disgrace to the intelligence of the age. As a pretended "system" it is as incoherently absurd as for a man to propose to pile Park Street Church upon the State House dome, and Bunker Hill monument upon both, and, watching his opportunity upon some clear night, to plan to stretch out his hand from the apex of the incongruous heap, to catch hold of the tail of the Great Bear, and swing himself through space to sit astraddle upon the North Star. It furnishes a shining example of the *lucus a non lucendo; cœlum a non celando* style of nomenclature—which names a thing from the quality which it most lacks. "Science" is a collection of truths, and "Christian" science should be such a collection permeated with, and characterized by, the spirit of Christ. But what I have been considering, common sense scouts and condemns as an aggregation of monstrous falsehoods, saturated with the spirit of the devil. With the emendation of a single line, Pope all too lightly described its processes:

> So by false learning is good sense defaced;
> Some are bewildered in the maze of schools,
> And some are quacks whom nature meant for fools.

A MEMORY.

BY WILLIAM ZACHARY GLADWIN.

A man went through the world his form o'erbent
With care. A poor man he, with naught to share
Among his fellows but himself. And where
His daily toil led, there himself he lent
To each man's need, in weariness content
To know his ready hand had helped to bear
Some heavy burden, some sad life more fair
Had made. And lo! one day his strength was spent.
He passed out of the world. Too late, men knew
A minister of God, in lowly guise,
Had been with them. Too late, their opened eyes
Saw how God's love dwelt in his life, shone through
His humble deeds, and made him glad that he,
Through Christian toil, Christ's follower might be.

EDITOR'S OUTLOOK.

CHAUTAUQUA-CENTURY PRESS.

What does the above heading mean? When and where did it originate? What is to be its mission? These are proper questions to ask, and at this time they should be answered definitely and plainly.

The Chautauqua-Century Press has been organized for the purpose of publishing the books to be used by the Chautauqua Literary and Scientific Circle, together with those to be used in all the other Chautauqua organizations. Heretofore these books have been printed by houses in New York and Boston where rents and wages were at the highest market price, raising the price of the books to a higher figure than was satisfactory to Chautauqua people, and in a certain way retarding the growth and extension of our organization. It is often expressed orally and in writing that if the set of C. L. S. C. books were fifty cents or one dollar cheaper, a great many more people would buy the books and read the course. A dollar is a good deal of money for a poor boy or a poor girl who must earn what he or she has by hard work. It is a consideration which has had a large influence over the Chautauqua Board of Trustees in granting the privilege to the Chautauqua-Century Press to publish all the Chautauqua books. This firm is bound to reduce the price of books and to be content with small profits. That is, to take the purchaser of books into the firm, as it were, by giving him a share of the profits, in the reduced price of the books. It is held, and very reasonably too, that this ought to be done since the C. L. S. C. membership numbers scores of thousands.

This is the business principle by which it has been possible to publish THE CHAUTAUQUAN as a first-class magazine at an extremely low price. If the magazine had been located in a large city like New York, the higher rents and higher prices of labor would have bankrupted the enterprise long ago. Its good financial fortune may be credited in part to the location of its printing establishment in Meadville rather than in a large city. A ten years' successful financial experiment with the magazine demonstrated to the Chautauqua officials that this is a wise plan and should be adopted in publishing the Chautauqua books; therefore, Meadville, Pa., has been selected as the home for the Chautauqua-Century Press. During the coming summer, buildings will be erected in connection with THE CHAUTAUQUAN Publishing House and equipped with the latest and most improved machinery for producing books in the highest style of the art.

The firm name will be FLOOD & VINCENT, CHAUTAUQUA-CENTURY PRESS. T. L. Flood, editor and proprietor of THE CHAUTAUQUAN, will be president and business manager of the company. George E. Vincent will be book editor and have charge of all literary work connected with the book publishing house. Mr. Vincent is the son of Chancellor Vincent, and engages in this enterprise on his own responsibility. The Chancellor will have no financial interest in the house, by putting money into it, or getting any out of it. He will continue with Chautauqua as its Chancellor in the future as he has done for sixteen years in the past, without receiving one cent of remuneration for his services.

It is claimed for this enterprise that the books and magazine should be published in the same place, that a student by writing *one letter* may order his books and magazine. Concentration and a reduction in the price of the books are the arguments for the existence of the CHAUTAUQUA-CENTURY PRESS. No men can appreciate these needs of the C. L. S. C. more than the members of the new firm. T. L. Flood has been the editor of the *Chautauqua Assembly Herald* and THE CHAUTAUQUAN from the beginning of these publications, which was fifteen years ago. George E. Vincent has grown up in the Chautauqua atmosphere. He was but a lad ten years old when his father made Chautauqua the chief word in their household vocabulary. He is familiar with the planting and growth of the Chautauqua idea. He graduated from Yale with distinction and has traveled extensively in this country, in Europe, and the Holy Land, and is prepared by nature and culture for the position he is to fill in the Chautauqua-Century Press.

Some one may say, Why use the word 'Century"? All will understand "Chautauqua" and "Press," but "Century" seems out of place—Wait a moment. We are nearing the end of a century, this is the "Chautauqua century." The last twenty-six years of this century will be characterized by the Chautauqua spirit, Chautauqua system of popular education, Chautauqua normal work, Chautauqua Literary and Scientific Circles, Chautauqua Assemblies, THE CHAUTAUQUAN,—it is the Chautauqua century, and why not have the Chautauqua-Century Press?

Another may say that it will be confounded with the publishing house called "The Century Company." No, there is a magazine called *The Nineteenth Century*, another, the *Twentieth Century*, and as we come nearer the end of this one hundred years, century will be incorporated into the name of many a firm and without any danger of confusion. Here we find our name, in the lake called Chautauqua, in our system of marking time, a "century," almost gone, in that marvelous invention the printing-press,—Chautauqua-Century Press.

The Chautauqua Trustees, at their annual meeting in Rochester, N. Y., on the 12th of last January, discussed elaborately this new departure, its *personnel*, name, the motives actuating it, and the objects to be achieved by it. President Lewis Miller, of Akron, Ohio, was in the chair, and there were present Mr. F. H. Root, of Buffalo, N. Y., vice-president; Dr. Duncan, of Syracuse, N. Y., secretary; Mr. E. A. Skinner, of Westfield, treasurer; Dr. J. T. Edwards, of Randolph, N.Y., of the executive committee; Dr. H. H. Moore, of St. Petersburg, Pa.; Mr. E. Ocumpaugh, of Rochester, N. Y.; Mr. Jesse T. Smith, of Titusville, Pa.; Mr. E. G. Dusenbury, of Portville, N. Y.; Mr. John Brown, of Chicago; and a number of other members of the board, who by a unanimous vote requested their officers to execute a contract for publishing the Chautauqua books for sixteen years with the CHAUTAUQUA-CENTURY PRESS, and it was done.

The new firm must erect buildings, select machinery, and equip a printing establishment before they will be ready to publish books. This will occupy them for nearly two years, at which time their contract to furnish the C. L. S. C. books will go into effect. In the meantime they may put on the market several books which will be placed in their general catalogue.

The organization of this firm is regarded as a wise undertaking by the friends of Chautauqua, together with the friends of the C. L. S. C. who have been consulted, and their name is legion. The only regret expressed has been that it will be impossible for the new firm to begin publishing the C. L. S. C. books at once. The advantages to be gained are so great that we all can afford to wait—with patience—two years, when the new departure will be fully made. "For the many not the few," will be the democratic motto of the

FLOOD & VINCENT
CHAUTAUQUA-CENTURY PRESS.

MISTAKES IN SOCIETY.

"THE man who doesn't make mistakes, seldom makes any thing," is the truth, but it is not a popular truth. The world likes to think of its heroes as flawless. It does not like to consider that their successes have been preceded by failures or that their future is in danger of them. People who learn their finer ideas of speech, manners, actions, and morals from books (and the majority do), naturally set up a rigid standard for those whom they consider the great, the wise, the good. They seem to think that there are persons who occupy a habitat to which perfection is native; who know how to do things by intuition. Either because they fail to realize that all men blunder before they succeed or because they fail to appreciate the way in which the successful handle the blunders they make, they let their own mistakes kill them. Many a young man has abandoned society after tipping over one or two pieces of bric-à-brac or upsetting a cup of coffee on a lady's gown, because he concluded such an experience proved him unfit for social life. More than one would-be journalist has been driven from the profession by an editor's ruthless blue pencil. Not a few men have abandoned themselves to lives of low morality after a first fall from rectitude. Now if the truth were known, a mistake may be made the road to success. An unlucky accident often has been the first step toward the finest social polish. Harsh and incessant cutting has made many a first-class writer. More than one person by bravely facing his own sin, asserting his right to live it down, refusing to believe that a mistake can ruin a character, has developed a

vigorous, broad, and pure morality, and given to society one of its most inspiring examples—one showing that the weak and faulty need not necessarily remain so.

The avoidance of mistakes is understood by none so well as by those who have made them. A blunder means simply that a law of one kind or another has been broken by carelessness or ignorance. Blundering is not a crime—unless repeated. It will not be repeated if handled heroically. However great the mistake made, it cannot be so great a one as it would be not to recognize that one has been in error, to face exactly what one has done, however ugly it may be, to study why and how one could make such a lapse, to calculate what precautions are necessary to avoid them in future. Regret over a mistake amounts to nothing if it does not force this thorough analysis and thus lead to a better understanding of one's own nature and a larger view of one's relations. Mistakes thus utilized become elements in development. The only way in which many people have got at the principles of life has been by recognizing their own mistakes and pondering them.

But this analysis is not a thing for public eyes. Socially nothing is poorer form than recognizing blunders. If for any reason a man finds that at table he is eating a dish in a manner entirely different from that of every body else in the company, if he awakens suddenly to the consciousness that he has been mispronouncing or misstating, his wisest plan is not to lose his head, blush, and be miserable, but to control himself, ignore, outwardly, his error, but never repeat it. By this course his companions will forget all about it (if they ever noticed it, which is doubtful for we are prone to think, especially if we are unused to society, that people take more note of us than they do). This policy applies to the more serious matters of life. It is unnecessary to publish blunders. The time should be spent in correcting them. Correction is much more useful to society than confession. This air of unconsciousness is, of course, the height of rudeness if somebody has been injured or inconvenienced by an error. Then apology and reparation, as far as possible, must be immediate and sincere. *One* apology is enough. It is not pleasant for one who has been annoyed by another's blunder to be continually reminded of that annoyance, nor is it fair to suppose that he is so ungenerous as not to accept a first apology. It is a weakness, too, for a man not to have other things to talk about and think about than his own blunders.

The observer of a mistake has a duty as well as the maker. How often may guests at some slip on the part of a hostess or servants, help over the rough place by keeping up a conversation on other matters and ignoring the annoyance. It is always possible in society to be oblivious of all unfortunate and unpleasant matters. It is possible to help gather up the fragments after an accident, with the manner of thinking about something else, and to go on with conversation as if a crash were part of the entertainment provided. It is the only way to divert the thoughts of all concerned from the accident. The face which cannot so control its muscles that they will not show that any thing unusual has happened still has need of much training before it is fitted for society.

Etiquette prescribes this rule, but like all of the stable rules of etiquette it is founded on a great principle—in this case, charity. When the lapse is a matter of judgment or of morality the rule is as much more imperative as the offense is graver. A man's mistakes in mind and morals must be helped. When they cease to be mistakes because of continual repetitions, then the veil of charity perhaps may be pulled back, but never before.

LYMAN ABBOTT IN PLYMOUTH PULPIT.

For a quarter of a century Henry Ward Beecher created more religious sensations in Plymouth pulpit, Brooklyn, than were credited to half the other pulpits of the country. At times orthodox people believed that he gave a voice to skeptical views of some fundamental doctrines of the Bible; others held that as an eccentric man, he put his views in angular form to advertise his pulpit; but we are of the number that believe his pulpit talents were of the highest order, and the average man was not a correct judge of all his utterances.

When Mr. Beecher died, England and America were searched for a man to succeed him, a thing not easy to accomplish, but singular enough the man was found in our midst, Dr. Lyman Abbott, who had been associated with Mr. Beecher at one time in the editorial management of *The Christian Union*. The installation of Dr. Abbott last

month developed the theological trend of his thought. It brings us no new views of his creed—it rather shows that he has no *written* creed—and that is what Plymouth Church seems to desire, a man with a creed in his character and spirit, in his faith and judgment, rather than a stereotyped formula in the "Confession of Faith"; a humanitarian Christian man who can adapt himself to the needs of men in these times, not a preacher made after the pattern of thirty years ago. As we understand Dr. Abbott he is potential in his methods of adapting himself to the nineteenth century situation. We once asked a preacher, "What is your denomination?" He replied, "When I am in New England I am a Congregationalist, but when I am down in Pennsylvania I am a Presbyterian." That is the apparent distance between *some* Presbyterian and *some* Congregationalist pulpits, and it is an encouraging sign of the times.

In the council that installed Dr. Abbott were Phillips Brooks, a Protestant Episcopalian, Dr. Geo. E. Reed of the Methodist Episcopal Church, Dr. Thomas Armitage, Baptist, Dr. W. R. Davis, Reformed Church, Dr. C. E. Robinson, Presbyterian, with a number of Congregationalists.

These men represented a variety of beliefs as to Christian doctrine and church government, and by their presence made a new chapter in the liberal tendency of denominationalism in America. This some good people will deplore as an evil which ought never to have occurred. That depends on what Plymouth Church people wanted, what Dr. Abbott wanted, and whether any council would have had the power to change the belief of the church or of Dr. Abbott. We think the council was present to ratify the nuptials, sing their hymns, offer prayer, and hear the eminent preachers of the occasion make their brilliant speeches. The probability is that Dr. Abbott and Plymouth Church would be working together now if the council had refused its sanction. The loyalty of Plymouth Church to the pastor of its choice has been tested in past years to such an extent that nobody doubts its fidelity.

Lyman Abbott said, "On every spiritual theme I more and more distrust the vaunted 'scientific method,' and more and more rest upon personal faith in the Christ of God, bearing a witness confirmed by the experience of God in my own soul." Is not this strong Christian ground? May a man not be trusted to preach the gospel in Henry Ward Beecher's old pulpit after declaring so strongly his belief in the Christ of God and his own personal salvation? We think he is at least entitled to charitable consideration. Dr. Abbott has been a writer for the public on religious topics for many years, certainly he cannot be misunderstood, for a writer, much more than a preacher, is subjected to close and exact criticism. We are inclined to the belief that Henry Ward Beecher would hardly regard Dr. Abbott as liberal enough in doctrine for his standard of utterance, though in questions of church government and Christian fellowship they might agree. Abbott is the more orthodox of the two, and in that particular, evangelical believers score a decided gain. Dr. Abbott's sermons do not take the place of Beecher's in the newspapers of this and other countries; just at this point is where Dr. Talmage, a Presbyterian, has pulled past Plymouth pulpit; and to-day Talmage is read more widely than Beecher was in his palmiest days. Here, again, the orthodox people score a decided gain, for Talmage presents the strongest views on doctrine the Christian church holds.

We are especially interested in Dr. Abbott because he is a counselor in the C. L. S. C., of which THE CHAUTAUQUAN is the exponent, as is Dr. Wilkinson, a Baptist, Dr. Gibson, a Presbyterian, Edward Everett Hale, a Unitarian, and Bishop Warren, a Methodist Episcopalian. These counselors in the C. L. S. C. come together not in their denominational gowns but as educators to assist in our educational work and to assure the world that we lend a hand to the many, not the few, in education in all parts of the world.

So the liberal council installed Dr. Abbott to preach his views and educate Plymouth Church. Thus did this particular church show its liberality and announce its belief to the world that the wisest and safest methods for selecting a preacher and pastor, is for the church itself to make the choice, because they must hear the minister preach, and they must receive the pastor into their families and their social circles.

EDITOR'S NOTE-BOOK.

A SOCIAL event in which all Chautauquadom will be interested is the marriage of Mr. George E. Vincent, the only son of Chancellor Vincent, to Miss Mary Louise, daughter of ex-Attorney-General H. W. Palmer of Pennsylvania. The marriage was celebrated at Wilkes-Barre, the home of the bride, on Wednesday January 8. The wedding service was performed in St. Stephen's Protestant Episcopal Church by the Rector, the Rev. H. L. Jones, assisted by Bishop Vincent. The wedding party was large, including beside the bride and groom and their parents, six bridesmaids, six ushers, a maid of honor, and a best man. These were chosen from the Wellesley classmates of the bride and the Yale friends of the groom, and the college colors, flowers, and symbolism were combined effectively in the costuming and decorations. The church was filled with a throng of guests. After the ceremony a brilliant reception was held at the residence of the bride's parents. Mr. and Mrs. Vincent spent the fortnight following their marriage in Virginia and are now in Buffalo, N. Y., where they will make their home. It gives us pleasure through THE CHAUTAUQUAN to extend to them cordial congratulations.

THE January doings of Congress were interesting and animated; numbers of nominations were confirmed; the tariff kept its prominent place by virtue of the public hearings in committee; Senator Morgan's bill to assist the negro in migrating to Africa raised a hot debate on race questions; the beginning of the contest for the World's Fair brought petitioners from Chicago, New York, Washington, and St. Louis to the Capitol, and proved that the difficulty of locating is going to be about as great as that of holding the fair. The airing of several recent doubtful political maneuvers gave warning that Congress believes that *all* things are *not* fair in politics; a suggestive incident was the refusal of the House to vote its members the $75,000 lost by the Silcott defalcation; treaties were prominent, the Russian and British extradition treaties and the Samoan treaty going before the Senate; in the House considerable time was squandered in filibustering and in energetic squabbling over the rules; the death of Judge W. D. Kelley of Pennsylvania, known as Father Kelley, caused deep regret in Congress.

THE whole country feels the gloom which shadows Washington society, and it sympathizes deeply with Secretaries Blaine and Tracy in their recent bitter bereavements. Mr. Blaine within two months has lost by death four members of his family; and the tragedy at the Tracy home by which the wife and daughter of the Secretary lost their lives, and he and a second daughter sustained severe injuries, is painfully vivid to the public. The utter impotence of honor, wealth, and power to prevent disaster and sorrow could not have a more forcible illustration.

SKILLED firemen saved the life of Secretary of the Navy, Tracy, in Washington recently when his house was on fire. They broke the door in, found the Secretary lying on the floor unconscious and nearly suffocated with smoke, picked him up and carried him down a ladder to a place of safety. Courageous men carefully trained for a perilous task, not often may be called to perform feats of daring, but when the supreme hour comes, as in this case, it shows the wisdom of their being trained to move the moment the alarm is sounded.

THE House of Representatives is wrestling with this grave problem in Parliamentary law, "Is a member to be counted or not counted when he is present?" Speaker Reed rules that he must be counted, if that is necessary to make a quorum. When the case is finally disposed of, we shall have a new precedent for this sort of ruling in deliberative bodies.

PRESIDENT HARRISON has honored the press by nominating editors for important missions in foreign countries. Murat Halstead of the *Cincinnati Commercial-Gazette* was nominated as Minister to Germany but the Senate did not concur. Whitelaw Reid of the *New-York Tribune* is Minister to France. Allen Thorndike Rice was selected for Minister to Russia but died the day he was to have sailed from New York. The last appointment is Charles Emory Smith, editor of the *Philadelphia Press*, to represent the

United States at St. Petersburg. These are all first-class missions. We suggested to President Harrison in a conversation recently, that he was conferring great honor upon the editors of his party. He promptly replied that the editors of political newspapers were filling the places in the political world to-day that the political stump speakers did twenty-five years ago. Another fact worthy of note is that a son of Abraham Lincoln represents this country at the Court of St. James, and a son of Ulysses S. Grant represents us at Vienna.

THE present Congress has been loaded with private bills as heavily as any of its predecessors. In one day of January, 2,800 were brought forward. There are two results of this pressure of private affairs: Time and attention are diverted from public matters; the bills cannot be examined carefully and many are granted as personal favors to congressmen, a practice which is capable of vast abuse.

ON the first Tuesday of February 1790, the Supreme Court of the United States held its first session; on the first Tuesday of February 1890, in the very place of the first meeting the centennial of that event was celebrated. The relation of the Supreme Court of the United States to the people is not realized perhaps by many. We give the Constitution the credit of our political prosperity. The Constitution is what the Supreme Court makes it. A thought which characterized the celebration was the debt of the country to the Bar. The leading colonists were lawyers; every president of the United States excepting Grant has been a lawyer; lawyers form a large percentage in the legislative departments of the Government; and as Justice Harlan said, "Whatever of honor has come to the Supreme Court for the manner in which it has discharged the momentous trust committed to it by the Constitution, must be shared by the Bar of America."

THE decrease in immigration continues and it ought to have soon a perceptible influence on law and order if the foreign element has caused as much of riot and crime as it has been accused of. Last year the number of immigrants was about 400,000; but a trifle over one-half of what we had in 1882, and nearly 100,000 less than in 1888. There is reason to hope that as business becomes more legitimate and less speculative in this country, that foreigners will cease to believe that money is to be had in America for the picking up and that we shall receive fewer of the class whose object is support without work and more of those who recognize that honest toil is the only honest road to success.

REPORTS from the constitution-making now going on in Brazil announce many interesting decrees. Evidently every effort will be made to separate the church and state. An illustration is the decision in regard to the calendar. Heretofore each day has borne the name of a saint; hereafter the name of some eminent man will take the place of a saint, and the months, of which there are to be thirteen, will be called Moses, Homer, Dante, Shakspere, etc. This form is taken from the Positivist's calendar.

PORTUGAL has not helped her reputation by the manner in which she took Great Britain's ultimatum in regard to the disputed territory in Africa. She very quickly accepted the terms—that she withdraw her troops from the points England claimed—but she took revenge by a variety of spiteful and pettish tricks fit only for youngsters. The sympathy which she has received has been that which instinctively we give to the "under dog." Portugal's useful efforts in Africa have been confined to old discoveries; her recent work has been feeble and often harmful. England has made what is called an "effective occupation"—steps toward civilization, which she has been able to defend.

IN these days when the sporting instinct of students is encouraged by every legitimate means—and some of doubtful legitimacy—it is hard to realize that the repression of that instinct was once deemed good policy. Yet, to judge from a copy of the laws of Rutgers College for 1770, which has come to light, such was the wisdom of the faculties of one hundred years ago. These laws provide:

> No student, without leave first obtained from the president, a professor, or a tutor, shall go a-fishing or sailing, or go more than two miles from the college; nor keep a horse, nor be permitted to keep a dog, or any kind of fire-arms or gunpowder; nor shall he hire, without express permission from one of the officers of the college, any horse or carriage for the purpose of amusement or exercise.

THERE is one evil almost universally attending the workhouse. It is the indiscriminate mingling of young and old miscreants,

of those committed for vagrancy with those committed for crime. A late issue of the admirable *Record* published by the State Charities Aid Association of New York, states that in the workhouse of New York City in a recent year, 54 per cent of the whole number committed in 9 months had been up before, that 124 men and 355 women of this number had been committed from 10 to 25 times, and 2 men and 40 women *over* 20 times. Now these characters were put by the side of boys and girls sentenced for their first offense, often a slight one. Where such a condition exists, it should be known, and when known, no rest should be taken until it is removed. Crime germs multiply with sufficient rapidity without the state supporting laboratories for their culture.

THE following item from a newspaper correspondent in Brazil, to whom an interview with the present Minister of Finance, Senhor Barboza, had been granted, will raise the confidence of every reader in at least this member of the Provisional Government:

Among his books my eyes caught the titles of a large number of English and American works in handsome bindings. There was a complete collection of English histories. The popular series of "American Statesmen" was displayed on the shelves with a large number of English and American biographies. Bryce's "American Commonwealth" was in a prominent place, and with it were many works on American constitutional and political history. "The English Citizen Series" was also there, and a remarkably fine collection of books on economic subjects.

It should be added, perhaps, that the visitor discovered that Senhor Barboza not only owned but read these books.

THE Calendar for the Winter Assemblies runs:

Albany, Georgia, March 10–31.

De Funiak Springs, Fla., Feb. 20 to Mar. 27.

Mount Dora, Fla., Feb. 25 to March 7.

In our January issue we gave a preview of all these assemblies; since, each of them has added to its program. Albany especially rejoices over securing Bishop Vincent for two or three addresses. The growing C. L. S. C. constituency in that vicinity has a rare pleasure in store. De Funiak has added to her list of lecturers the names of Dr. Charles Parkhurst and the Rev. Dr. J. W. Hamilton, of Boston.

IF the present open winter has done no other good, it has given a most convincing argument for a better system of public highways. Complaints that the "going" is execrable come from all sides. Farmers living within a few miles of some of our larger cities have been as effectually shut out from the markets as if they were in a wilderness. This is intolerable, because it is unnecessary. If state legislatures will inaugurate practicable plans for improving country roads, they will receive the co-operation and thanks of the people.

IT is the policy of THE CHAUTAUQUAN to give its readers fair and candid presentations of all the great public questions of the day. We believe that it is only by knowing on what the advocates of any measure or theory base their claims that one can form intelligently his own opinions. In pursuance of this policy we have published in the present volume a clear essay on the single-tax theory in Mr. Preston's articles on "What shall I do for the State?" and "What shall the State do for me?" a succinct and logical argument in favor of the trust from Mr. George Gunton and other papers which our readers will recall. These articles give opposite views frequently. We intend they shall, for we wish the readers of THE CHAUTAUQUAN to have the opportunity "to look all around" every great subject.

IT has been customary to publish the list of graduates for each year in the April issue of THE CHAUTAUQUAN following commencement. The removal of the General Office of the C. L. S. C. from Plainfield, N. J., to Buffalo, N. Y., and the consequent reorganization of the clerical force has caused a slight delay in the regular work. The list of graduates in the Class of 1889 will not appear in consequence until the May issue.

A PLEASANT reminder of Mr. Spears' article on "No Man's Land" in the November number of THE CHAUTAUQUAN reaches the *Note-Book*. It is a copy of the *Territorial Advocate* published at Beaver City, Neutral Strip, Indian Territory, and it quotes freely from the article. The settlers in No Man's Land have great need of the counsel which the *Advocate* gives them: "Although we may sometimes feel despondent and often cast down, let us struggle to keep a 'stiff upper lip'; for every day the papers bring tidings that our friends in Washington are hard at work in our behalf." Common humanity demands that Congress put the settlers in the Neutral Strip out of their anomalous position.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR MARCH.

First Week (ending March 8).

"History of Rome." Pages 216–221.
"Latin Courses in English." Pages 207–217.
"Chautauqua Physics." Chapter I.
IN THE CHAUTAUQUAN:
"Politics of Mediæval Italy."
"Torquato Tasso."
"Moral Teachings of Science."
Sunday Reading for March 2.

Second Week (ending March 15).

"History of Rome." Pages 221–227.
"Latin Courses in English." Pages 217–226.
"Chautauqua Physics." Chapter II.
IN THE CHAUTAUQUAN:
"The Archæological Club at Rome."
"Traits of Human Nature."
"The Chautauquan Map Series." No. VI.
Sunday Reading for March 9.

Third Week (ending March 22).

"History of Rome." Pages 227–232.
"Latin Courses in English." Pages 226–236.
"Chautauqua Physics." Chapter III.
IN THE CHAUTAUQUAN:
"Roman Morals."
"The Nationalization of Industry in Europe."
Sunday Reading for March 16.

Fourth Week (ending March 31).

"History of Rome." Pages 233–240.
"Latin Courses in English." Pages 236–247.
"Chautauqua Physics." Chapter IV.
IN THE CHAUTAUQUAN:
"Life in Mediæval Italy."
"The Problems in the Physics of Photography."
Sunday Reading for March 23 and 30.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Roll-Call—Quotations about politics.
2. Table Talk—The new Extradition Treaty with Great Britain.
3. The Lesson—As given in the corresponding week of the *Outline*.

Music.

4. Paper—The Carnival at Rome; history and description. (See Dickens' description in "Pictures of Italy.")
5. Essay—The present Pope, his home and his power.
6. General Discussion—Stanley's travels, discoveries, and work in Africa.

LIVY DAY—MARCH 13.

Bring me to the test,
And I the matter will re-word.—*Shakspere.*

AN EXAMINATION ON LIVY.

On entering upon the college course of Latin literature it will be in keeping to fall in with college customs and to stand the test of an examination. Several lists of questions may be made out, distinguished as biographical, those pertaining to Livy's own life; geographical, in which it will be fair to call for the location of places mentioned in the text, though this location is not given there; historical, which may be subdivided into several heads, one including the persons mentioned, another, events exclusive of battles, and a third, battles. One list may be made out on legends. The different lists should contain from five to ten questions each. No catch questions must be given, and no objections must be made to hard questions if they are taken from the text. The examination shall be a written one, and as soon as one set is answered, the papers, signed, shall be passed over to two judges (members of the circle or not) who in another room shall examine and make a record of them. The leader (and by leader here is meant the one who makes out the list) shall give the judges sets of questions and the answers. Corresponding to the old honor system of the colleges and to the old time "dunce cap," a prize for the best paper, and a "booby prize" for the worst, may be offered with each set; the whole circle may have a voice in the selection of these prizes, or it may be left to the leader and the judges. If two or three papers are equally good or bad the owners shall be treated alike. If it should happen that any whole set should be answered by all correctly, the leader is to receive a "booby prize," because the questions are too easy; and this is to be the case also if any question shall be proved to be incorrect, or if it cannot be answered with the help only of the chapter on Livy in the "Latin Courses in English," save the one exception mentioned above, regarding geography. The evening can then close with a social or a banquet.

THIRD WEEK.

1. Roll-Call—Quotations on human nature.
2. Table Talk—The Samoan Treaty.
3. The Lesson—Let it include a practical dem-

onstration of how a number of sailing vessels, at the same time and impelled by the same wind, may be made to take different directions.

Music.

4. Character sketch—Constantine.
5. Descriptive sketch—Constantinople.
6. Discussion—Affirmative: Why I am a Nationalist. Negative: Why I am not a Nationalist.

FOURTH WEEK.

1. Roll-Call—Quotations on labor.
2. Table Talk—The United States of Brazil. (How many states, the geography, by what nations recognized as a republic, etc.)
3. The Lesson.

Music.

4. Selection — "Charlemagne," the "Poet's Tale" in "Tales of a Wayside Inn."—*By Longfellow.*
5. Character Sketch—Mohammed.
6. Questions and Answers on Physics in the present number of THE CHAUTAUQUAN.

THE CHAUTAUQUA CORNER.

The Scribe dropped into the Chautauqua Corner and found the Occupant glum.

"What's the matter?" inquired the Scribe.

"Nothing, only I'm tired of this C. L. S. C. business. I can't read alone. Roman History is all well enough if you have somebody to talk it over with, but it's stupid if you haven't; and then what can I do with Political Economy shut up here by myself?"

"You did not feel this way last week. You were enthusiastic over your readings."

"Well, I know it, but I've lost it all. Things are stupid as they can be now."

The Scribe had been watching the Occupant. He saw that his color was dead, his eyes gloomy, his hands nerveless, his body relaxed. He thought he had a clue and so inquired:

"Been out walking to-day?"

"No."

"Out yesterday?"

"No."

"Been out this week?"

"No."

"Humph! I should think your books would be stupid."

Now the Scribe is nothing if not preaching on a hobby, and one of his hobbies is that fresh air and plenty of it, is essential to a brain which does good work; and so he began not very good-naturedly:

"My dear Occupant, you are a dunce. Every morning you pull up this window and air this corner, you let the sunshine in on it; you know it will be musty in a week if you don't. But this intricate and beautiful mechanism you call your body, you keep shut up day after day; you give it no fresh air; you shut it out from the sunshine. What can you expect but that it would grow stupid and logy? Don't you know that the body lives on air and sunshine as well as on food?"

"Well, I suppose so, but it wastes so much time."

"Which wastes more, to go out for an hour of hearty, delightful tramping, riding, or rowing, and come in feeling like an hour's hard work, or to spend two hours in repining over the uselessness of trying to study alone?"

"But how do I know the exercise would help the lessons?"

"Reason ought to tell you. Did you read Chauncey Depew's speech at the Yale dinner the other day? He told why it would help, when he said, 'A spurt across the water, a spin over the field, draws the blood from the brain, clarifies the gray matter, enables it to absorb the curriculum, and in the marvelous alchemy of the mind, so to assimilate and digest knowledge that the student acquires that one potential element of success in life, the power to think.' Don't you remember how Goethe when as a member of the King's Privy Council, used to become tired out over the discussions, would mount his horse and as he said, 'away to the fields where we belong'? Don't you remember how Mrs. Gilchrist used to say, 'What keeps me going in a tolerably unflagging way is the glorious walks,' and how her little girl said that after the walks, 'Mamma shut up her box of sighs'? If the best heads in the world recognize that they cannot do continuous good work without bodily exercise, what can be expected of our average heads? The C. L. S. C. is just as interesting as ever. Roman History and Political Economy haven't lost their power by any means. Reading alone is the best way to read when once you have learned how to do it. The trouble is in yourself. You are starving your brain, and it is complaining of the treatment when it refuses to do full work. What you want is fresh air."

C. L. S. C. NOTES ON REQUIRED READINGS.

FOR MARCH.

"OUTLINE HISTORY OF ROME."

P. 216. "Legionary emperors." (See p. 194 of the text-book.)

P. 217. "Pertinax." The opposition of the Prætorian Guard was excited against this emperor because he sought to enforce their ancient discipline and to keep them under control.

P. 218. "Caracalla and Geta." As joint rulers these two brothers became implacable enemies. At the mother's entreaties they consented to meet in her apartment ostensibly to try to come to some terms of peace and reconciliation. But Caracalla there executed the deep laid plan which left him sole ruler. Concealed officers, introduced into the apartment by him, fell upon Geta. Gibbon thus describes what followed: "His distracted mother strove to protect him in her arms; but in the unavailing struggle, she was wounded in the hand and covered with the blood of her younger son, while she saw the elder animating and assisting the fury of the assassins." Caracalla afterward, as one entirely innocent, expressed horror at the deed, and fear that the same fate awaited him at the hands of the same enemies.

P. 219. "The baths of Caracalla." "Next to the Coliseum [they] present the most striking proof of the grandeur of ancient Rome."

"Elagabalus." At the accession of Macrinus after the death of Caracalla, the Empress Julia, mother of the latter, took her own life rather than live as a subject under the new emperor. Her sister, Julia Mæsia, was sent into exile with her two daughters, who were widows, and each of whom had one son, named respectively Bassianus and Alexander. They sought a home in Emessa, Syria, and here Bassianus was consecrated as high priest of the sun. A large body of Roman troops was stationed at Emessa. Their attention was called to the likeness between the handsome young priest and Caracalla. The artful Julia Mæsia saw her opportunity and insinuated that her grandson was the natural son of that emperor. The army shortly proclaimed him emperor. He took the name of Elagabalus, the name under which the sun was worshiped in Syria, and introduced that worship into Rome.

P. 220. "Parthians." An Asiatic people inhabiting the country south-east of the Caspian Sea. Their empire was founded 250 B. C. by Arsaces, who induced the people to revolt from the Syrian Empire and who became their first monarch. The Persians led by Artaxerxes put an end to the Parthian Empire in 226 A. D.

"Alexander Severus." This emperor was the cousin of Elagabalus, being the son of the other daughter of Julia Mæsia. He had been adopted by Elagabalus and made Cæsar. On his march against the encroaching German tribes he was slain by a band of mutinous soldiers.

"Valerian." The Persian king who heaped such indignity upon this emperor was Sapor, who reigned over Persia, 240–273.

P. 221. "Thirty Tyrants." It must have been the ingenious fancy of some Roman writer which led him to compare these clamorous Roman aspirants with the "Thirty Tyrants" of Athens, and to bestow upon them that name. There is little likeness between a council of thirty persons, ruling a single city, and a list of nineteen rivals aspiring to rule a large kingdom.

"Restorer of the Universe." Aurelian was so called because his series of brilliant exploits restored for a time to Rome its ancient luster. He met the common fate of these emperors and was put to death by some of his own officers.

P. 222. "Constantius and Galerius." These two Cæsars were bound more closely to the emperors by taking as wives daughters of the latter. Constantius, divorcing his wife Helena, married Theodora, daughter of the wife of Maximian; and Galerius married Valeria, the daughter of Diocletian.

P. 224. "The Athanasian theory." Ath-a-nā'-si(she)-us" (about 296–373) was one of the most renowned Christian Fathers. The creed named after him consisted chiefly of precise definitions of the doctrines of the Trinity and the Incarnation; it was "a summary of orthodox faith."

"The Arian heresy." The form of belief which asserted that Christ in all things was not equal to the Father; since He was the Son of God He could not be eternal. Arius the founder of this heresy was born at Alexander about the middle of the third century A. D. The celebrated controversy between Arius and the bishop of Alexandria, which had a lasting influence upon the development of Christian religion, occurred in 318, and so fierce did the dispute become that Constantine was obliged to call a council at Nice. To this council the bishop

asked Athanasius to accompany him; and to the learning and eloquence of the latter was due chiefly the condemnation of Arianism there made.

"The Nicene Creed." The creed giving expression to the views advanced by Athanasius.

"*Boyars.*" Russian officials of the highest rank before the time of Peter the Great.

P. 226. "Julian." At the death of Constantine in order to make the empire more secure for his sons, several members of the family were put to death, Julian and his brother Gallus, sons of Constantine's brother Constantius, being the only ones spared. They were removed from court. Gallus died in battle in the East. Julian was educated at Milan and Athens where he acquired a great admiration for the creeds of the old pagan religion, which he attempted to re-establish in Rome.

P. 227. "St. Sophia." This magnificent church was founded by Constantine in 325. It was rebuilt by Justinian in 532–8. When Constantinople fell into the hands of the Turks it was transformed into a mosque, and this was renovated in 1847, and is now unrivaled in its splendor.

P. 229. "Ravenna." When the Roman Empire began to be threatened by barbarians the rulers of the West made this city their refuge. It was situated in Cisalpine Gaul, about a mile from the sea, in the midst of marshes and only could be reached by land in one direction. Its situation, together with the strong fortifications built up, caused it to be esteemed impregnable.

"Rome was plundered." In this destruction Alaric respected the churches, and within them Christians and pagans found shelter and safety. St. Peter's and St. Paul's escaped untouched, although the flames destroyed many buildings near them.

"Brennus." The leader of the Gauls who defeated the Romans at the Allia, and took their capital. (See p. 72 of the text-book.)

P. 233. "Belisarius." Tradition says that being accused of conspiracy against Justinian, Belisarius was deprived of his eyes and of his property and compelled to wander a beggar through Constantinople. But more authentic accounts say that he was only imprisoned for a year and then restored to his old position.

P. 235. "Mohammed." (570–632.) The founder of the Mussulman religion; he was born in Mecca. He became convinced that he was a prophet charged with a holy mission. The doctrine which he was to establish by war, conquering all dissenters, was that there was but one God and that Mohammed was His prophet.

P. 236. "Tamerlane." (1336–1405.) Also known under the name of Timour. An Asiatic conqueror, leader of the Tartars.

"The Greek Church." This was the name given the church of the Eastern Empire, which differed from the Romish Church on dogmatic, political, and hierarchical grounds.

"LATIN COURSES IN ENGLISH."

P. 207. "Cato." (234–149 B. C.) A Roman statesman, surnamed Censorius, or the Censor, from the fact of his having been made censor in 184. (See the numerous references to him in the Index of the text-book.)

P. 208. "The Italian War." The Social War.

"Vī-viv′ic." Life giving, reviving.

P. 210. "Marcus Curtius." This incident is related to have occurred in 362 B. C. Merivale says: "Possibly a flood or a tempest or an earthquake may have caused the formation of a deep pool or rift in the Forum, but in the imagination of the people this opening became a gulf formed by no human power and which no human power could avail to fill up."

P. 213. "Indo-European." Aryan and Indo-Germanic are often used as terms synonymous with this one, and Japhetic is sometimes substituted for it. It is applied to the family of nations who use the languages spoken in Europe and South-western Asia, the main branches of which are Sanscrit, Iranian, Greek, Latin, Celtic, Slavonic, Lithuanian, and Teutonic.

"Semitic." This term is applied to the nations using the Hebrew, Syriac, Arabic, and Ethiopic languages. The words Japhetic and Semitic are derived from the names of Noah's two sons Japheth and Shem.

"Thucydides." (See the October number of the present volume of this magazine. p. 90.)—The "Peloponnesian War" was waged between Athens and Sparta for supremacy in Greece. Lasting from 431 to 404, it left Sparta victorious.

P. 214. "The African War" A war against the Carthaginian mercenaries brought on by a miserly attempt on the part of Carthage to dock the pay of these hired soldiers, who thereupon stirred up a revolution which spread far and wide, during which Carthage itself was besieged.

P. 215. "No fear of God." The Latin expression in the original is "*Nolus deûm metus*," no fear of the gods, *deûm* being the contracted form from *deorum*, the genitive plural. The expression as thus rendered is more in keeping with the time and with the Roman belief.

P. 217. "De-mos′the-nēs." (About 384–322 B. C.) A great Athenian orator. (See reference to him on pp. 486–7 of the text-book.)

P. 218. "Cælius" (sē′li-us). A Roman

jurist and historian who lived in the second century B. C. He wrote a history of the Second Punic War.

P. 219. "Melted the rocks . . . . by pouring vinegar on them." Chase in the Notes on his Latin text-book on "Livy" says concerning this statement: "Polybius is silent on this point, and the story is not generally credited."

"Xenophon" and "Anabasis." (See THE CHAUTAUQUAN for January, present volume, p. 477.)

P. 221. "Spring of Hercules." The spring or fountain in Cære (now Cervetri, a city in Etruria) named after this great hero.

"Statue of Mars." Probably the one in a temple situated about a mile from Rome on the Appian Way, described as standing between two wolves.

"Holy books." The three Sibylline books purchased by King Tarquin(see the October number of this magazine, p. 7) were preserved in a stone chest underground in the temple of Jupiter Capitolinus at Rome, and committed to the care of guardians. At first only two persons were set apart for this trust; later the number was increased to ten, named the College of the Ten; and at last the number reached fifteen. (See present issue of THE CHAUTAUQUAN p. 649.) The books were destroyed when the Capitol was burned in 670. A. D.

"Goddess Feronia." A divinity regarded by some as the goddess of liberty, by others as the goddess of commerce.

P. 224. "Earthquake." Concerning Livy's elaborate description of this battle, Merivale writes: "Unfortunately the fog (see description of the "mist" on p. 223 of the text-book) seems to have bewildered the historian as well as the consul, for modern inquirers find it impossible to locate the spot from his description. His account has been further criticized from the statement he ventures to make, that an earthquake actually occured and was not perceived by the combatants in the heat of the engagement."

P. 225. "Fabius." Quintus Fabius Pictor. (See Note on p. 219 of THE CHAUTAUQUAN for November, and on p. 647 of the present issue.)

P. 235. "Hŭs'tings." The Latin word *tribunal*, which is the one translated hustings, means "a raised semi-circular or square platform on which the seats of magistrates were placed; a judgment seat."

P. 236. "Paulus and Varro." Their full names were Lucius Æmilius Paulus, and Caius Terentius Varro.

"Vulturnus." A Latin adjective meaning belonging to Vultur (see "Outline History of Rome" p. 13), a mountain in Apulia or rather a branch of the Apennines dividing Apulia from Lucania. The south-east wind was called Vulturnus from this mountain.

P. 241. "Quæstors." "The title of a class of Roman magistrates, some of whom had charge of the pecuniary affairs of the state, while others conducted certain criminal trials (but only it would seem as delegates or commissioners of the people). . . . As a standing magistracy the quæstors were treasurers of state. They distributed their duties among themselves by lot. Of these the *quæstor urbanos*, who remained at Rome, took charge of the treasury of the public revenues and expenditures, of the standards deposited in the public treasury, etc. ——The quæstors appointed as assistants to the consuls or prætors for the provinces, provided for the payment and provisioning of the troops, collected the imposts, and, in the absence of the governor, acted in his stead.——Service in the higher offices of state began with the quæstorship, the lowest of them which conferred a seat in the Senate to which no one was legally eligible before the age of twenty-five.——Augustus instituted a new order of quæstors who conveyed the imperial messages to the Senate.——The Emperor Constantine appointed quæstors as chancellors."——*Andrews' "Latin Dictionary."*

"Tribunes of the soldiers." These were officers of the army, six to each legion, who commanded in turn, each two months at a time." ——(The other terms applied to officers, mentioned in this connection, are sufficiently explained in the "Outline History of Rome.")

P. 243. "Ægates Islands." The Goat Islands, three islands off the coast of Sicily, near which the Romans gained the victory over the Carthaginians, which brought to an end the First Punic War. The islands were Ægusa, Phorbantia, and Hiero. (See "Outline History of Rome." p 88.)——The defeat in Africa, mentioned in close connection, refers to the battle of Zama.

P. 244. "Mommsen." A great German historian. (See THE CHAUTAUQUAN for December, p. 259.)

P. 247. "Antiochus." (223–187 B. C.) King of Syria, surnamed the Great. Hannibal driven from Carthage in 193 because the reforms he had introduced into the state had provoked the enmity of a powerful party, took refuge with Antiochus—his enemies at home had denounced him to the Romans as urging this king to take up arms against them. At the time of Hannibal's flight to him, this king was on the eve of a war with Rome, and in it he was defeated. One of the conditions of the peace made, was that

Hannibal should be surrendered to the Romans, but he escaped to the king of Bithynia. When the Romans sent ambassadors there demanding him, Hannibal seeing resistance was useless put an end to his life by taking poison, 183 B. C.

"CHAUTAUQUA PHYSICS."

P. 2. "Dr. Johnson," Samuel. (1709–1784.) A great English author; a lexicographer. His biography written by Boswell is one of the most interesting of books.

"Bacon," Sir Francis. (1561–1626.) A celebrated English philosopher. His greatest work was the "Novum Organum" (New Instrument, or new method of pursuing science) which really forms only a part of a work called "Instauratio Magna" (Great Restoration).

"Archimedes" (ar-ki-mē'-dēs). (About 287–212.) The greatest of ancient geometers. On the capture of Syracuse, in Sicily (212 B. C.), by the Romans, he was killed. (See also the text-book on "Physics," pp. 66–7.) —— For "Ptolemy" and "Galileo" see the February number of this magazine, p. 544.

P. 3. "Hydrogen," "oxygen," and "chlorine" are all elementary substances existing in the form of gas; "sodium" is an elementary metal of yellowish white color, and soft, like wax. Note the chemical change from gas to liquid, upon the union of the first named two gases.

P. 4. "The dynamo-electric machine." (See description and illustration on p. 280 of the text-book.)

P. 6. "Constituent Assembly." An assembly of delegates of the people called to frame a constitution. The French term corresponds to the English one of Constitutional Convention. This assembly was held at Versailles, 1789–91, during the French Revolution.

P. 9. "Hy-dro-stat'ic." See explanation of term on p. 69 of the text-book. The word is derived from two Greek words meaning water and to stand.

P. 11. "Caoutchouc" (koo'chook). A South American word for India rubber.

P. 16. "Dy-nam'ics." The science of forces in motion, opposed to statics, which treats of forces in a state of equilibrium.

P. 24. "Hooke," Robert, M. D. (1635–1702.) An English philosopher, noted for his mechanical genius.—"Huyghens," Christian. (1629–1695.) A Dutch astronomer and geometer.

P. 26. "Faraday," Michael. (1791–1867.) An eminent English chemist and philosopher.

P. 27. "Arnott," Dr. Neil. (1788–1874.) A Scotch physician and philosopher.

P. 29. One of the experiments referred to in the foot note (*Scientific American* for May 15, 1886) is the carrying of water in a sieve. It does not there state that it is necessary to use soap to form the film. Any cylinder made of No. 100 brass wire gauze, with its ends closed either with solid plates or with the same gauze may be made to hold water. It should be immersed in a basin of water until it becomes full. This may require some little time; repeated immersions will hasten the process. When it is full it can be lifted out of the basin in a horizontal position and will retain the water. If held between the eyes and the light the fine luster of the film can be seen. To empty the cylinder it is only necessary to blow upon the upper surface so as to break the film. When part of the water has run out, if the cylinder be shaken so as to dash the water against the upper part, and form the film again over the broken part, the outflow will stop. If, when the cylinder is full, water is poured on it from above, just as much will run out below, but when the pouring stops, the outflow will also stop, as the film is then left on all parts of the cylinder.

P. 31. "Rupert's drop." This philosophical toy was named from Prince Rupert of Bavaria (1619–1682), from the fact that in 1661 he showed to Charles II. of England a number of these little pear-shaped bits of glass and called his attention to the peculiar phenomenon shown by them on the breaking of the slender stem.

P. 32. "Hy-per'bo-la." A Greek derivative meaning in the original, to throw beyond, to transcend. As used in conic sections it is applied to the curve formed by a cutting plane which makes a greater angle with the base than the side of the cone makes. "The shadow of a globe on a flat wall, when part of the globe is farther than the luminous point is from the wall, gives a hyperbola."

P. 33. "Palm Sunday." The Sunday commemorative of Christ's triumphant entry into Jerusalem. It is celebrated in the Catholic Church by the blessing of palm branches or other evergreens and then distributing them to the people, who carry them in procession. Special services are held on this day in the Church of England, the Protestant Episcopal Church, and the Lutheran Churches. This day is the beginning of Lent.

"Lunar caustic." Another name for fused nitrate of silver. Caustic is a name given to any substance which will corrode, burn, or in any way destroy the texture of animal substances. The word "lunar" was applied to this salt because among the ancients, silver was called *luna* (the moon). All nitrates are formed by the combination of nitric acid with some other element. The crystalline figures of nitrate of silver are

square, colorless tables. At 426° it fuses and then can be formed into the sticks which are called lunar caustic.

P. 34. "Carbonic acid gas." A heavy gas totally unfit for breathing, composed of carbon and oxygen respectively, in the proportion of 27.27 to 72.73 per cent. On account of its weight, it falls to low places, where it can be detected by sinking a lighted candle; as it will not support combustion, the candle immediately goes out.

"Litmus." A purple dye obtained from the archil, a lichen which grows on the rocks of the Canary and the Cape Verd Islands. This dye will turn blue when brought into contact with alkalies, and red when in contact with acids.

"Sulphuric acid." A gas formed by the union of sulphur, oxygen, and hydrogen. It is also known as oil of vitriol. It is extensively used in all chemical manufactories.

P. 35. "Prof. Graham," Thomas, F. R. S. (1805–1869.) A celebrated British chemist.

"Grove's Battery." See p. 259 of the text-book.

P. 38. "Mas'ke-lyne," Nevil. (1732–1811.) An English astronomer.

P. 41. "Atwood," George. (1745–1807.) An English mathematician.

P. 45. "Landes of France." A department bordering on the Bay of Biscay, having an area of 3,567 square miles. These marshy plains are covered in many places with thorny shrubs over which the shepherds' stilts help them to pass.

P. 48. "J. Clerk Maxwell." (1831–1879.) A British physicist.

P. 51. "Foucault" (foo-ko), Leon. (1819–1868.) A French natural philosopher.

P. 62. "Mt. Pilatus." A mountain in Switzerland named after Pilate (Pontius). A legend says that he spent his last years in the recesses of this mountain and finally drowned himself in the lake on its summit. It is said that it was customary to see a spectral form emerging from the water and going through the motion of washing its hands.

P. 63 "Shoulders." As used in mechanics, it means a part projecting at right angles so as furnish a support, or rest.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

VINCENT AND JOY'S "OUTLINE HISTORY OF ROME."

1. Q. What became almost the sole source of imperial power in Rome after the death of Commodus? A. The army.

2. Q. Who succeeded Commodus? A. Pertinax.

3. Q. Who bought the position of emperor and was not able to occupy the throne? A. Didius Julianus.

4. Q. What precaution did Septimius Severus take in order to hold the position of emperor? A. He banished the Prætorians and appointed a new guard of 50,000 veterans.

5. Q. What marked the reign of the infamous Caracalla? A. The extensive public baths with which he adorned the city.

6. Q. How did the succeeding twenty emperors win and keep their honors? A. By the might of their legions.

7. Q. Who was the worst and who the best of all these emperors? A. Elagabalus; Alexander Severus.

8. Q. What gave a certain importance to the reign of the insignificant Philip? A. The one thousandth anniversary of the city was celebrated April 28, 248 A. D.

9. Q. What Roman emperor, captured by the Persians, was used by their king as a living horse-block? A. Valerian.

10. Q. Why was the period immediately following the reign of Valerian called the "Age of the Thirty Tyrants"? A. From the number of claimants to the purple.

11. Q. What measure was adopted by the Emperor Aurelian for the better protection of Rome? A. The building of a wall around the capital.

12. Q. Of what was this wall a sign? A. That Rome could no longer depend on her armies to hold the barbarians in check.

13. Q. What title was given to this emperor? A. The "Restorer of the Universe."

14. Q. What captive queen graced his triumph? A. Zenobia of Palmyra.

15. Q. What great figure appeared in 284 A. D.? A. Diocletian.

16. Q. What changes were instituted by him? A. He divided his honors with an emperor, Maximian, and each then appointed a Cæsar.

17. Q. What marked the close of this joint reign? A. The last and greatest persecution of the Christians.

18. Q. What remarkable course was taken by these two Augusti? A. They retired to private life.

19. Q. What disordered Diocletian's scheme for co-operative sovereignty? A. The ambition of individuals, there soon being six generals to claim the title of emperor.

20. Q. Who made himself sole ruler in 323? A. Constantine.

21. Q. Who was Constantine? A. The son of Constantius, the Cæsar appointed by Diocletian.

22. Q. What was the historic vision which Constantine saw? A. The flaming cross in the heavens with the legend, "By this sign shalt thou conquer."

23. Q. What change from this time was made in the emblem of the Roman legions? A. The cross took the place of the Roman eagle.

24. Q. What put an end to all persecution of the Christians? A. The conversion of Constantine.

25. Q. Where was the first general council of the Christian Church held? A. At Nicæa (Nice), Bithynia.

26. Q. What other act immortalized the name of Constantine? A. He moved the capital from Rome to Constantinople.

27. Q. What was the chief reason for the abandonment of Rome? A. Constantine wished to make a despotism of the government and to free himself from the checks which Rome would place upon him.

28. Q. Who again united the empire which was divided among the sons of Constantine? A. Julian, his nephew.

29. Q. What gave this emperor the title of "the Apostate"? A. He rejected the faith of his uncle and tried to revive the worship of the old gods.

30. Q. What purpose did Julian's books against Christianity serve? A. They are now among the best historic evidences of its truth.

31. Q. What success marked the missionary efforts of those early days? A. The Goths had the Bible in their own language in the fourth century, and many of the German races accepted Christianity.

32. Q. With what barbarians had the Romans now to contend? A. The West Goths.

33. Q. Under what king did the Goths in 410 plunder Rome? A. Alaric.

34. Q. What caused the name Vandal to become synonymous with destroyer? A. The disrespect for art and literature of the barbarians who bore it.

35. Q. What king led the Huns into Gaul? A. Attila, the "Scourge of God."

36. Q. What battle against this tribe saved Western Europe from barbarism? A. Chalons, in 451.

37. Q. With what ruler did the line of Roman emperors end? A. Romulus Augustus.

38. Q. What resulted from the independent kingdoms which the barbaric tribes then set up? A. The nations of the Middle Ages which still exist in Western Europe.

39. Q. When does the history of Rome properly end? A. In 476 A. D., at the overthrow of the Western Empire.

40. Q. What great general won back Italy for Justinian in 536? A. Belisarius.

41. Q. To what danger was the still prosperous Eastern Empire exposed in the seventh and eighth century? A. To the incursions of the Mohammedans.

42. Q. What occasioned the Crusades? A. The cruelties of the Moslems to the conquered Christian nations.

43. Q. What people finally conquered Constantinople? A. The Turks, who still hold it.

44. Q. Who founded the Holy Roman Empire? A. Charlemagne, in 800 A. D.

45. Q. How long did it exist? A. Nominally for one thousand years.

WILKINSON'S "PREPARATORY AND COLLEGE LATIN COURSES IN ENGLISH."

1. Q. Who was Livy? A. The great prose poet of the reign of Augustus.

2. Q. What is known of the man? A. Little save that he wrote histories.

3. Q. For what traditional fame are the Romans indebted to Livy? A. For their traits of high character.

4. Q. What period do the writings of Livy cover? A. From the founding of Rome almost to the beginning of the Christian era.

5. Q. In how many books was this history written? A. One hundred fifty-two.

6. Q. How many of them are now extant? A. Thirty-five.

7. Q. Why were his books called "decades"? A. Because they were divided into sets of ten.

8. Q. What is the first specimen of Livy's writing presented in the text-book? A. The legend of Mucius.

9. Q. In what incident does Livy sum up the high Roman ideal of civic wealth and virtue? A. The story of Curtius.

10. Q. What was this ideal? A. That there could be nothing better at Rome than good weapons and a stout heart.

11. Q. Of what is this fable a splendid allegory? A. Of what patriots do when they give themselves to die for their country.

12. Q. What forms the most interesting and popular part of Livy's writings? A. The story of the Second Punic War.

13. Q. What is the derivation of the word Punic? A. The Carthaginians were colonists of Phœnicians whom the Romans called Pœni, from which came Punic.

14. Q. What led to the long duel between Rome and Carthage? A. The design of the latter to colonize the whole of Sicily was taken as a menace to herself by Rome.

15. Q. What saying of Cato has passed into a proverb of fell resolution against a foe? A. *Carthago est delenda*, Carthage must be blotted out.

16. Q. What was decided by this long struggle? A. The type of civilization which was to rule the future.

17. Q. Had Rome been conquered, what race probably (?) would have dominated in all subsequent history? A. The Semitic.

18. Q. About what three great national champions does Livy's story of these wars revolve? A. Hannibal, Fabius, and Scipio.

19. Q. What seemingly unreasonable fact does the interest attaching to these characters illustrate? A. That mankind is more moved by the fortunes of individuals than by the fortunes of nations.

20. Q. In spite of the fact that the fitter race survived, what is generally true of the readers of Livy? A. That their sympathies are enlisted on the side of Hannibal.

21. Q. What is Livy's delineation of Hannibal? A. A man in whom great virtues were equaled by monstrous vices.

22. Q. For what is Livy's description of Hannibal's crossing the Alps most valuable? A. As rhetoric rather than history.

23. Q. What accounts for the marked contrast between Xenophon and Livy in descriptions of this kind? A. The former wrote from memory, the latter from imagination.

24. Q. By what route is it thought Hannibal led his army over the Alps? A. That now known as the Little St. Bernard Pass.

25. Q. What vivid object lesson is Hannibal represented as giving his men before they engaged in battle? A. The spectacle of mountain prisoners fighting in single combat for their liberty.

26. Q. What was this spectacle designed to emphasize? A. The speech in which he told his soldiers they were to fight with Rome for the same prize.

27. Q What was the result of the battle that impended? A. The Romans were defeated.

28. Q. What does Livy record as occurring before the great Roman disaster at Thrasymenus? A. Many remarkable and frightful omens.

29. Q. What unprecedented expedient was adopted by the Romans after these reverses? A. Fabius Maximus was created dictator by the people.

30. Q. What gained for this leader the surname of Cunctator? A. His policy of delay.

31. Q. What measures were adopted by Minucius Rufus the Roman master of horse? A. He opposed the plans of the dictator, and urged immediate action against Hannibal.

32. Q. For what purpose did Hannibal resort to the stratagem of driving oxen, having lighted fagots tied to their horns, among the enemy? A. That in the confusion thus created he might extricate himself from a desperate situation.

33. Q. What trick was Hannibal playing when he spared the dictator's estate, but laid waste the surrounding country? A. He wished to arouse suspicion of secret agreement between himself and Fabius.

34. Q. Why did Hannibal wish to have Fabius removed? A. He wanted a foe who would fight.

35. Q. What action was taken at Rome regarding Fabius? A. Minucius Rufus was advanced to be his equal in command.

36. Q. What saved the battle, which Minucius immediately precipitated, from becoming another disaster? A. Fabius went to the rescue of his colleague.

37. Q. How did Minucius seek to make reparation for his conduct? A. He rejected his new honors and put himself again under the command of Fabius.

38. Q. At the expiration of the dictatorship of Fabius, who succeeded to the Roman command? A. The two consuls Paulus and Varro.

39. Q. What great battle soon occurred? A. The battle of Cannæ.

40. Q. What natural cause operated against the Romans in this battle? A. The wind Volturnus whirled clouds of dust in their faces.

41. Q. How does Livy designate Cannæ? A. As the place forever famous for a great Roman defeat.

42. Q. To what does Livy ascribe the salvation of Rome after this disaster? A. To the one day's delay taken by Hannibal after the battle.

43. Q. Amid this general dismay what great Roman character makes his entrance upon the scene? A. Scipio Africanus.

44. Q. At what point in the history of these wars does the text-book end? A. At the beginning of Scipio's command.

45. Q. At what great battle was Hannibal finally conquered by this brilliant antagonist? A. Zama, in Africa.

STEELE'S "CHAUTAUQUA PHYSICS."

1. Q. What is physics? A. The science of matter and energy.

2. Q. What is matter? A. Whatever occupies space.

3. Q. What is a molecule? A. The smallest particle of matter that can exist by itself.

4. Q. What does the atomic theory suppose? A. That molecules are themselves composed of indivisible portions of single elements.

5 Q. What is the size of a molecule, also of an atom, in the film of a soap-bubble? A. Less than one two hundred sixty millionth of a cubic inch, and each molecule contains 56 atoms.

6. Q. Mention two essential properties without which matter is inconceivable? A. Extension and impenetrability.

7. Q. What standard of measurement for the dimensions of matter has been adopted by scientific men throughout the world? A. The metric system.

8. Q. What is meant by impenetrability? A. The property of so occupying space as to exclude all other matter.

9. Q. What other general properties belong to matter? A. Divisibility, porosity, and indestructibility.

10. Q. What are meant by specific properties of matter? A. Those qualities which distinguish particular substances.

11. Q. What is motion and what is force? A. The former is a change of place; the latter is that power which produces or destroys motion.

12. Q. Why does a stone thrown against a pane of glass shatter it, while a bullet fired through it makes only a round hole? A. The former has time to communicate its motion to the pane; the latter has not.

13. Q. What is the first law of motion? A. A body set in motion will move forever in a straight line unless acted on by some external force.

14. Q In order to hit an outside object with a stone thrown from a rapidly moving car, where must the aim be taken? A. A little back of the object.

15. Q. What is the third law of motion? A. Action and reaction are equal.

16. Q. In what does the resolution of forces consist? A. In finding out what forces are equivalent to a single given force under special conditions.

17. Q What is meant by energy? A. The power of producing change of any kind.

18. Q. Of how many forms may energy be? A. Two, energy of motion and energy of position.

19. Q. Under what two subheads is the subject of attraction treated? A. Molecular force and gravity.

20. Q. What is true of the molecules of all substances? A. That they are held within a certain distance of one another by a force called cohesion, and that they are kept apart at this distance by another force called repulsion.

21. Q. Upon what does the state of matter, whether solid, liquid, or gaseous, depend? A. Upon the relation of these attractive and repellent forces.

22. Q. What two laws are illustrated in the formation of dew drops and ice flowers? A. That liquids tend to form spheres, and solids to form crystals.

23. Q. What is capillarity? A. Adhesion between a liquid and a solid immersed in it.

24. Q. What principle is illustrated by the fact that a drop of sulphuric acid may be distributed through a quart of water? A. The diffusion of liquids.

25. Q. What is the force which causes the familiar phenomenon known as weight? A. Gravitation.

26. Q Where is the earth's center of gravity? A. At that point within it where the attraction of all the particles on any side is equal to the attraction of all the particles on the opposite side.

27. Q. Why is the weight of bodies less at the equator than elsewhere? A. Because the circular motion of the earth which acts in opposition to gravity, is greatest there, and because they are farthest from the center of the earth.

28. Q. If no resistance was encountered by falling bodies, would difference in weight affect the rapidity of the fall? A. No, all would descend with equal velocity.

29. Q. When is a body said to be in stable equilibrium? A. When the center of gravity is below the point of support.

30. Q How far may any body lean toward one side without falling? A. As far only as will still allow a plumb line suspended from its center of gravity to fall within its base.

31. Q. What is the law for the vibrations of pendulums? A. The times are proportional to the square roots of their respective lengths.

32. What are compensation pendulums? A. Those made of two metals in such a way that the expansion of one part downward may be counteracted by the upward expansion of the other.

33. Q. What causes the "sting" of the hands experienced by the batter in a ball game? A. Fail-

re to hit the ball on the bat's center of percussion.

34. Q. What are the six elementary forms of all machinery? A. The lever, wheel and axle inclined plane, screw, wedge, and pulley.

35. Q. To what two forms may these six be still further reduced? A. To the lever and inclined plane.

36. Q. How are the six forms divided when reduced to the two? A. The wheel and axle and pulley are looked upon as levers, and the screw and wedge as inclined planes.

37. Q. Do these mechanical powers do any work? A. No, they are only the means of applying it.

38. Q. What is the law of mechanics? A. The power multiplied by the distance through which it moves is equal to the weight multiplied by the distance through which it moves.

39. Q. How many classes of levers are there? A. Three, in which the fulcrum, power, and weight are each respectively between the other two.

40. Q. To which class do the balance and steelyard belong? A. The first.

41. Q. Give examples of levers of the second class? A. The oars of boats, and nut crackers.

42. Q. To which class do the limbs of animals belong? A. The third.

43. Q. On what principle does a series of wheels and axles act upon one another? A. The principle of the compound lever.

44. Q. Give some examples of the practical use made of the inclined plane? A. Winding roads up mountain sides, and the building of ships on such planes in order to facilitate their launching.

45. Q. Could Galileo have had the fulcrum he wished for, how many years would it have taken him, according to the laws of mechanics to move the world one inch? A. Twenty-seven trillion.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

THE WORLD OF TO-DAY.—THE INTERNATIONAL MARINE CONFERENCE.

1. With whom did the International Marine Conference originate?

2. What was the principal purpose for which the Conference was called?

3. What other subjects were proposed for consideration?

4. Who prepared the list of subjects for presentation to the body?

5. When and where was the Conference opened and when was it adjourned?

6. Who was elected its president?

7. What nations sent representatives?

8. What was the only maritime power of any importance which sent no delegate?

9. What is the purpose of what are called "rules of the road"?

10. What ordinary precautions to avoid collisions have long been in force by the common consent of navigators?

11. What rule was agreed to by the Conference with reference to the movements of vessels in "thick weather"?

12. How was it agreed that vessels of different sizes and descriptions should be distinguished at night?

13. What was it agreed that a black ball carried on the foremast of a vessel in the day-time should indicate?

14. By what was the scope of the Conference's work much restricted?

15. What is necessary before the rules adopted by the Conference become international?

PHILANTHROPY AMONG THE ROMANS.

1. To what teaching of the Stoics was a change for the better in the treatment of Roman slaves due?

2. What emperor was the first to forbid the exposition of sickly and infirm slaves?

3. What emperor appointed a judge to protect slaves from cruelty and outrage?

4. When was the extraction of evidence from slaves by torture restricted?

5. By whom was the movement for the education of poor children begun?

6. What movement for systematic benevolence was begun by Nerva?

7. What Latin author founded a school in his native town tor the free education of the poor?

8. During Trajan's reign how many poor children in the city of Rome were supported by the government?

9. What emperor was distinguished for his bounty to poor women?

10. What emperor was accustomed to lend money much below the normal rate of interest to the poor?

11. What charitable institution was erected

as a memorial to his mother by Alexander Severus?

12. Was the relief distributed by the state dictated by benevolence or policy?

13. What evidences are there that in spite of the liberality of the state much distress existed?

14. What were probably the *valetudinaria* mentioned by Seneca?

15. When and by whom was the first hospital founded?

ENGRAVINGS.—I.

1. What are the principal varieties of engraving?

2. How is line engraving produced?

3. In what part only is machinery used in producing an engraving?

4. To produce the finest print of an engraving, what paper is used?

5. What are the grades of proof and upon what does the value of the proof depend?

6. What is meant by a remark, and why valuable?

7. What are artist's proofs, and how indicated?

8. What are the proofs printed just after the artist's proofs called, and how known?

9. What is the most desirable print after the artist's proof, and how recognized?

10. Upon what are plain proofs printed, and what are their marks?

PROBLEMS IN PHYSICS.—I. DYNAMICS.

1. How far below the surface of the earth will a 15-pound body weigh only 9 pounds?

2. How far above the surface of the earth will a pound avoirdupois weigh 4 ounces?

3. A body at the surface of the earth 3,960 miles from the center, weighs 96 pounds; what would be its weight 50 miles above that point?

4. How far above the surface of the earth must 2,700 pounds be, to reduce its weight 1,500 pounds.

5. What will be the velocity of a body after it has fallen 5 seconds?

6. How far will a body fall in 6 seconds?

7. If a pendulum 3 feet long vibrates once per second, how fast would one four inches long vibrate?

8. How will the time of vibration of two pendulums compare, their lengths being respectively 9 and 49 feet?

9. What is the horse-power of an engine that can raise 3,000 pounds 2,376 feet in 3 minutes?

10. How long would it take an engine of 36 horse-power to raise 1,500 pounds a distance of 1,188 feet?

SPECIAL MEMORIAL DAY.—LIVY.

1. To what did Livy say was due the fact that the world refrained from questioning the incredible story of the birth and rearing of Romulus?

2. From Seneca's writings what is gathered concerning the family of Livy?

3. What exaggerated statement does St. Jerome make regarding Livy's fame?

4. What led to the erection of a monument to Livy in Padua in the fifteenth century?

5. What part of Livy's body did Alfonso, king of Aragon and the Two Sicilies (1390-1458), have encased in a rich shrine?

6. What has modern criticism revealed regarding the discovery, thirteen centuries after his death, of the bones claimed to be those of Livy?

7. Of what celebrated book written about the same time does the beginning of Livy's history form a fitting continuation?

8. What great English historian said of Livy, "No historian with whom we are acquainted has shown so complete an indifference to truth"?

9. When and where was the first printed edition (containing twenty-nine books) of Livy's works issued?

10. When and where were the remaining six books which make up the list of his extant writings discovered?

11. How long was the search for the remaining lost books continued?

12. Why did Augustus sportively style Livy a Pompeian?

13. What is it supposed Pollio meant by stating that Livy's writings were marked by a certain *Patavinity*?

14. To what conclusion does Livy come in his reflections as to what "might have been," had Alexander the Great turned his arms against Rome?

15. Where did Livy end his days?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR FEBRUARY.

EUROPEAN POSSESSIONS IN AFRICA.

1. Gambia, the Niger districts, Sierra Leone, Lagos, part of the Gold Coast, St. Helena and Ascension, Tristan d'Acunha, Socotra, Mauritius, St. Paul and Amsterdam, Cape Colony, Basutoland, Bechuanaland, Zululand, Natal, Berbera and its vicinity. 2. Over 180,000. 3. Twenty-five years. 4. May 14, 1887, by proclamation. 5. The London Missionary Society. 6. The Campo River as far as the tenth degree of east longitude, thence on a parallel to its intersection with the fifteenth degree. 7. France. 8. France gained the right to occu-

py the Bay of Diego Suarey at the north of the island; it is a large, safe harbor, important from a military point of view. 9. 1884. 10. About 740,000 sq. mi., not including the 200,000 sq. mi. in East Africa, over which German traders claim to have secured territorial rights. 11. The Company acquired a fifty years' lease of the entire strip of coast, with rights to all duties and tolls. 12. France and Germany acknowledged Portugal's supremacy but Great Britain refused to do so. 13. She was unwilling to bear the international responsibility for the actions of the Sultan. 14. The Company is bound to oppose and discourage both. 15. An international congress.

ROMAN EDUCATION.

1. The former's chief characteristic was mental discipline or culture, in contrast with which the Roman may be called *practical*. Their modern representatives are the classical and scientific college courses respectively. 2. Toward the end of the second century B. C. 3. Physical and moral training, the former in the gymnastic exercises of the Campus Martius, the latter by recitation of the Salian hymns and the study of the Twelve Tables, the civil code of the country; to this was added instruction in music. They learned the processes of agriculture by practicing with their elders. 4. A tablet covered with a thin coating of wax, marks on which were made with the stylus. 5. An Odyssey by Livius Andronicus. 6. "A drunkard and glutton and fit for no other business." 7. Quintilian's "Institutes." 8. Plutarch in his "Morals" 9. Preference was given to education after the Spartan type, until in the time of the emperors when it gave way to the Athenian, with a marked tendency to accord the first place to literature and oratory. 10. His grammar, rhetoric, history, and geography. Most of them have been lost. 11. Quintilian. 12. That of Domitian. 13. Before studying his native tongue. 14. Plutarch. A more literal translation is, "For the mind requires not like an earthen vessel to be filled up; convenient fuel and aliment only will influence it with a desire of knowledge and ardent love of truth." 15. The formation of morals.

WINDS.

1. The unequal distribution of the sun's heat upon the earth's surface. 2. All winds that with the season change their character from being land winds to sea winds. 3. The mechanical action of the falling drops which communicate a part of their motion to the air. 4. Any combination of circumstances which produces an abundant supply of ascending warm, moist air on the front, and descending cold, dry air in the rear. One may be started by the penetration of a cool current under one that is strongly heated. 5. The general south-westerly winds. 6. Its length does not usually exceed 30 miles; the width varies from 40 feet to 2 miles but does not usually exceed 500 feet. 7. In the untimbered districts of the Mississippi Valley north of the Red River. 8. The calms of Cancer and Capricorn. 9. The anti-trade winds in the southern part of the Pacific and Indian Oceans between latitude 40° and 50°. 10. The northern belt of trade winds. 11. They said that there a girl might take the helm. 12. A fair-weather whirlwind. 13. They are much increased in strength and are felt at a much greater distance where there are hillsides and mountain slopes near the coast. 14. In Arabia, Persia, India, Australia, and in some portions of the western parts of the United States. 15. The wind blows toward and up the mountain in the day, and the reverse at night.

VIRGIL.

1. Pietola. 2. Eleven. 3. About $10,000. 4. That he might make a tour through Greece and Asia in order to perfect it. 5. Horace (see Book I. 3, of his works). 6. Augustus on his triumphal return from the East, met him and persuaded him to return in his company. 7. At Brundusium on this return trip. 8. His poems were so superior to all others that there sprang up an idea that they contained a mystic meaning. 9. To prove that in the beginning it gave a Messianic prediction. 10. The Sibyl. 11. Metellus, in the tenth century. 12. It was applied to divination practiced by means of lines of poetry, for which purpose Virgil's poetry was most popular. 13. That of opening the Bible at random and attaching a specific meaning to the first passage upon which the eye lighted. 14. The fact that the former was asthmatic and the latter had weak eyes. 15. Chiefly on that of the Elder Pliny and of Aulus Gellius.

THE C. L. S. C. CLASSES.

1882—1893.

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.

Vice Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Amy L. Sanderson, Toronto, Canada; Geo. H. Iott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.; Mr. Seymour Dean, French Creek, N. Y.

Eastern Secretary—Miss G. L. Chamberlain, Plainfield, New Jersey.

Western Secretary—The Rev. H. B. Waterman, Griggsville, Ill.

Treasurer—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La.

Class Trustee—Dr. J. T. Edwards, Randolph, N. Y.

Items for this column should be sent to Miss G. L. Chamberlain, Plainfield, N. J.

CLASS FLOWER—THE TUBEROSE.

PRESIDENT'S TALK.—The *personnel* of our class, I have often thought, would be an interesting study if there were any way of ascertaining the facts. I conjecture that a few are well off in this world's goods. A larger number have an easy competence, and do not have to *plan* to make ends meet. But by far the largest number of us have to make our own livelihood by hard work of one kind or another. How many teachers are in our class? How many are farmers or members of farmers' families? How many belong to the households of mechanics? How many are business men or clerks? How many are day laborers? A few months ago, in enumerating the ties that bind the members of our class together, I think I should have added this, viz., that for the most part we are people who *work* in some way for our "daily bread."

Then how about the *personnel* of those of our class who go to Chautauqua? On this I can speak more intelligently. Those who are in such circumstances as to be able, without inconvenience, to be present every year, are few indeed—they could be counted on the fingers of one hand. More than nine-tenths of C. L. S. C. readers who go to Chautauqua go only occasionally. To do this, perhaps, they have to save and plan for months ahead. I remember meeting a member of the Class of '89 the year after the class was organized. She said: "I *must* be there when my class graduates; and now I will go home, and, for the next two years, plan and save to come"; and last year, sure enough, she was present to receive her diploma.

I have written the foregoing for two reasons:

1. To make all feel that we are, for the most part, one in circumstances.

2. To encourage a great number of the Class of '90 to do as hundreds of others have done—save and plan during the next months to the end that they may go to Chautauqua next summer. It will pay to do it. You may have to deny yourselves many things, but the mental quickening, the broader outlook, the extended associations and acquaintance, the inspiration for higher and better things will make up a hundredfold for all self-denials. Cannot the Class of '90 march one thousand strong through the gates next August? I have never known any one to spend a few weeks at that inspiring place who did not want to return—who did not resolve to plan and save in order to be able to return. There is an especial reason why Pierians should plan to go next summer. Besides all the good things which the program furnishes, we are to *graduate*. What delightful fellowships we shall have! What class-meetings we shall hold! How many new acquaintances we shall make! *What* inspirations we shall get in coming in such close personal contact with so many of like mind! Can you not make your arrangements to go to Chautauqua next summer and join in the happy fellowships of that place?

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, D. D., Lawrence, Mass.

Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; the Rev. J. A. Smith, Johnsonburgh, N. Y.; W. H. Wescott, Holley, N. Y.; the Rev. J. S. Ostrander, D.D., 314 President Street, Brooklyn, N. Y.; Mrs. Hawley, Buffalo, N. Y.

Secretary—Mrs. Hattie E. Buell, 2604 Main Street, Buffalo, N. Y.

Assistant Secretary—Mrs. Harriet A. H. Wilkie, Onondoga Valley, N. Y.

Treasurer—Prof. Fred. Starr, New Haven, Conn.

Class Trustee—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

THE PRESIDENT'S CHAT.—

> Yet we are Romans.
> Why, in that elder day, to be a Roman
> Was greater than a king.

From our recent readings in history and literature, and from the brilliant articles in THE CHAUTAUQUAN on Rome and its people, we must have become enthusiastic and half tempted to

believe the words true that Mitford put into the mouth of Rienzi. An old Roman had much of which to be proud. Looking westward from the Forum he saw the Capitoline Hill with the citadel at the north end, on a line with the wall of Servius Tullius, and at the south end the great temple of Jupiter Optimus Maximus. To the east he saw the Coliseum and the Sacred Way leading down from the Arch of Septimus Severus to the south of the Coliseum. On his left rose the Quirinal and Esquiline Hills with their magnificent baths and other public buildings, and on the right the Palatine, the abode of royalty, where Septimus Severus Domitian and others had built their palaces, and where Augustus was born. Beyond the Palatine and the Circus Maximus was the Aventine where Ancus Martius placed the captives of the Latin wars who became the slaves of the Romans.

We are Chautauquans.
And, in this latter day, to be a student
Is greater than a king.

"He that ruleth his spirit" is better "than he that taketh a city." We are to conquer the world, take its ideas captive and put them upon our Aventine, and so completely subject them to discipline that they shall become our obedient servants. To do this we must have certain foundation principles as a sort of intellectual and moral aristocracy. These principles take precedence in all matters of thinking; they live upon the Palatine and rule over the servants on the Aventine. Conscience is the Capitoline, at once the citadel of character and the temple where God reveals Himself. The citadel once broken down, manhood flees, and self-control is at an end. As the Roman at war grappled the foe in hand-to-hand conflict with short swords, so Chautauquans in the actual struggle of life must grapple with the subjects they would conquer, and in hand-to-hand engagement with a close and unrelenting grasp conquer the problem in hand. Our city is ever enlarging, the ideas that make up the population ever increasing, and he who keeps his subjects well in hand and rules them according to the moral law, marches along the Sacred Way and is greater than a king.

GRADUATE CLASSES.

The splendid success of the Chautauqua work in the Nebraska State Penitentiary ought to be a source of pride to every body in Chautauquadom, and especially to the graduates since it was under their auspices that the work was begun, and it is by them that it is fostered. Since our last report in the January issue of the magazine the circle has increased to forty-five members. A correspondent writes:

"We have in this matter the unqualified favor and assistance of the warden and chaplain, subject, of course, to a strict observance of the rules, regulations, and discipline of the institution; and we are especially favored in the fact that the husband of one of the most active members of the S. H. G. is secretary of a manufacturing company whose office is within the walls; he employs upward of 200 men, knows them personally, and is just as much interested in this work as any of us are, and is ever ready to aid and further it. . . . Books and magazines were ordered as soon as we started, and the names arranged in divisions A B C, and of six each, so that one set of books and one copy of THE CHAUTAUQUAN by a proper system of exchange (which must always be made on Sunday morning) should serve for six men. . . . We have seven divisions of six men each, and one-half of another division (requiring a little special provision in the matter of exchange, but which can be done easily) in all, forty-five men in the class; and when the plan is in complete running order, as it will be soon, on each Sabbath morning, each of these men will have a new book and a new copy of THE CHAUTAUQUAN; those that he has had for the preceding week being passed on to the next man."

A second public meeting has been held at which most entertaining exercises were carried out. Among the features was a letter from Counselor Edward Everett Hale, which has a point in it which we imagine all our readers will find worth thinking about:

I can imagine that young readers may question why Chautauqua gives so much time to Greece and Rome and their history, these two regions taking one-half the course. But they must remember that here is the foundation of almost all the literature of the races to which we belong. The great exception of Hebrew literature and history, also fundamental to a student of American blood, is, or ought to be, treated in the church instruction of those in the Chautauqua classes. Apart from this, Greece and Rome are the two factors which have had the most to do in making up the habits of study, of thought, and of language of our people. Have you, for instance, remembered that even in government, where we use Saxon forms and precedents very largely, we are still greatly under the influence of the admirable arrangements set in force by the empire of Rome? There were no great cities in the German forest or those of Gaul or of Britain till Roman armies carried them there. There were no roads till Roman armies made them. There was no church till Christian missionaries went over those roads. The very words, road, missionary, Christian, and church are all of Latin or Greek derivation. So all medicine was taught by Latin teachers or men who spoke the Latin language. It would almost be fair to say that "law and order" came from the empire which gave us the two words *lex* and *ordo*.

No man is more proud than I am of the contributions which the Northern races have made to civilization and Christian progress But literature and history had their birth not with them but with their people on the Mediterranean. Truly yours,

EDWARD E. HALE.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." *"Let us Keep our Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
LIVY DAY, March 13.
NEWTON DAY—April 17.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

IN undertaking the study of physics, it is essential that the circles should provide for the actual experimentation. Without this the subject on the part of most readers will be only half pursued, for it must either dwindle to a mere acceptance of the statements of others, or else it must be mastered by most laborious methods. By means of experiments, which always add life and interest to study, the statements easily may be tested, and in this testing the greatest benefit is to be derived. Experimentation in natural philosophy corresponds to traveling. The sight at once enables the mind to grasp facts and reasons which without it could be obtained only by long and toilsome study. And so, as Tennyson says, "Because things seen are mightier than things heard," it is persistently urged that the study of physics be made as far as possible a practical demonstration.

The preparations for this part of the work will involve some trouble and expense, but, counted against the rewards gained, they will be as nothing. Numerous simple experiments are described in the text-book, which can easily be reproduced. Others, more difficult, may be simplified and still be as effective, as, for example, the apparatus shown in Fig. 14, p. 23, "Physics." At any tin shop two such strips of tin can be attached to a wire, secured at the lower end, and left free to move up and down the wire at the upper end. Instead of the cog-wheels, if the lower end of the wire be pointed, a string may be used to set it in motion, somewhat as boys spin a top.

Another simple device for obtaining the power for imparting a swift whirling motion to small bodies is to attach them by a string to the spindle of a small spinning-wheel. Much in vogue as articles of bric-à-brac, such a wheel can be obtained anywhere. Rest it on its side over the back of a chair so that the suspended article may swing freely, and then turn the wheel. The strips of tin will soon take the position shown in the cut. With this same motive power a very simple and forcible experiment to show that "all bodies tend to revolve on their shortest diameter," may be made as follows: Perforate a light disk of wood or tin, about the size of a saucer, near the edge and suspend it by a string to the spindle. When it is in rapid motion the circular plate will assume a horizontal position. If the small chain alluded to on page 24, or if a watch chain be hung in place of the disk, it will take also a horizontal position and whirl as a ring. These hints perhaps will suggest other means of reaching results described in the text-book by simpler means than those given there.

Circles will find great assistance also in this branch of their reading, by visiting industrial establishments where they will see machinery in operation. The principles involved in the six simple machines may there be clearly demonstrated, and also the process by which force is transmitted from one of these forms to the others. Several visits paid, perhaps to the same establishment, for the purpose of studying one at a time the different principles and processes as they are taken up in the text, would be the better plan. The whole time of one visit could be devoted profitably to the steam-engine, of another, to the development of electricity, etc.

After the limit of self-help has been reached, when all the ingenuity of the circle members can lead to no further development, then let outside help be sought. Apparatus and a skilled manipulator will be required. In such a laboratory as is connected with many high schools and with colleges may be found a great number of the instruments described in the book. The instructor who uses them there could be induced

to explain and experiment before the circle. For obvious reasons the better plan would be for the circle to go to the laboratory. Three evenings or parts of evenings out of every month devoted to independent work by the members, and one evening with a specialist would form a profitable division of the time given to the study of physics.

All know that the greatest precision is required in determining the exact measure of bodies. The whole science of physics very properly can be termed the science of measurement, a measurement of the properties and forces of matter. If in dealing with the latter, carelessness is shown, not only are the results useless, but the forces may be stronger than was thought, and work disaster. So only one more hint is added—keep your eyes open both to see and to avoid harm.

GRADUATE CIRCLES.

At Lunenburg, Massachusetts, the '89's are keeping up fortnightly meetings, though without a definite plan of study. They take THE CHAUTAUQUAN, memorize the answers to the *Questions* and labor over *The Question Table.* The topics of the day furnish ample material for papers. All this effort is good but it would be wiser to follow a seal course.——The Adams of Boston whose organization for the English studies we noticed in January has ten members and is deep in Chaucer, and having a delightful time there, too, it declares.——Three '82's in Churchville, New York, have gone into the English work.——The organization of a post graduate circle in Rochester, New York, is reported. ——At Westfield, New York, eight ladies, all graduates are reading for White and Garnet Seal Courses.——The English class in Chicago, Illinois, reports interest.——A class of ten are reading the special course in English Literature, at Oskaloosa, Iowa.——The Miller Seal Circle of Sacramento, California, has in its membership readers of eight and ten years standing. The circle is devoting its time this year to a study of physics.

NEW CIRCLES.

CANADA.—The Elm Street Branch reports from Toronto, having twenty-five members to begin with.——Roman history was attacked with vigor by the Erotontes of Guysboro', Nova Scotia, and mastered in short order.——Four ladies of Oakwood, Ontario, are studying together.

MAINE.—The students in Limerick have organized a circle which is prospering finely.

NEW HAMPSHIRE.—The little circle at Haverhill takes for its motto, "He by toil and self-denial to the highest shall attain."

MASSACHUSETTS.—An indication of the spread of Chautauqua interest very pleasant to chronicle, is the increase of numbers in the new circle of Springfield. It organized with thirteen members and now has twenty-three. Among these are three graduates taking the English Literature Course.——Union Circle of Marlboro has eighteen members and a meeting every other week.——Chelsea has a circle of eight young people.——There are seven students in the new circle at Gilbertville.

RHODE ISLAND.—Another circle is added to the several in Providence, this having thirty-five members.

CONNECTICUT.—Two '91's moving to Forestville have formed there a circle of ten members.

NEW YORK.—The ages of the members in Rose Circle range from fifteen to seventy years, but as far as the prosperity of the circle is concerned their aims and interests are one.——A graduate of '85 for president, other graduates in the circle, and sixteen active members in all, such is the make-up of a new circle in New York City.——Onward is the name of Trenton's recently organized circle of sixteen.——The members in DeRuyter all ask for the twelve-page memoranda. Their motto is, "By their fruits ye shall know them."——The Altus organized in Brooklyn in December.——"Our work is to continue four years at least," write the beginners in Baldwinsville.——Thirty-one students meet weekly in Alexander. A committee of instruction consisting of three chosen by the circle, has charge of the recitations.——Eighteen have taken up the work with enthusiasm in Angelica.——A circle of ladies has formed at Lamson's.——Reports of work begun, come from Hannibal, Schenevus, and Palmyra.

NEW JERSEY.—Twelve have begun the course in Belleville.——Rahway has a circle of twelve young ladies.——A pleasant home circle in Jersey City is named the Roman.

PENNSYLVANIA.—The Bereans of Lawrenceville reported in our December issue as having set their mark at an enrollment of fifty, have reached forty-four. They hold meetings twice a month.——The Alnwyck of Ercildoun sends word that it is going right along.——Allentown has a quartet of readers.

DELAWARE.—The little circle in Selbyville meets regularly and its progress is marked.

GEORGIA.—Few circles make a better record for the first year than has the Dahlonega. All the members have done the whole of the required work, have kept up with the news of the day for the Table Talks, have carried out the

Suggestive Programs, and observed all Memorial Days.

FLORIDA.—Oakland has fifteen candidates for admission to '93's ranks.

OHIO.—Lima sends a long list of '93's. — The Vincent of Cincinnati initiated eleven in December. —— The Sesame of Chillicothe is among those using the Chautauqua Songs.—— The circle in East Liverpool calls attention to the principal industry of the town, by taking the name Ceramic.——Six was the number with which Rushsylvania Circle organized.——The Qui Vive has its home in East Carmel.——Five are registered at Pleasant Plain.——The six members of White House Circle have given much time to the required work.

INDIANA.—A new circle formed near Greensburgh includes ten people of a farming community living too far from the old circle to attend its meetings.——There are seven industrious students in Edinburg.

ILLINOIS.—The following is from Chicago: "Our circle, the Pleiades, organized early in October with sixteen members and now has twenty-seven. We meet twice a month. Our numbers include several school teachers, six married ladies, and two lawyers, so we have variety enough to make very interesting meetings. Our motto is, 'Let your light so shine.'" ——Some of the members in Braidwood intend to take the twelve-page memoranda, others ask for "the milder sort."——Several visitors at Chautauqua from Ottawa last summer joined the C. L. S. C. Now Ottawa has a circle of fifty-two.——Westfield Circle has twelve members, and a graduate of '87 for president.——Other circles formed for the Class of '93 are at West Liberty, Mattoon, Highland Park, Anna, Kilbourne, the Progressive of Milford, and the Oak of Ravenswood.

KENTUCKY.—Salyersville Circle had thirteen members when organized and expected several more.——Eight ladies form the Mistletoe of Mt. Sterling.——The circle named the Knowledge Seekers is the outgrowth of a social organization of young people of Louisville who wished to make their meetings more profitable. They declare the result has been to add to their pleasure also. The secretary writes: "Our corresponding secretary is elected for a year, to save changes at the Central Office, but the others for only three months, as it was our first venture and we wished to be able to rectify easily any errors of judgment. in the choice. We also wished to let several share the work as well as the honor which is an officer's. We are trying to get, in full measure, the spirit of the Chautauqua mottoes."

MICHIGAN.—Morley and Port Hope report interested circles.

WISCONSIN.—The Explorers of Tibbets are an earnest company. —— Twenty-one local and twelve regular members form the Chequamegon of Ashland.——Viola Circle organized with five but hoped to report more soon.——Centralia has eight members in active work.

MINNESOTA.—A number of members of Oxford Methodist Episcopal Church of St. Paul have formed the Oxford Circle, which like all the St. Paul circles is a vigorous growth. One proof of the good work done is that all ask for the twelve-page memoranda.——The nine Gleaners in Rochester find the studies very enjoyable. Northfield has thirteen new students.——A circle of twelve has formed in Janesville.

IOWA.—The *Suggestive Programs* are carried out each week in Vernon.——The circle in Tabor is proving the falsity of the old superstition regarding the ill luck attending the number thirteen, for that is the number in Tabor Circle and a more prosperous one would be hard to find. ——Kirkville Circle has been doing some hard work to compensate for the delay of a month in organizing, and January found it in line with the class.——Humeston Circle organized October 1.——Nineteen are enrolled at Ida Grove. ——Irwin Circle is making a good record.—— Five friends are studying together in Defiance. ——A dozen candidates for admission presented themselves at the organization of Denison Circle.——Clinton Circle is on the look-out for helpful methods, and the meetings are full of profit to the ten members.——Colfax has five initiates.——There are seven in the circle at Aurelia.

MISSOURI.—The Asterians of Miami are letting their light shine ——Kansas City has a new circle of twenty members.——Maryville Circle has increased from fifteen members to twenty-five since October.

KANSAS.—In a report from Waterville the writer says, "Ours is the first circle organized in this city, and the outlook is very encouraging."——Washington Circle is realizing its anticipations of a pleasant year.

NEBRASKA.—Wood River has a circle of ladies, all of whom have been teachers.——Ten members in Bartley are taking the studies in connection with the work of the Epworth League.——The eighteen members in Gibbon are making the most of their opportunities and enjoying the meetings to the fullest extent.—— Lincoln, Syracuse, and Hastings have each a new circle.

NORTH DAKOTA.—Bathgate Circle thus reports: "The programs of THE CHAUTAUQUAN

are followed in our meetings, making only such alterations as are rendered necessary by the resources at our command. We discuss the topics of the day as well as our lessons, and having no silent members we get a great variety of opinions. The meeting in Christmas week was the only one devoted to social pleasure ; all of the others have been strictly literary."——Eleven new names were recently enrolled in Fullerton.

SOUTH DAKOTA.—The class in Winthrop has three members and is named the Triangle.

MONTANA.—Afternoon meetings are held by the Independent of Cottonwood Falls and very delightful hours are spent.

WYOMING.—The eight members in Cheyenne intend to study together at least four years. A short program is arranged for each meeting, and the rest of the time is devoted to a review of the week's work.

WASHINGTON.—A member of '90 from Michigan moving to Edgewater organized in her new home a pleasant circle of six.——Chautauqua has a fine new circle enrolling twenty-one.

OREGON.—Empire City has an enterprising circle lately formed.

CALIFORNIA. — An enthusiastic circle announces itself under the name of the Golden Ore. Its members are residents of Drytown, a little village of the Sierra foot-hills. The sessions have been full of interest and all the members are ambitious to make a good record. Besides the nine students enrolled, a number attend as social members.——Old students and new ones form the circle at Williams.——In the Western Addition of San Francisco a second circle has been organized by a prominent Chautauquan who is connected with the management of Pacific Grove Assembly. The circle showed an enrollment of thirty-one names at its second meeting. It is to make up for its tardiness in beginning by continuing through the summer.——Other circles reported as making enthusiastic beginnings are located at Azusa, Fall Brook, San Luis, Bishop Creek, Sutter City, and Fort Jones.

REORGANIZED CIRCLES.

CANADA.—Hatley Circle made an excellent record last year and its standard is just as high now. The fourteen members meet weekly with well-prepared lessons. Roll-call is responded to by quotations from some poem or study previously agreed upon. One half hour is devoted to reading aloud from the text-books, and then the questions in THE CHAUTAUQUAN are answered with books closed. Criticisms on the work of the previous week follow, and an essay, a pronunciation test, and a Chautauqua song close the meeting.——All are regular members in Dunnville Circle this year and the new policy has strengthened the working force. Each in turn reviews the class on the week's reading, and the *Suggestive Programs* are carried out to the letter.——Guelph Circle has five white seal students.

MAINE.—Interest in the C. L. S. C. has increased so rapidly in Damariscotta that the Skidompha cannot accommodate all who wish to join. We hope to hear of a new organization there, for the zeal of the Skidomphans is too well-known to us to lead us to expect any thing but encouragement for the Chautauqua movement. The club boasts of one member who has not missed a meeting for five years.——The Champernoon of Kittery has ten members, two of whom will graduate this year.——Clinton Circle reports a decrease in numbers owing to the removal of some of its members, but the seven enrolled are earnestly working and the meetings are full of interest.——Ten regular and several local members meet bi-weekly in Camden.

NEW HAMPSHIRE.—The Cocheco of Dover is reported as unusually interested in this its third year of study. The attendance is regular and the programs which are given at the members' homes, enjoyable and instructive.

VERMONT.—The program sent as a sample by Sheffield Circle includes such interesting subjects as a map study of the Aryan migration, a question contest on Hannibal, a paper on the government of Rome, and a pronunciation match. The question contest was out of the usual order of such exercises, as one member came prepared to do all the answering, and the others all the questioning. Our correspondent does not state the result of this unequal warfare. ——Alpha Circle of Rutland, besides its regular membership, has several readers who are taking a part of the course.

MASSACHUSETTS.—The hektograph is employed in Walpole Circle, so that each member has a copy of the program long enough in advance to be prepared on all the topics. In South Williamstown the members take turns in teaching the class. This, the fourth year of the circle, is voted the most interesting of all.——West Acton has both white and garnet seal students. It has added two new members and all are of the earnest kind.——The Two Semi-circles of Feeding Hills continue their meetings with unabated interest ——Weymouth Circle has six active members. —— Five students are enrolled at Brimfield.——Meetings are held in Athol once in two weeks and much enthusiasm prevails. ——The Bates of East Boston has reorganized

for the third year.——The Builders of Salem are six in number.——Of the four members in North Middleboro forming Kalmia Circle, three are graduates.——Three members remain in the Monoosnock of North Leominster.——Peabody Circle has seventeen members.

RHODE ISLAND.—The Hurlbut of Providence has a banquet once a year and the date chosen for 1890 was New Year's day. A very interesting literary program occupied the early evening and a prize pronunciation match was conducted with the list of words used by Prof. Cumnock at Chautauqua last summer. All the old members were invited and each brought a friend.

CONNECTICUT.—The Rose-Quartz of New Haven holds informal meetings, reading the lessons and conversing about them.——A few remain faithful in the circle at Waterbury, and the meetings are full of interest.——All the questions in THE CHAUTAUQUAN are required by the Delphi of Taftville, in itself a sufficient indication of thoroughness. There are eleven regular and seven local members.——The members of Bantam Circle are separated by long distances, but the meetings are held regularly and all attending them are determined to graduate.

NEW YORK.—The Enodia which was formed in Poughkeepsie in 1882 has twelve on its roll, three of whom have graduated. Meetings are held weekly in the Y. M. C. A. parlor. The circle owns a map and the scenes of events in the history are located. The *Map Quiz* of THE CHAUTAUQUAN has called for some hard study, but that is what the Enodia wants. *The Question Table* also is required.——The Bryant of New York is reported as growing in interest and numbers.——The Irving of New York is steadily advancing.——A graduate of '87 two years ago organized the Siloam of Northport. It is now under the leadership of another graduate and its record is one of continuous prosperity. Large maps drawn by the president are used in the recitations.——A longer list of members than before is reported by the Lewis Miller of Rochester.——Newark Circle has thirty members, all doing excellent work.——The boundaries of the Huguenot of New Rochelle have been enlarged, and forty members admitted. Meetings are held bi-weekly, one hour devoted to the lesson and one to a literary and musical program. The Huguenot has undertaken a course of six entertainments, for the pleasure of the circle and its friends.——The undergraduates and the Society of the Hall in the Grove held a union meeting in Gouverneur at Christmas time and gave a program appropriate to the season.——The Paradise of Eden has eleven regular members. Usual features of the meetings are Chautauqua songs, original essays, review of the lesson, table talk, and sometimes a question box.——Chittenango has a number of faithful students.——The fourth year of the Aletheorian of Argyle finds its ardor undiminished. Prominent features of the weekly meetings are a review of the lesson and giving the answers to *The Question Table.* Seven of the members hope to graduate this year.——The Athenian reorganized in Auburn with twenty-one members.——Twenty-one students living in Mapleton, Owasco Lake, and Fleming form the Alpha of Fleming.——Six continue the studies in the Sunrise of Mt. Lebanon.——Attica has a large and flourishing circle.——Meetings are held in the parlors of the First Presbyterian Church by Jamestown Circle.

NEW JERSEY.—The Hurlbut Circle of Plainfield has fourteen members this year.

PENNSYLVANIA.—Mountain Reading Circle reports the loss of five members who have moved away from Osceola Mills, but adds that all are reading in their new homes. The circle still has a membership of eighteen.——On entering its second year the Æolian of Millersburg enlisted five new members. These with six '92's and one graduate form a very delightful circle.——The Morrellville of Johnstown is busily at work.——Weekly meetings are held in Sunbury, and all the reviews are thorough.——Genuine progress is made each year in Tunkhannock. The graduates remain with the circle.——Four '92's form the Clio of Roaring Spring.——All are regularly enrolled members in Mt. Carmel Circle.——The Eupatrids of '92, a circle of Philadelphians, are desirous of obtaining the white and garnet seals.——The Golden Rod is doing much good in Bustleton outside of its own ranks. With the co-operation and generosity of friends a free reading room has been opened with a supply of the leading periodicals and one hundred volumes of standard works.

DISTRICT OF COLUMBIA.—Nearly every class from '82 to '93 has representatives in Foundry Circle of Washington, a most successful organization of twenty-eight members.

MARYLAND.—Hampden Circle makes the lesson the principal feature of its meetings, and devotes the remaining time to a literary program. Eight members are enrolled ——Two graduated from the Antietam of Hagerstown last year but meet regularly with the others, making a class of twelve.——The Carrollton of Baltimore meets every Saturday evening.

ALABAMA.—This from Opelika: "The interest in our circle continues though we have not many new members. 'Two graduates of '89 at-

tend our meetings, adding our studies to those of the graduates. We celebrated the close of our three months' work by an elaborate Christmas dinner. Several of us are Pierians and hope to win and deserve our diplomas."

MISSISSIPPI.—Hazlehurst Circle reorganized with ten members and more in prospect.

TEXAS.—To accommodate the teachers connected with Dallas Circle, the meetings are held Saturday afternoons. Much benefit has been derived from a series of five lectures on political economy given before the circle by two prominent men of Dallas. Among the regularly elected officers are a leader, a grammarian, and an orthoepist. The papers read at the meetings become the property of the circle.——The Immortelles are ten in number in Bastrop.——Seven are reading together in Sherman.

OHIO.—The Round Table of Batavia reorganized thirty-six strong. It is divided into four sections, one being on duty each week; this plan encourages good-natured rivalry and stimulates all to do their best.——Waverly Circle was late in organizing but is anxious to regain the lost ground. The membership proved to be eighteen at the opening meeting, and several have joined since.——A statement worthy of note in Berea Circle's report is that in former years there have been many local members, but now all the twenty-two are regularly enrolled, and seven are graduates. Instead of having a leader, all go prepared to question. Last summer, monthly meetings were held with a program for the afternoon and a "picnic tea" on the lawn of one of the houses.— -Special work in history has been done by the Tayler of Cleveland, and the interest surpasses even that of last year.——The circle in Marion named in honor of Counselor Hale, has twenty-three members.——The six '90's of Ontario will make a fine seal circle next year.——The circles at Marysville and Fredericktown are prospering.

INDIANA.—Greensburg Circle has added several new members and induced some of the local members to be regularly enrolled.——Weekly meetings are held in Elkhart at the home of the circle's president.——Frankfort Circle has ten new members. Specialists have been secured to teach the different subjects.—— Fortnightly meetings have been held since October 1 by Logansport Circle, which has attained a membership of thirty-three.——The new and old students in Covington are equally interested.——Circles at Fort Wayne, Charlestown, and Brookville are doing excellent work.

ILLINOIS.—Three representatives of Chicago's Monday Class visited Chautauqua last summer and their enthusiasm as well as that of their circle-mates seems to have been increased thereby. All the work laid out in THE CHAUTAUQUAN has been accomplished so far, a different leader having charge of each study.——The Vincent of Chicago is completing its fourth year with a membership of forty.——"Our fifteen members are working with a will, giving more time to the lessons and consequently having better results," writes one of the E Pluribus Unum of Chicago.——La Harpe Circle has lost several of its active members but is not discouraged, and very enjoyable meetings are found possible with but few attending, when all are so thoroughly in earnest.——Iota Nu of Manteno is another circle that has sustained a loss in numbers, but the meetings continue and the interest is unabated.——Two lectures on physics have been given before the Columbia of La Grange, one on ancient history, and an account of a trip to Paris.——Pana has a circle of eighteen.——The Bryant has nine members in Newark.

KENTUCKY.—A novel entertainment was given by Ashland Circle on New Year's eve, that of watching out the old year with the heroes of history; each member personated in dress, manner, and conversation some historical character ranging from Napoleon to Mother Goose.

TENNESSEE.—Clarksville Circle keeps its members posted as to the programs and required work by means of the local press. A clipping sent us describes an afternoon of story-telling for the celebration of Romulus Day. The narrators were Romulus, Proculus, Tatius, Tarpeia, and Hersilia.

MICHIGAN.—The Beacon Lights shine steadily, twenty-two of them, in Capac.——Each Monday evening an earnest class of fifteen meets in Ovid.——There are twenty in Howard City Circle and nearly all are taking the White Seal Course.——The Square of South Frankfort and the circle of twelve in Athens announce progress.

WISCONSIN.—Several former members of Conference Circle of Black River Falls have moved from the city, but are pursuing their studies with other circles. The Conference has met weekly since September with an average attendance of ten.——Other reports relate to the flourishing circle at Janesville enrolling twenty-seven; the the Alpha of Milwaukee which was organized in 1879; Milton Circle devoting to the lesson the most of its time; the Aspirant of Spring Prairie, which will graduate five next summer; Bristol Circle of six members; and the eight members at Fox Lake.

MINNESOTA.—The Minnehaha of Minneapolis is as flourishing as ever. It reports no local members but seventeen duly registered and classified.——Montevideo Circle is at work.

MISSOURI.—The Fireside of St. Louis is one of the circles whose annual custom is to watch out the old year. The evening was filled with merriment, the usual order of all work and no play being laid aside. There were conundrums, charades, parodies, and humorous recitations, and a Jack Horner pie in which the "plums" were gifts. When the clock struck twelve the Doxology was sung, after an exchange of New Year's greetings and the singing of "God be with you till we meet again," the watch-meeting closed.——Springfield Circle has increased to twenty-five, a goodly number for the second year.——The Hawthorne of Sedalia believes in giving each member an office, and adds to the usual list a mythologist, a historian, a political economist, a reporter, and a critic.——Richmond Circle aims at thoroughness and its twelve members are doing their best.——Stone Circle reorganized in Warrensburg with six members, Higginsville with five, and Knob Noster with thirteen.

IOWA.—Alden Circle of Perry is one of those pleasant afternoon classes which call together mothers and children. Three of the members will graduate with the '90's, and look foward to receiving their diplomas at one of the Iowa Assemblies.——A large per cent of Humboldt Circle are postgraduates.—Norwalk Circle has eight wide-awake members.

KANSAS.—Brutus Day was celebrated by the Ascendants of Independence with a program given in Roman costume. The guests received pretty souvenirs.——Frankfort Circle has added four new members to the six of former years. ——All are determined to fill out the twelve-page memoranda in the Santa Maria of Emporia. ——Chanute Circle is pushing steadily forward. ——Regularity, promptness, and perseverance are traits of Baldwin Circle.——The circle in Kinsley organized with ten members, which number suggested its name, *Deka en Mia*. The various homes offer meeting-places each week and the programs are modeled after those of THE CHAUTAUQUAN.——Eight regular members and several readers form Wellington Circle.

NEBRASKA.—With a full attendance of old members and twenty new ones added, was the way the Capital City Circle of Lincoln began the year.——Ord Circle has attained a membership of thirty-one, some being white seal and some garnet seal students.——The circle in Cozad has the name of the beautiful flower Yucca. The fourteen members are zealous Chautauquans.

COLORADO.—The Delta of Denver is as full of energy as ever. Twenty-five members are enrolled.——The classes of '90, '91, and '93 are represented in Golden.

MONTANA.—No regular meetings have been held for some time by the Blue Bells of Sheridan as the members are separated by such long distances, but each is doing individual work and all are united in purpose.

NORTH DAKOTA.—The Prairie Circle is very popular in Buxton and visitors often drop in to listen to the essays and discussions.

CALIFORNIA.—Among our old friends in San Francisco the Laurentian, the Golden Gate, the Fidelis, and the Spiral send greetings this month. ——Boyle Heights Circle and the Semi-Tropic of Los Angeles enjoyed in December a charming lecture on Lake Chautauqua and its Assembly, by a visitor from the East, a member of the Class of '82.——The Alpine of Stockton and the Branciforte of Santa Cruz keep up their record of faithfulness.

CHAUTAUQUA BOARD OF TRUSTEES.

THE Annual Meeting of the Board of Trustees of the Chautauqua Assembly was held, in January last, at Rochester, New York. The report on the Assembly presented by Secretary W. A. Duncan showed the institution to be in a healthful and growing condition. The following officers were elected: Mr. Lewis Miller, of Akron, Ohio, president; Bishop Vincent, chancellor; Mr. Francis Root, of Buffalo, N. Y., 1st vice-president, Mr. Clem Studebaker, of South Bend, Ind., 2nd vice-president, and Mr. John Brown, of Chicago, 3rd vice-president, in place of Mr. Jacob Miller deceased; Dr. W. A. Duncan, of Syracuse, N. Y., secretary and superintendent of grounds; and Mr. E. A. Skinner, of Westfield, N. Y., treasurer. Robert Miller, son of Lewis Miller, was elected a trustee in place of Mr. Jacob Miller.

At the meeting of the Board of Trustees, the following resolutions were unanimously adopted:

Resolved: That the Chautauqua Assembly Board of Trustees respectfully request the Archæological Secretary, Rev. J. E. Kittredge, D.D., of Geneseo, N. Y., to communicate in his own way to Dr. Amelia B. Edwards, Secretary of the Egyptian Exploration Fund of England, our hearty thanks for the varied and abundant contributions to the Chautauqua Museum which have been made by that society; and to express

the hope that increased financial resources may enable us before long to assist, at least in a slight way, in promoting the great work of Egyptian Exploration in which Miss Edwards and her associates already have accomplished so much.

Resolved: That these resolutions be published in the next number of THE CHAUTAUQUAN.

Whereas, During the past year an All-wise Providence has removed from our number a beloved member, Mr. Jacob Miller, we hereby place upon record our high sense of his courtesy, philanthropic spirit, and noble manhood. Connected with this body from the first, as a member of this board, as one of its vice-presidents, and also a member of the executive committee, we ever found him loyal to the interests of the Chautauqua Assembly, and adorned with the virtues of a Christian gentleman. His financial support of the Assembly was also generous and timely. We sincerely mourn his death, and shall tenderly cherish his memory.

Resolved: That a copy of these resolutions be sent to the afflicted widow, and that they be published in the newspapers of Canton and in the next number of THE CHAUTAUQUAN.

Whereas, President Olson of the South Dakota University at Vermillion, South Dakota, by an inscrutable Providence, has been suddenly removed from a wide and responsible sphere of service to which he was singularly and preeminently adapted; and whereas, Professor Olson was for several years a popular and most efficient instructor in one of the most important departments of the Chautauqua University, therefore,

Resolved: That the Board of Trustees of the Chautauqua Assembly and University do hereby place on record our profound sense of bereavement and affliction.

Resolved: That we extend to his worthy and sorrowing brother and to other members of his family and also to the faculty and students of the University at Vermillion our tender and sincere sympathy.

Resolved: That these resolutions be published in the newspapers of Vermillion and in a forthcoming number of THE CHAUTAUQUAN.

THE LIBRARY TABLE.

ANTOINE LOUIS BAYRE.

DURING the last illness of this great French sculptor, his wife said to him while dusting off the bronzes standing around the room:

"My dear, when you are better, see that the signatures are more legible."

"Never fear," replied Bayre, "before twenty years have passed, people will be using a magnifying glass to my signatures."

Though modest, he knew the worth of his work, although he was yet unrecognized; and his prophecy has been more than fulfilled. In less than fifteen years after his death (June 1875) New York City has an exhibition of his work, with that of contemporary artists, to aid the fund for a monument to his memory.

He was born in Paris September 5, 1796. At the age of fourteen he was apprenticed to an engraver on steel, where he learned artistic engraving and chiseling. He was a young man of twenty when he first received instruction in modeling, and that from a mediocre sculptor. Afterward he studied in oil, at one time hoping to become a painter. He was twenty-four when he competed for the Prize of Rome at the Beaux Arts, which he failed to win. It is said of him, as of all true artists, that "he revealed in his first efforts all that he attained in his prime." But, nevertheless, he did not gain official favor, suffering many a bitter disappointment; and not till he became famous in other lands was the French Institute willing to open its doors to him—and he died before the recognition was given.

Henry Eckford says that "Bayre was a simple man of few words, and quiet manners, and steady habits. Twice married, he was the father of ten children. He dressed like the worthy and respected burgher he was. His face shows a life of industry and economy; it bears the mark of long hours of solitary thought. 'In all French history,' writes an admiring American sculptor, 'there is no artist who lived in such lofty, isolated strength.' A massive face with broad forehead, broad, square jaw, straight nose, eyes looking keenly from under arched brows such as the phrenologist will have us believe denote unusual powers of observation. It is a face of big masses and planes. A thick-set, short legged man, with the broad fleshy, powerful hands of the people, the square tips of the fingers representing in the lately revived lore of the palmist, a love of movement in the artistic product, whatever it may be. Gravity is felt in his strong shoulders and determined gait. There he stands a plain, hard-working, patient artist, often so poor that the legend runs (doubtfully enough) how he carried about, like a peddler,

his Centaur group for sale; a good husband and father; a professor—without pupils—at the zoölogical buildings in the Jardin des Plantes; one who earned the respect of every body that met him, and whose work stirred deeply many sculptors and painters with reputations wider spread and more glittering than his own."

He was an indefatigable worker all his life. Eckford says that a beast could not die at the Jardin des Plantes without Bayre being on its coroner's jury and at its post-mortem. The Zoölogical Gardens, the horse-market, a cat fight, were always interesting to him, no possible study of animal life escaping him. One of his apprentices said that he would sit for hours at a time with a workman's pet cat, teasing it so that it would show its sinews, muscles, and bones.

Mr. Truman Bartlett said that a candlestick was as seriously and successfully composed by him as if done by a Greek. No subject was too simple. There was none he did not touch with grace.

He is often characterized as an "animalist," but he executed some fine figures of the human body. Monsieur Silvestre says, "Bayre's acquirements in the realm of anatomy were profound; for many years he dissected in the schools, and he compared thousands and thousands of times, portion by portion, the body of man with that of every created animal. . . . It sufficed that he never had, either in our own time or even in the records of tradition, a single rival in the representation of animals, to cause his real superiority in designing the human figure, to be contested. This superiority is proved by his figures of women; by his hunting pieces, where the beauty of the men, as in Rubens, rivals that of the animals they pursue."

The recent Bayre Exhibition held in the American Art Galleries in New York City from November 15 to January 15, has given artists an unusual opportunity to study this master sculptor. It is said that not even in Paris could there have been such a collection of his work as there was in New York City; some of his finest pieces in existence were shown. There were 450 examples of his work as a sculptor, including the duplicates, drawing in water-colors, and some pieces in oil. There were besides 100 pieces of famous French artists who were his friends and contemporaries.

Of the specimens exhibited, one says, "His horses are almost without exception artificial in the exaggerated curves of the neck and overheight of the limbs; the deer and the birds are truthful enough, and beautiful enough, and the dogs are thoroughly characteristic; the bears are the very heavy, shaggy fellows they are in life." Another says, "It is a complete menagerie; or, rather a primitive paradise in which a hundred forms of animal life are in motion, running, resting, seizing their prey with every token of ferocity or timidity, in all possible attitudes of power and grace."

Of the depressing effect which this collection of Bayre's work had upon the spectator, Susan Hayes Ward writes, "I think it is not to be attributed to the grave color of the bronzes, as has been suggested by some critic. It is not a question of color; and, as for form, even the tyro in art study becomes enthusiastic over the grace, the movement, the suppleness, the strength of line and figure here displayed. It is, in fact, merely a question in sentiment. To the ordinary spectator the sight of carnage is not inspiring and here carnage reigns—the jaguar devours the hare or crocodile; the elephant crushes the tiger; the panther seizes the stag and surprises the civet-cat; the tiger attacks the bull, devours the gazelle or gavial and surprises the deer or the antelope; the lion crushes the serpent, devours the doe or the boar, holds the antelope; the python swallows the doe, strangles the gazelle, crushes the crocodile; the bear drags the bull to the earth; the wolf and all the wild beasts walk abroad seeking their prey; the leopard crouches, the eagle's talons are fixed in the chamois, the serpent, the heron; the hare shrinks in terror; the deer starts in agony of fear; and man himself hunts the elk, the bear, the bull, the tiger, the lion, with as fierce and brutal a passion as that which instinct arouses in any of these wild beasts. These groups, so marvelous in their life-likeness suggest not that the artist gloated over the cruelty and terror which he reproduced, but rather that he loved and sympathized with all living creatures nor ever needlessly set foot upon a worm, but that in sad sincerity, he made manifest as no other artist has ever done, the awful cruelty of nature and of life. The other side—and nature and life have their sunny side—his eyes were holden from seeing."

THE ISTHMUS OF PANAMA AS A DISEASE DISTRIBUTER.

If it were possible to get at the disease producing centers of the world and purify them, it is more than probable that eventually pestilences and epidemics would become a thing of the past. Dr. Wolfred Nelson in his "Five Years at Panama" shows the Isthmus is both a disease producer and distributer, and gives the following reasons for its pestilential influence:

"While I was on the Isthmus the new gov-

ernment cemetery was opened with great formality. From my knowledge of these places in the past, I inferred, that apart from consecrating the ground, nothing further was necessary, but some of my old time beliefs have been sadly upset by travel, and by measuring what little I knew by the great unknown. . . . This cemetery not only was consecrated, but there was a military guard present and a band of music, and no end of speeches were made. In fact, the whole thing took on a joyousness that was absolutely astonishing to a gringo, or foreigner. Important government functionaries were present, consular dignities were invited, and, in short, the city took on a holiday appearance. The enthusiasm regarding that new cemetery was something astonishing, and the only thing that surprised me was, that some individual did not promptly step to the front to contend for the honor of being the first buried. . . . . .

"The old cemetery was on the left. It was a small place of about three-fourths of an acre, and it received all the poorer classes and patients fron the Charity and Military Hospital and the Canal Hospitals. Owing to its small size it was dug up year after year; bones and skulls, fragments of coffins, clothing, and all sorts of things were turned out. The liberation of untold millions of disease germs in that country, will make clear to thinking people why the Isthmus is so unhealthy. From time immemorial the Isthmus of Panama has been recognized as one of the plague spots of the world. It can vie with the west coast of Africa in pestilential disease. But for the fact that it is on one of the world's greatest highways between the Atlantic and Pacific, the systematic unburial of the dead, under the direct sanction of the federal government (they do nothing to check it while knowing all about it), and the consequent distribution of the germs of yellow fever and small-pox, would be of little moment. I say, 'would be of little moment,' for if the people of those republics are willing to commit suicide in that form, so be it. But, owing to the importance of the Isthmus, called by Paterson the 'Gate to the Pacific and the Key to the Universe,' these insane and unsanitary procedures should be stopped. . . . On the same side of the road adjoining the cemetery just mentioned, was *The* Cemetery, a large quadrangle of bovedas. The exact custom which obtains there is as follows: These niches are rented for the space of eighteen months. The coffin is placed within, and the end is closed either with brick work or with a marble slab having a suitable inscription. At the end of eighteen months, failing a prompt renewal of rent, the coffin and contents are evicted. The eviction is of the most thorough type; it would put an Irishman 'to the pin of his collar.' The individual holding the concession has his men working within the grounds. If the rent has not been renewed, they remove the little marble slab or brick work and the coffin is taken out and dumped back of the cemetery. . . . . .

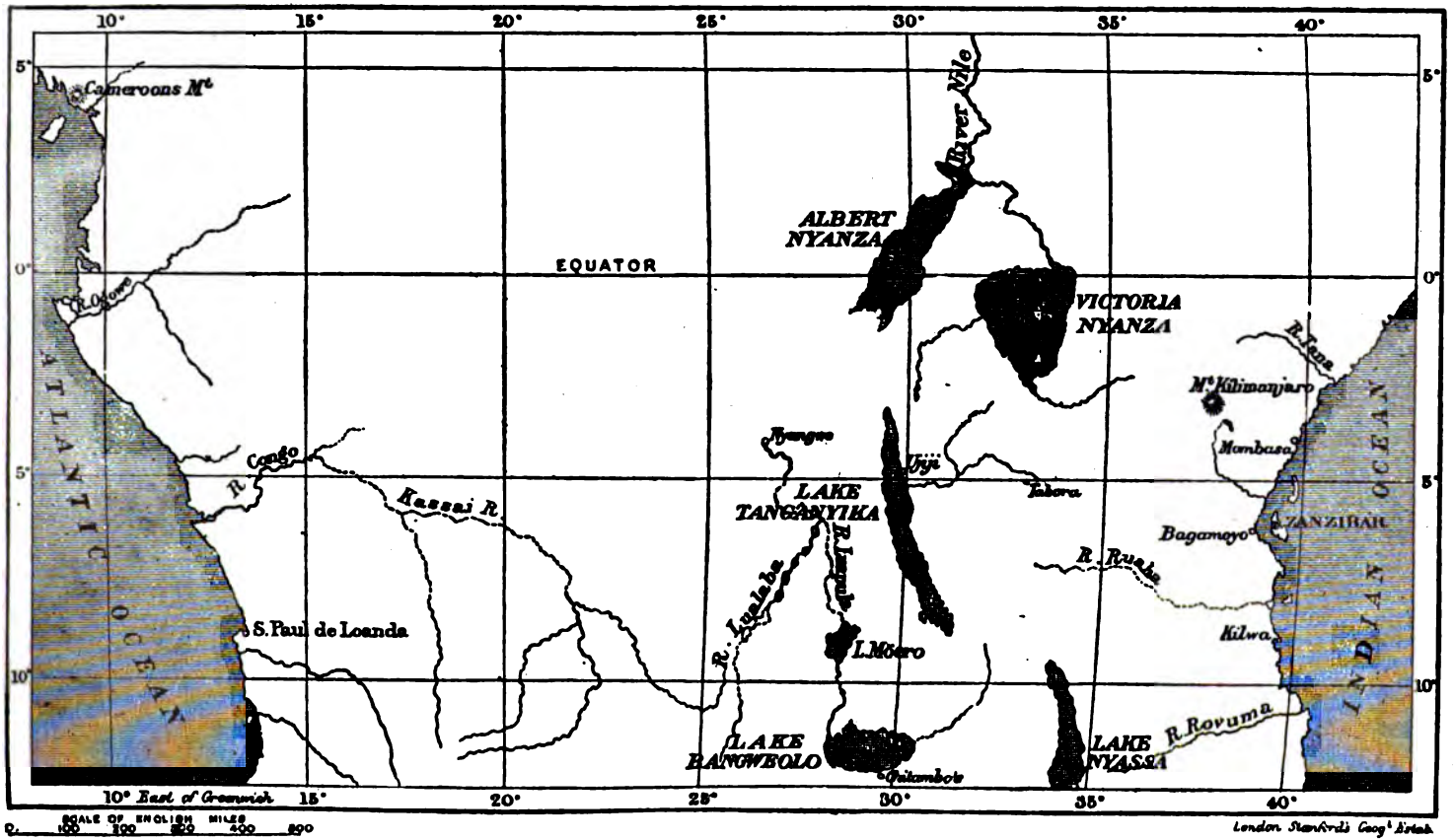
"While on the Isthmus during March 1888, I went out to see how things were in the new cemetery, and you can fancy my astonishment at finding that all the numbers on the graves had been doubled. That large plot had been filled and over each grave was a simple wooden cross, painted black. Above was the number of the year, "1884," and on the arm of the cross the number of the grave. As I have said, all the numbers had been doubled. For instance, you would have, say "3640" on the arm of the cross, below that "1888," and above it on a scroll "1886." The wherefore of it was as follows: In 1886, 3640 was the first occupant, but as that cemetery had been dug over from end to end, he had been evicted, and twice 3640 was the number of the grave in 1888.

"Now from a sanitary standpoint, what does all this unburial result in? It results to my mind, that from this criminal practice of liberating untold millions of germs of disease, the Isthmus is made a disease-producing and disease-distributing center. . . . . .

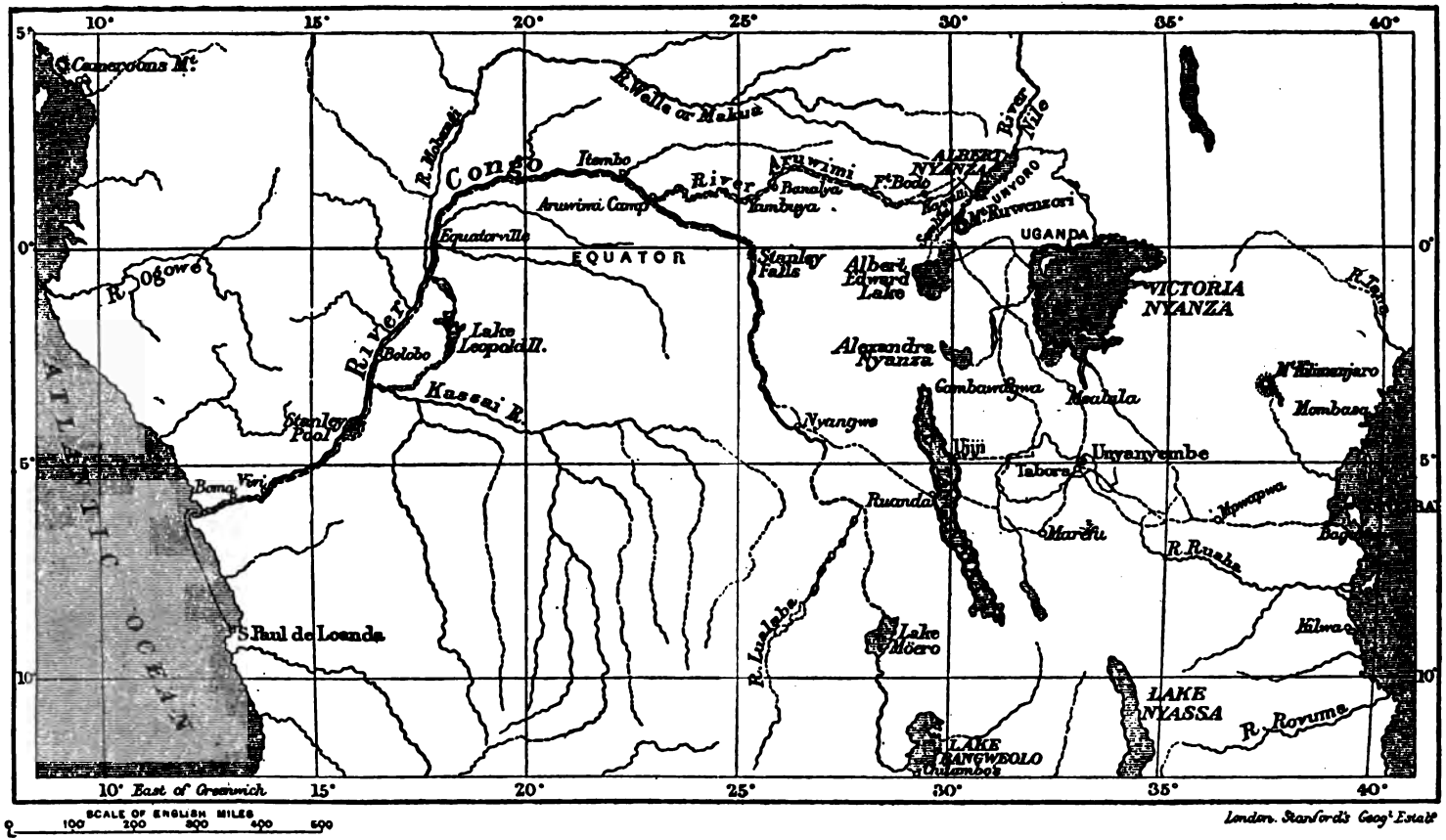
"Colombian cemetery receives nearly all the dead from the Canal Hospitals. An immense number of the deaths among their men is from specific yellow fever, properly so-called. As that is a land of perpetual summer, perpetual sunshine, and perpetual moisture, these germs when liberated find a congenial soil. As the yellow fever germ is one that flourishes at a temperature of 72°, and as the average temperature is 80°, it goes without saying that these germs never die out there. Another fact in this connection. Small-pox is never absent in those countries. From time to time there are outbreaks, and two years ago, following the unburial of the dead in the cemetery that I am now describing, there was one just beyond the cemetery at La Boca de la Rio Grande, and there were a great many deaths.

"There is but one way of handling these things. It is by international pressure. We are all aware of the fact that when a small power in Europe is likely to disturb the peace, its neighbors say, 'We will have none of it,' and that is the end of it. Now there is a power controlling one of the world's greatest highways, and while it absolutely depends upon other countries for its traffic, it is a disease producer and distributer."

CENTRAL AFRICA, BEFORE STANLEY.



CENTRAL AFRICA, AFTER STANLEY.



TALK ABOUT BOOKS.

Economic and Social.

In many respects "Institutes of Economics"* deserves the title of a model hand-book. It divides the subject in a thoroughly scientific way, it puts things briefly, it emphasizes by bold type the leading words. It gives brightness and interest by pointed foot-notes, it invites the student to higher study by laying out with care a parallel course of reading. Dr. Andrews belongs to the moderate school of economists, those who give to the historical school and to socialists large credit for the new life and truths they have put into the science, but who still claim that certain general absolute laws do underlie economics, and that public interference is not justifiable save after proof. He is thoroughly awake to the needs of the times and gives to his rather conservative doctrine a coloring in harmony with the more pronounced ethical school. ——Under the title of "Social Aspects of Christianity"† Dr. R. T. Ely has published a suggestive series of papers, suggestive especially to those who profess to do and who wish to hear Christian teaching. He claims that Christianity is sufficient for all new social and industrial conditions, that it is designed, in fact, to cover social conditions, that is the relations of man to man, as well as those of man to God. From this basis he argues for the training of the clergy in social science, for the interest and influence of the pulpit in all industrial troubles, in cases of injustice practiced by the employer, of disorder and unreasonableness practiced by the laborer, for a thorough blending, in short, of Christian ethics and social economy. The points are well made, the teachings are of urgent importance. In this series of papers Dr. Ely directs the ministry to a field of operation, which, if occupied, we believe would give to the church a new and much-needed impulse and unite closer the rich and poor.——Among recent studies in government none have been better written or more interesting than the series of "Essays"‡ by Mr. A. L. Lowell. They include, among other subjects, an inquiry into our cabinet system, showing that a responsible ministry is out of the question with our form of government, an excellent setting forth of the responsibility of American lawyers, and an instructive and interesting development of the theory of the social compact. They are thoughtful and scientific without being technical or heavy.——Numbers 59, 60, and 61 of the "Questions of the Day Series"* are devoted to discussions of monopolies and railroads. They are well-written and thoughtful treatises, well worth reading by those who are following the current discussions on these important subjects.——A contribution to another current topic of great interest is "An Appeal to Pharaoh."† The author goes over the condition and position of the negro race in the United States, claims that it is no better than twenty years ago, that social differences are expanding, not contracting, and that any such result as ultimate harmony and equality is impossible. He advocates the gradual transfer of the race to Africa at government expense. He ignores or underestimates the substantial advances the colored race is making and fails to show why black and white cannot live side by side distinct, yet peaceable, and, when the colored race shall have developed, equal.

Historical Studies.

In her history of the old Hanseatic League‡ Miss Zimmern has shown a marked ability to catch and transfer to her pages the spirit of the people of whom she writes. She presents life pictures of those stolid German burghers possessed of a lofty idea of the respectability of trade. In their early struggles against pirates and highwaymen, in their prosperity and power, in their downfall, they move impressively before the reader, constantly exciting his interest and his sympathy.——The volume on Early Britain‖ is one of the best in the series of "The Story of the Nations." Written in a style to challenge the attention of young people—and of older ones as well—it holds them interested to the

*Institutes of Economics. By Elisha Benjamin Andrews, D.D., LL.D. Boston: Silver, Burdett & Company.

†Social Aspects of Christianity, and other Essays. By Richard T. Ely, Ph D. New York: T. Y. Crowell and Co. Price, 90 cts.

‡Essays on Government. By A. Lawrence Lowell. Boston and New York: Houghton, Mifflin and Company. Price, $1.25.

*Monopolies and the People. By Charles Whiting Baker, C.E. The Public Regulation of Railways. By W. D. Dabney. Railway Secrecy and Trusts. By John M. Bonham. New York and London: G. P. Putnam's Sons.

†An Appeal to Pharaoh. The Negro Problem and its Radical Solution. New York: Fords, Howard, and Hulbert.

‡The Hansa Towns. By Helen Zimmern. New York: G. P. Putnam's Sons.

‖The Story of Early Britain. By Alfred J. Church, M.A. New York: G. P. Putnam's Sons. Price, $1.50.

end, and leaves them well supplied with useful information which in another form they might not have been inclined to seek. The period covered, includes that from the earliest mention of Britain to its conquest by the Normans.—— "The Eastern Nations and Greece"* comprises a revision and expansion of the parts devoted to these countries in Myers' "Outline of Ancient History." In this new form it embodies the latest results of archæological researches in those lands. Clear and definite statements mark the style of the writing; the arrangement of the subject-matter under topical headings greatly simplifies the difficulty so commonly experienced in the study of ancient history; and the numerous accurate illustrations and maps relieve the imagination and give form and fixedness to the narrative. The book is well adapted both for school-room purposes and for private readers.——A part of history which it is claimed was never before written out in full in the English tongue is that of the Swedish Revolution† under Gustavus Vasa. The whole account is given with a vigor in keeping with the stirring events of the time and with the spirit of the man who was the prime mover in them all. The abuses of popery and the struggles of the Reformation occupy a large place in its pages. In this form this part of Sweden's history is destined soon to become widely known.—— Professor Church's able biography of Henry the Fifth,‡ though divesting the real man of much of the fictitious glamour thrown about him, still leaves him a most attractive hero. He proceeds in a careful study to show how unreal in many particulars are Shakspere's accounts of this king. In more than one instance, though, the author himself appears as if unable to break away from the magnetic force with which "Prince Hal" is endowed, for while relating acts of open cruelty, he attempts to palliate the offense by urging the not strongly proved necessity in the case. Perhaps this very fact contributes to make the book as interesting as it is; it is not pleasant to have ideals too roughly torn down.

Cram's Atlas.

"Cram's Standard American Atlas"‖ is a work on a large scale, and one carried out to a remarkable completeness of detail in the lines undertaken. Its specialties are information about railways and the designation of all places in the United States which contain telegraph offices, post, money order, and express offices. It is especially adapted to the use of inland business men. The maps are large, clear, and well printed, and brought down to the latest developments as is shown by the fact that North and South Dakota appear as separate states. It is impossible in the face of the perfect arrangement of the parts attempted not to regret that the work could not have been expanded so as to cover the whole field of an atlas. It does not undertake to tell any thing of rivers or other water ways, or of mountains.

Miscellaneous.

Mrs. Van Rensselaer's creed in art is a catholic one and she has done her best to have her readers adopt it. If they do not, it will not be from lack of earnestness in presenting her cause. She has the power of putting herself entirely in sympathy with each of the artists whose "Portraits"* she draws, recognizing their high ideals and whatever of greatness they attained. The wish to accent individuality in art has led her to group six artists separated widely both in time and character. A careful reading of these thoughtful, kindly, and sincere estimates will be of benefit to others besides the technical student. ——Mr. Lathrop's literary workmanship is too well known to lead one to expect any thing but firm and true art from his hand. His latest novel, "Would You Kill Him?"† is no disappointment and in every way worthy of the author of "An Echo of Passion." His creation of Lily Britton, "the maiden vampire," is one quite unique in literature, but, alas! not in real life. The book abounds in bright things such as the heading of the chapter "Congratulations in Black," and the scene attendant on the breaking of the priceless vase, transforming the room "from a bower of dreams into a cave of catastrophe." The closing chapter is full of fervid and intense power, as witness this description of the way the wife received the news of her husband's guilt: "He thought she had fainted . . . but not even the fleeting relief of unconsciousness had been granted her. He saw that her eyes were open, but that there was neither repulsion nor pity in them. It was as if she were a creature who, though fully grown, and possessed of all her powers, had but just entered life, and as yet could find no expression with which to confront it and look upon and comprehend it."

---

*The Eastern Nations and Greece. By P. V. N. Myers. Boston: Ginn and Company.

†The Swedish Revolution. By Paul Barron Watson. Boston: Little, Brown and Co.

‡Henry the Fifth. By the Rev. A. J. Church. New York: Macmillan and Co.

‖Cram's Standard American Atlas for 1890. New York: George F. Cram.

*Six Portraits: Della Robbia, Correggio, Blake, Corot, George Fuller, Winslow Homer. By Mrs. Schuyler Van Rensselaer. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.

†Would You Kill Him? A Novel. By George Parsons Lathrop. New York: Harper and Brothers.

——The "Strange True Stor.es"* which Mr. Cable claims by right of discovery only, are as picturesque and romantic as if written solely for the purpose of contributing to artistic literature. The publishers have given the volume a setting as delicate as the silken cases in which the manuscripts were found.——From Stanley's letters the Librarian of the Royal Geographical Society has compiled an unpretentious little volume.† It is the most intelligible and trustworthy account of the rescue of Emin Pacha as yet published. There is an excellent map showing Mr. Stanley's route and discoveries, and also portraits of the interesting three,—Emin Pacha, Tippu Tib, and Stanley. The introduction sketches the career of Emin and the forming of the Relief Expedition. In the body of the book are introduced letters from members of Stanley's staff, in order to complete the narrative.——Written in the bright style of a newspaper correspondent, Dr. Nelson's "Five Years in Panama"* is unusually interesting. An excellent idea of Panama past and present and a prophecy of its future are given. All matters of public interest are touched upon. Panama's commercial value, communication with different ports, the control the Panama Railroad has of the Isthmus, the reason why Panama is a disease producing and distributing center, and De Lessep's canal scheme are all treated in an interesting manner.

*Strange True Stories of Louisiana. By George W. Cable. Illustrated. New York: Charles Scribner's Sons. Price, $2.00.

†The Story of Emin's Rescue as told in Stanley's Letters. Edited by J. Scott Keltie. New York: Harper & Brothers. Price, 50 cents.

*Five Years at Panama. By Wolfred Nelson, M.D. New York: Belford Company.

SUMMARY OF IMPORTANT NEWS FOR JANUARY, 1890.

HOME NEWS.—January 2. Death of the poet George H. Boker.

January 6. Both Houses of Congress resume their session.——Associate Supreme Justice D. J. Brewer takes the oath of office.

January 7. Formal opening of the New York Medical College and Hospital.

January 9. Opening of the Sub-Tropical Exposition in acksonville, Florida.

January 10. The treaty of the United States with the Cœur d'Alene Indians is signed.——Harvard University receives $10,000 from Mr. Jacob H. Shiff toward the purchase of a Semitic collection.

January 12. St. Louis suffers from a cyclone.

January 13. Much damage is done in Clinton, Ky., and several cities in New York by severe wind storms.

January 15. Death of Walker Blaine, examiner of claims in the Department of State.

January 16. The Rev. Dr. Lyman Abbott is installed as pastor of Plymouth Church, Brooklyn.

January 19. The Samoan treaty and the Windom silver bill are made public.

January 21. The three Pacific railroads blockaded by snow.

January 23. Organization in Cleveland of the Non-Partisan Woman's Christian Temperance Union.——Knights of Labor and Miners' Progressive Union meet in joint session at Columbus, Ohio.

January 24. Opening of the National Convention of Marine Engineers at Charleston, S. C. ——Death of ex-Senator H. H. Riddleberger.

January 27. Six persons killed in a railway accident on the Louisville, Albany, and Chicago Railroad.

January 30. George William Curtis elected Chancellor of the Board of Regents of New York State.

FOREIGN NEWS.—January 1. The royal palace near Brussels with its collection of art treasures is burned.

January 3. A reception is given to Dr. Talmage by Minister Hirsch in Constantinople.

January 5. Floods in Queensland cover an area of 300 square miles.

January 7. Death of Augusta, dowager empress of Germany.

January 8. Brazil issues a decree proclaiming the separation of church and state and guaranteeing religious liberty and equality.

January 10. Death of Dr. Döllinger of Munich, head of the "old Catholic" movement.

January 13. The Portuguese government decides to yield to England's ultimatum concerning Africa.

January 14. Stanley arrives at Cairo.

January 18. Death of the Duke of Aosta.

January 19. M. Meissonier elected president in Paris of the new *Société Nationale des Beaux Arts.*

January 26. Brazil and the Argentine Republic sign a boundary treaty.

January 28. The conference agreement between the Germans and Czechs is ratified by both parties.

This book should be returned to the Library on or before the last date stamped below.

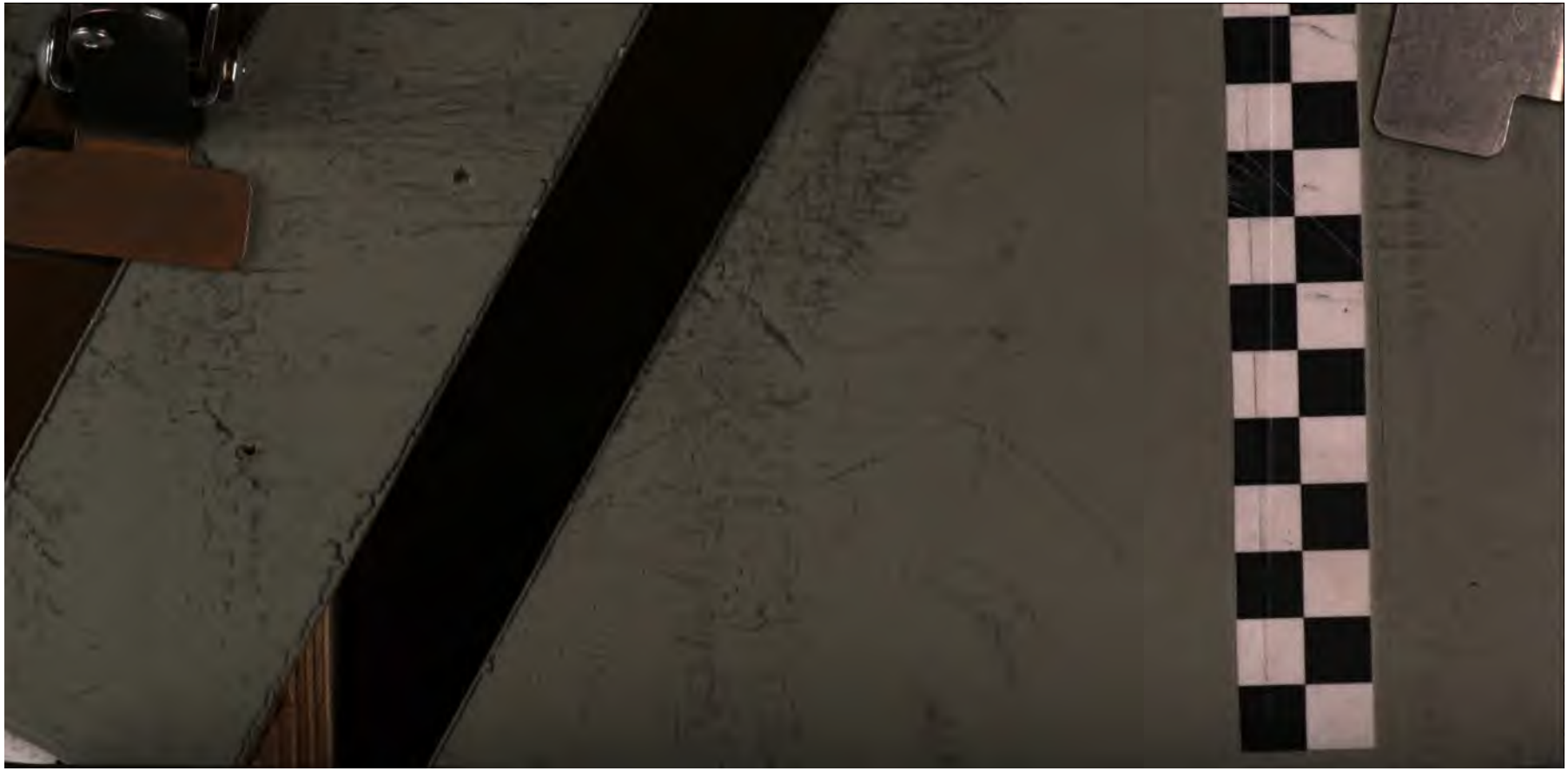
A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.

DUE JAN 31 '42

JAN 15 1943

DUE MAR 11 '50

MAY - 1 '59 H

VID-33
Not needed